

# THE ANGLICAN

Incorporating The Church Standard

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## NATIONAL MEETING TOLD OF C.E.M.S. EXPANSION PLANS FOR 1955 FORMULATED AT BENDIGO CONFERENCE

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, January 30

The National Council of the Church of England Men's Society met at Axedale, in the Diocese of Bendigo, on January 29.

Ten dioceses and five States were represented, under the chairmanship of the national president of the society, the Bishop of Armidale.

The conference sessions were attended by all members of the National Council and many members of Victorian branches.

The meeting discussed the secretary's report, the reports of the board of management of "The Australian Churchman," and of various sub-committees, as well as formulating plans for 1955.

The honorary national secretary, in a short report covering the activities during 1954, mentioned the formation of branches in West Australia.

These made the society truly nation-wide, he said. Enquiries from several dioceses gave promise of a still further extension.

The social service aspect of the society had steadily progressed. There was activity in all eastern States embracing rehabilitation of prisoners, hostels for youth and aged, and assistance to the destitute.

Progress was reported in the re-editing of the handbook of the society and in the provision of suitable literature for distribution.

A national council of C.E.Y.M.S. had been inaugurated, with the Reverend Noel Tomlinson, of Brisbane, as acting national president. The intermediate grouping will henceforth function with its own organisation at the national level.

The secretary made a plea for greater attention to detail from branch secretaries, and stated that the current Australian idea that "honorary" office implies "doing what we can when we can" could not prevail in work for the Master, where in nothing but our best would suffice.

Reference was made to the passing during the year of the late the Right Reverend George Cranswick, a much-loved former national president.

The report reminded members that many opportunities are opening up to the society, and that it must be equipped, and ready to tackle the tasks which confronted the men of the Church.

It concluded, "may we, then, in reviewing briefly this past year, look to the present and the future, resolved that though we have not done all that we ought in the past, we will with the help of the Holy Spirit do those things that we ought to do in the days ahead."

### RESOLUTIONS

It was unanimously resolved "that this meeting of the national council urges that all branches of the C.E.M.S. support strongly, in their parishes, the Lenten Missionary Offerings for ordinary assessments, and also for the South-East Asia Appeal, and that suitable literature be printed and forwarded to branches."

The board of "The Australian Churchman" was requested to consider making the journal a quarterly publication of enlarged size and improved format. It is planned to use the society's own journal as a

means of distributing ideas and disseminating knowledge so that members will be better equipped to carry forward the work of the society within the Church.

A grant of £50 was made to the board for 1955.

An itinerary covering the southern States was drawn up so that the national president will be able to visit as many dioceses as possible during July, 1955.

A form of service drawn up by the Sydney executive for men's gatherings was considered and commended.

The council placed on record its appreciation of and gratitude for the services rendered to the society over the years by the former Bishop of Gippsland, the Right Reverend D. B. Blackwood, and extended to him, and to Mrs. Blackwood, best wishes for a contented and profitable retirement.

The question of The Churchman and Leadership in Public Life, introduced by the national vice-president, Brother Harry Brown, provoked lengthy discussion and was carried over into the conference sessions.

### BISHOP'S ADDRESS

"The Churches are the guardians of and spokesmen for the deepest beliefs and loftiest dreams of men. The United Nations is an organisation for continuous diplomatic negotiation concerning concrete political issues."

In this way Security General Secretary Dag Hammarskjöld

began his address to the World Council of Churches at Evanston.

The Bishop of Armidale outlined some of his ideas to the churchmen gathered at the Rotary Camp at Axedale near Bendigo.

The United Nations must stand astride religious beliefs (Continued on page 12)



F. Yeomans, one of the boys who attended the South Australian Church of England Boys' Society Camp at Port Lincoln from January 3 to 13, asleep on his palliase at the camp.

## BOYS FROM NINE DIOCESES AT C.E.B.S. NATIONAL CAMP

FROM OUR C.E.B.S. CORRESPONDENT

Melbourne, January 31

Boys from the Dioceses of Sydney, Brisbane, Tasmania, Grafton, Melbourne, Bendigo, Wangaratta, Gippsland, and St. Arnaud attended the National C.E.B.S. Camp at Frankston this month.

The commandant was the national secretary of the C.E.B.S., the Reverend L. J. McIntyre, Vicar of S. Bartholomew's, Burnley, Diocese of Melbourne.

The adjutant was Mr. Don Closs, of Sale, and the chaplain, the national chairman, Canon M. W. Britten, Vicar of S. Mark's, Camberwell, Diocese of Melbourne.

Group leaders were the Reverends A. Batt, J. Gibbins, R. McCall, L. Hamerton, and L. Benjafield; and Mr. M. Williams and Mr. R. Blore.

Devotions were conducted by the chaplain twice daily.

The whole camp visited S. Paul's, Frankston, for Festival Evensong on the Sunday.

Group activities included concerts, missionary evenings, boxing and wrestling, films,

swimming, and many different kinds of sports.

The Queenslanders and Gippslanders won the shacks, tables and sports in the face of hot opposition.

One of the highlights was the leaders' cricket match, where much talent was displayed.

Everyone had an enjoyable time, including the medical officer, the Reverend V. Forester, who wasn't kept nearly as busy as usual.

A party of over fifty boys from inter-State arrived in Melbourne on Saturday, January 8, for a pre-tour of the city before going to the camp.

The Brisbane party, under Mr. M. Williams, of S. Paul's, Ashgrove, flew down by A.N.A. to join the Sydney party under Mr. R. J. Blore, of S. Mark's, Granville, who arrived by the "Spirit of Progress," and the Tasmanian contingent under the Reverend L. Benjafield, of Glenorchy, and Mr. A. J. Broadfield, of S. Mary's, Moonah.

The inter-State party attended Festival Evensong at the Church of S. Bartholomew's, Burnley, and were the guests, together with their hosts, at a social in the parish hall.

The national secretary of C.E.B.S., the Reverend L. J. McIntyre, preached at this service.

On Monday some of the boys were shown over Peters' Ice Cream factory, while others witnessed a fire-fighting demonstration at Eastern Hill Fire Station.

In the afternoon they were shown the preparations for the Olympic Games at the Cricket Ground and Olympic Park, the Yarra, the Botanical Gardens, the Shrine and the city itself.

In the evening they went to Luna Park; Tuesday they were taken down the river in the Harbour Trust Commissioner's luxury launch and given a first-hand knowledge of the river, docks and Port Melbourne.

The remainder of their stay was taken up with pictures, pantomimes, and lunch as the guests of the Myer Emporium.

Before leaving for the camp at Frankston the boys attended Matins in the cathedral and were conducted over the building by the cathedral guide.

At the camp these boys were joined by a party from the Diocese of Grafton and representatives of every Victorian diocese, with the exception of Ballarat, who attended the Melbourne Diocese camps.

### ANGLICAN STUDENTS IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, January 31

The Chaplain to the University of Melbourne appointed by the World Council of Churches, the Reverend Donald Macrae, wishes to obtain particulars of all students with Church connections who will be attending the University of Melbourne this year.

He asks that all clergy in Victoria, especially those in the country, should let him have this information as soon as possible.

It will be appreciated if the following details can be supplied, but if these are not readily available, names only will be helpful:

Name, home address, address in Melbourne, course of study, year, Church affiliation, remarks.

The chaplain requires this information to enable him to get into touch with students and to assist them to link up with a parish in Melbourne and with the University religious societies.

Clergy are asked to supply this information to the Reverend D. M. Macrae, 204 The Avenue, Parkville, Melbourne, N.Z.

## FACT AND FANCY

The first recorded case? Fd like to hear of any other bishop who has preached or conducted a service and, at the same service, played the organ. Bishop A. E. Winter, of St. Arnaud, played his cathedral organ at a service during the holidays when the regular organist was away. Wearing his robes, the bishop moved from his throne to the loft to play the accompaniments to the hymns and psalms.

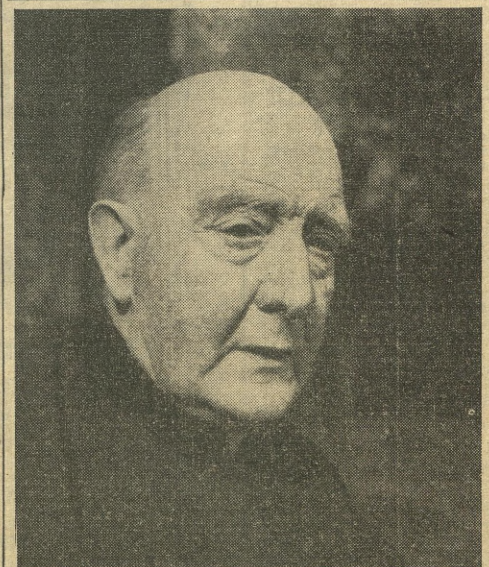
The Rector of S. John's, Halifax Street, Adelaide, the Reverend E. J. Cooper, came to see us after spending a few days in Melbourne, where he had a good look at Fr. Kennedy Tucker's Carrum Downs show, of which he speaks more than enthusiastically.

Mr. Cooper was still with us when the Bishop of Armidale called, fresh from the Citizenship Convention in Canberra, via the C.E.M.S. meeting in Bendigo. As an example of Anglican diversity of taste, I might say that the bishop's first question was "What's the score?" Mr. Cooper and the M.D. raised eyebrows and said "What score?" The editor blushed for them and told the bishop. Editor and bishop then had a nice matey little scorn session about barbaroi who don't know a willow from a wand!

Now here's a thing that puzzles me. Last week-end at the Political Science Summer School in Canberra, a chap called Pringle, who is apparently editor of a paper called the Sydney Morning Herald, said in effect that it was impossible to produce anything like The Times or the Manchester Guardian in Australia, because there weren't enough people with enough sense to support them. In other words, this chap says that only "popular" papers have any future in Australia. If that is so, then all I can say is that Australia itself is going to have a pretty unpopular future. Well, the editor of THE ANGLICAN and everyone on the staff disagrees, and I hope you do, too. We've shown that we can be pretty conservative about the way we present our news, that we can aim at and maintain a pretty high standard generally, and still make a go of it, because that's the way you like it.

Now here's what puzzles me. Three days after this Pringle chap spoke in Canberra, the great Sir Garfield Barwick, Q.C. (and lawyers don't come brighter), acted for a group headed by Mr. Pringle's paper in an application for a T.V. licence before the Australian Broadcasting Control Board. Sir Garfield said that it was of the "utmost importance" that any applicant for a T.V. licence should have the highest sense of public responsibility! Just how to fit these two statements together I don't know. But the best statement at the hearing came from one member of the group who said that there would be half an hour weekly for "religious purposes" on "an entirely non-denominational basis." You can work out what that will mean when I explain that Mr. Pringle's paper has been spreading Seventh-day Adventists, Buddhist monks and Mormons—pictures and all—in the last week, and giving them more space by far than the C. of E., the R.C.s or the Protestants!

—THE APPRENTICE.



The Archbishop of York, the Most Reverend Cyril Garbett, who celebrates his eightieth birthday on February 6. His Grace, who is world-famous for his strong leadership in social and political questions, was ordained to the priesthood in 1901 and consecrated a bishop in 1919. He was enthroned Archbishop of York in 1942.

# MISSIONARY EXPLAINS HIS WORK IN JAPAN

## HELPING THE CHURCH THROUGH THE SECOND GENERATION

FROM A SPECIAL CORRESPONDENT

Canberra, February 1

While the Australian troops were fighting the Japanese in the Pacific, bishops, priests and laity of the Anglican Church in Japan were opposing militarism in Japan itself, the Reverend Frank Coaldrake told the Young Anglican Conference at the Canberra Grammar School yesterday.

He said that the Japanese bishop who met him on his arrival in Japan in 1947 had only a short time before that come out of prison, to which he had been sentenced by the Japanese Government during the war for his activities against militarism.

Out of a total population of some 85 millions in Japan, Mr. Coaldrake said that there were half a million Christians, of whom 40,000 were baptised and 20,000 were confirmed Anglicans.

About half of the Christians in Japan were Roman Catholics, and about two-thirds of the rest were members of the Pan-Protestant Alliance, a union of Protestant Churches which had been formed during the war on the orders of the Japanese Government, but which was now breaking up.

The Orthodox Church had only slightly fewer members than the Anglican.

Mr. Coaldrake said that the Anglican Church in Japan, unlike the Church in Australia, had its own constitution and was autonomous.

There were 10 bishops of the Church, all of them Japanese, and in the Tokyo Diocese alone there were more than 60 Japanese priests.

Mr. Coaldrake commented that he would be one of the few Australians to-day whose boss was a Japanese.

The Church, he said, had to face after the war the results of the destruction, not only of its buildings by allied war raids, but the death of many of its pre-war members who had been killed in the air-raids.

### WAR LOSSES

Mr. Coaldrake instanced one city in which 120,000 of the total population of 180,000 were killed in an incendiary raid.

Only 11 members of a total pre-war congregation of more than 100 communicants were left alive.

There are again to-day more than 100 communicants in that city. In another city there were 70,000 out of a total population of 90,000 killed in air raids, and the church buildings were completely destroyed.

But out of the prayer and work of four women in that city who for years afterwards worked to collect money to rebuild the church had grown a Home Mission Fund for the whole diocese.

Mr. Coaldrake said that the great problem of missionary work was how to get the indigenous Church through the second generation, after the original missionaries had left.

His work was best served, he said, by doing less himself and selecting and training the Japanese Christians to take over the work.

His presence with them was a visible reminder of their fellowship with the overseas Churches, and that was more important for them than all the work that he could do himself.

He said that all of his work was done in the Japanese lan-

guage, for although people were keen to learn English there was a danger of their becoming Christians merely to get the chance to learn English, as there was a danger in other places of people becoming merely "rice" Christians.

Commenting on the problem of communism in Japan, Mr. Coaldrake said that communism existed in Japan, and that generally the people did not like it.

In 1949 there had been more than 50 communists in the Diet, but at that time the industrial wing of the Communist Party had decided on a policy of violence to achieve their ends, and this had considerably reduced their support amongst the people, so that at the last elections there were only two communists returned.

### LIVING STANDARD

The danger to Japan in communism lay in the possibility of the communist minority seizing power during a period of economic crisis.

Asked what the solutions were to the low standard of living and the over-population in Japan, Mr. Coaldrake said that there was no simple solution.

He quoted a report that had been made by the Allied Headquarters in Japan which stated that the "Japanese soil is naturally infertile."

The area of Japan is less than one-half of the area of N.S.W. Five-sixths of this area is steeply mountainous, so that there are 85 million people living on a cultivable area of about one-twelfth the size of N.S.W.

If Japan were to have a purely agricultural economy each family would need about five acres on which to live.

The natural increase in Japan is about one million a year, and this is increasing rapidly due to the increased expectation of life and the decrease in infant mortality.

The problem cannot be solved by migration, because it is impossible to move one million people every year.

However, even token migration has a great influence on the thinking of the people. During the last few years Brazil has been taking about 3,000 Japanese migrants each year.

Mr. Coaldrake suggested that if Australia were to take only 10 migrants from Japan each year it would be a very real help, by easing the tension in the minds of the Japanese.

There is an intensive campaign in Japan to popularise the use of birth-control, and recently abortion under certain conditions has been legalised. Mr. Coaldrake said that this was "a desperate measure," because the Japanese love their children.

The solution might be found in industrialisation, he said, but only if Japan could find a place in the commerce of the world. It was necessary for her to sell her goods on the world markets in order to be able to buy food.

The current rice ration was

only 16 rice days per month, and even a slight fall in the balance of trade was quickly reflected even in the remote villages, by a fall in the rice ration to five or even three days per month.

He said that we could help by not rejecting Japanese goods merely because they were Japanese, but to assess them on their quality and value equally with other goods.

Most of the Japanese goods that were available here before the war were the cheapest and the shoddiest, he said, but the Japanese could make, and took pride in making, goods of high quality.

The Japanese business man, said Mr. Coaldrake, would make whatever he could sell, and if people wanted to buy cheap goods, then he would make cheap goods.

The real danger of communism lay in the possibility, which is always very real, of an economic collapse in Japan with consequent starvation, in which situation the communists might seize control by taking over a few key posts.

The conference was told that a Japanese priest would be arriving in Australia in March to study at the theological college at Kelham, in South Australia.

### BUDDHIST TEMPLE FOR LONDON

ANGLICAN NEWS SERVICE

London, January 31

The inauguration of a £100,000 fund to build a Buddhist Vihara (temple) in London, embodying features of Buddhist architecture has been proposed.

The secretary of the London Buddhist Vihara Society has stated that Ceylon, Burma and Siam should contribute £25,000 each, and that the balance would have to be contributed by the Buddhists of England and other countries.

The proposed temple will consist of an Image House, which will contain a statue of the Buddha, a dagaba (reliquary), and a Bo-tree, which will be maintained within a hot-house.

### CANADIAN CENTRE

ANGLICAN NEWS SERVICE

Ontario, February 1

In future, it is likely that the Primate of the Church of England in Canada will always reside in Winnipeg.

This has been recommended by a majority of the House of Bishops, and will be put before a General Synod in Edmonton, this year.

Previously, the Primate, when elected, has continued to live in his diocese, taking the title of archbishop of that diocese and Primate of all Canada.

### NEW COVENTRY CHURCH

ANGLICAN NEWS SERVICE

London, January 29

The Bishop of Coventry dedicated the new Church of S. Paul, Foleshill, Coventry, on January 22.

The former Church of S. Paul was totally destroyed by enemy action at the same time as Coventry Cathedral was razed in 1940.

A piece of stone from the ruined cathedral has been incorporated in the tower of the new church.

## CHURCH OF SOUTH INDIA PROTEST ON REUNION

### CHURCH SOCIETY'S STATEMENT

ANGLICAN NEWS SERVICE

London, January 29

A statement was issued by the Anglican Society last week, protesting against the proposals to alter the present relation of the Church of England to the Church of South India.

The statement, which is signed by the President, the Right Reverend G. C. Hubback, formerly Metropolitan of India, and other officers of the society, reads as follows:

1. No change should be made in our present relation to the C.S.I. that has not first been adopted by the Indian Province of our Communion, which is better informed, and more directly concerned than the Provinces of Canterbury and York can be.

To do otherwise would be discourteous, and a serious breach of the confidence that should unite sister provinces of the same communion.

2. No such change ought to be made until thirty years after the date of union (1877) as proposed in the original scheme. By that time we hope that the character of the C.S.I. will have become less ambiguous.

### SHARPEN TENSION

3. Any such change, unless it is accepted unanimously by the Convocations (as in the case of other schemes for reunion), will greatly sharpen the tension between different schools of thought in all the Anglican Churches, with consequences which will certainly be unhappy and perhaps disastrous.

4. The claim made by supporters of the C.S.I. that it is not a temporary experiment, but a model for all churches to follow, shows a lack of that spirit of penitence and self-criticism, which ought to guide all who make schemes for reunion if they are to expect the divine blessing.

5. We deprecate strongly, as an intolerable breach of Church order, that any man should be allowed to celebrate the Holy Eucharist both in the Church of England and in denominations with which it is not in communion.

Any such action would not promote unity, but would go far towards breaking up the existing unity, both within the Church of England and with other Churches.

### THREE NEW BISHOPS

CHURCH INFORMATION BOARD

London, February 1

The Archbishop of Canterbury consecrated in Southwark Cathedral on the Feast of the Conversion of S. Paul, January 25, the following three new bishops:

The Warden of Keble College, Oxford, and Canon Theologian of Leicester Cathedral, the Reverend Harry James Carpenter, as Bishop of Oxford.

The Reverend Thomas Herbert Cashmore, Canon Missioner in the Diocese of Wakefield, as Bishop Suffragan of Dunwich.

The Reverend Eric Knell, Vicar of Christ Church, Reading, as Bishop Suffragan of Reading.

### SON FOR THE KABAKA

ANGLICAN NEWS SERVICE

Kampala, January 29

A son was born to the Nabagereka, wife of the Kabaka of Buganda, in the Church Missionary Society's hospital near Kampala on January 18.

The Bishop of Uganda has visited the hospital to pay his respects.

Thanksgiving prayers were offered at S. Paul's Cathedral, Namirembe.



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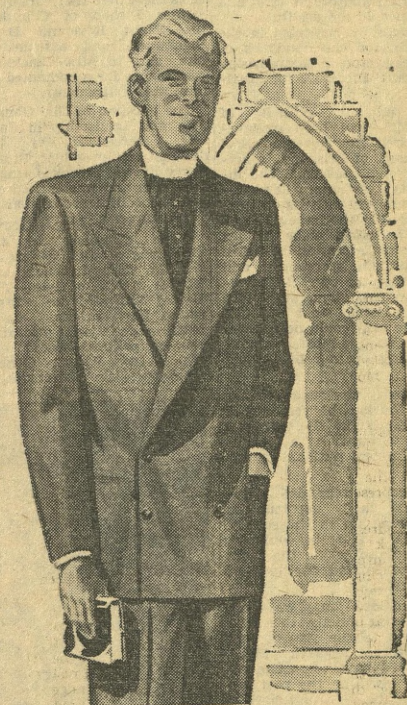
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## MISSIONARY STRATEGY IN S.E. ASIA

### Y.A.s CONFER IN CANBERRA

FROM A SPECIAL CORRESPONDENT

Canberra, February 1

The 1955 annual conference of the Young Anglican Movement in the Diocese of Canberra and Goulburn was held over the week-end of January 29-31 at Canberra Grammar School.

The subject of the conference was the "Missionary Strategy of the Church in South-East Asia." The speaker at the conference was the Reverend Frank Coaldrake, back in Australia on furlough from the Izu Peninsula in the Diocese of South Tokyo, in Japan.

Nearly two hundred Young Anglicans from all parts of the diocese, representing twenty-four branches of the movement in the Canberra and Goulburn Diocese, were present at the conference, which was the largest which has yet been held in the diocese.

Leaders present at the conference included Bishop K. J. Clements; the N.S.W. Secretary of the A.B.M., the Reverend W. Childs; Miss Gabrielle Hadingham, the recently arrived Federal Youth Secretary of the A.B.M.; the Editorial Secretary of the C.M.S. in N.S.W., the Reverend Gerald Muston; the Youth Secretary of the C.M.S. in N.S.W., Miss Joan Levitt; and the Director of the G.B.R.E., Mr. Val Brown.

The conference began with tea on Saturday night, followed by a showing of the new A.B.M. film "Martyrs' Harvest."

A folk-dancing demonstration by Miss Hadingham, and then a social to enable the members of conference to get to know each other followed.

The Reverend Frank Coaldrake gave two addresses to the conference, one on the Sunday and the other on the Monday morning.

These addresses were followed by discussion groups the study material for which was written by the Rector of Berridale, the Reverend D. Hobson, formerly of Penang in the Diocese of Singapore.

The Y.A.s from the Albury branch presented two demonstrations during the conference: the first one a demonstration of Junior Anglican activities, and the second one a demonstration of typical Y.A. branch programmes.

#### ASIAN ADMITTED

Mr. Luke Ooi, of the Diocese of Singapore, who is studying in Ridley College, Melbourne, under the auspices of the Y.A. Asia Student Scholarship Fund, was admitted to membership of the Y.A. Movement by Bishop Clements at Matins on the Monday morning.

The conference closed with an Open Forum, which was addressed by the representatives of the missionary organisations present at the conference.

The addresses by the Reverend Frank Coaldrake struck a note of inspiration and challenge, forcing the members of the conference to think about missionary activity at the level of the local branch.

As one of the leaders put it at the open forum, during the conference the term "foreign missionary" disappeared, and it was replaced by the term "missionary."

It was recognised that the distinction lay only in the sphere of service, not in the nature of the work.

At the close of his final address, Mr. Coaldrake chal-

## C.E.F. MEETS IN MELBOURNE

### DISTINGUISHED GUESTS

FROM A SPECIAL CORRESPONDENT

Melbourne, February 1

The Director-General of the Army Medical Forces, Major-General F. Kingsley Norris, was the principal speaker at the Fellowship Tea at the Chapter House, Melbourne, on January 30.

The tea was a feature of the Victorian Church of England Fellowship Provincial Conference, held from January 29 to 31.

The general's address was a challenge to all C.E.F. members.

"We are faced with danger both within and without and the time has come to realise this," he said.

He pointed out to the three hundred members of Victoria just where the danger lay, and offered this advice:

"Get rid of 'Couldn't care less' policy."

"Learn to obey the law and be good, worthy citizens. If we are not prepared to do this, we must renounce our citizenship and find a country where chaos reigns instead of law and order."

#### DUTY TO ASIANS

"Learn tolerance so that we may get along with our Asian neighbours and realise that our Asian neighbours were created by God."

"Be fervent in our faith as our Queen has shown herself to be. Only then can we combat fervent communism by fervent Christianity."

"We need to realise that this is a God-given country, and was not founded on a forty-hour week, but on the blood, sacrifice and service of those early pioneers."

"It is well to realise that Formosa is but nine hours away, and the threat of war is ever present."

The Fellowship was very privileged to have as its principal guest the Lord Mayor of Melbourne, Councillor W. Sellick, who in proposing the toast "Our Church, Our Nation," said, "I am thankful that I have come from a good Christian home and have learnt the value of my faith, which has stood me in good stead through the trials of life."

"Mark my words when I say, no man has ever lost by sticking to his faith, though it may seem at the time that he is losing."

"We are very fortunate in having the heritage which has been passed on to us, and we need to have God with us in all our dealings throughout the week and not just on Sundays."

#### THE WORKSHOP

Without a doubt the introduction of the extra subjects of Floral Art and Photography into the Workshop Programme added greatly to the interest and wider field of activities among the young people.

All aspects of the Workshop under expert leaders such as the Reverend Alan Batt, handicrafts; Peggy Birtwistle, games; Mr. and Mrs. Utassy, folk dancing; Mrs. Douglas Allan, floral art; and Mr. E. Wagner, photography, were well supported.

From the conference itself came the recommendation that C.E.F. should become more aware of the need for missionary work which was not purely confined to overseas work, but to the vital work within Australia itself.

The Melbourne Diocese agreed to support its own two missionaries, the Reverend Frank Coaldrake and the Reverend Ken Perry and assist Asian students to make them feel at home in Australia.

The conference was very happy to have Mr. John Lambert, of the Sydney C.E.F., and also the General Secretary, Miss Daisy Mouldoon, and a representative from Bathurst, Geoff Wells, present.

## PERTH SUMMER SCHOOL

### COURSE FOR TEACHERS

FROM OUR OWN CORRESPONDENT

Perth, February 1

Ten little boys and girls from East Claremont were watched by 80 Sunday school teachers when Miss B. Phillips demonstrated how to conduct a kindergarten class on Sunday.

The demonstration was part of the four-day programme of the eighteenth annual summer school arranged by the Perth Diocese from January 28 to 31.

The demonstration Sunday school was filmed in S. Hilda's School, Cottesloe, which was lent for the occasion.

"I am having a colour film made of the work of the diocese throughout the year and when it's completed, it will be lent to the parishes," the organiser, Mrs. L. M. Evensen, said.

The teachers, men and women from various parts of the State, had Bible studies and lectures in the mornings and study and practical work in the afternoons.

Included in the programme was a talk on the use of religious drama in the Sunday school, by Canon R. Davis.

Mrs. E. M. Halley spoke on "How to conduct a preparation class."

The visiting chaplain at the summer school was the Rector of Kellerberrin, the Reverend F. Hart.

The Reverend R. S. Judge, of Dalwallinu, was the chairman.

## NEWCASTLE GIRLS BECOME TEACHERS

FROM A SPECIAL CORRESPONDENT

Newcastle, February 1

Miss Margaret Clark, who has been teaching at the Infants' School, Chullora, N.S.W., for the past two years, has accepted an appointment as teacher-in-charge of a new school at Waratah, Newcastle, for underprivileged children.

Her sister, Miss Audrey Clark, who recently graduated from the Newcastle Teachers' College, has been appointed to the Infants' School at Morisset.

Both girls were pupils at the Newcastle Church of England Grammar School for Girls.

Margaret was school captain in 1950, and Audrey a 5th year prefect in 1952.

They are both communicants of Christchurch Cathedral, Newcastle.



Mr. and Mrs. John Richards in residence at the first cottage built at Clifton Waters, Diocese of Gippsland. A village for aged folk has been planned there by the Rector of Bairnsdale, the Reverend G. F. D. Smith. The third cottage is ready; the sixth is expected to be completed by June this year. Mr. and Mrs. Richards have paid for their cottage and have decided to leave it, on their death, to the Clifton Waters Council, which will rent it for 7/6 per week.

## ORDINATION IN HOBART

### THREE NEW DEACONS

#### BRAILLE GOSPEL FOR ORDINAND

FROM OUR OWN CORRESPONDENT

Hobart, January 31

On Sunday, February 6, the Bishop of Tasmania, the Right Reverend G. F. Cranswick, will ordain three Tasmanians to the diaconate.

They are Athol John Broadfield and John Spencer Beaverson, who will be student deacons, continuing their studies at Christ College; and Nat Lewis Sonners, who will be a perpetual deacon.

The ordination service will take place at St. Mary's, Moonah, where the three men will work as deacons throughout 1955.

When the two other ordinands receive their copies of the New Testament, Mr. Sonners, who has only partial sight, will be handed a copy of St. John's Gospel, in Braille.

Others taking part in the service will be Archdeacon W. Barrett, who will preach the sermon; the Warden of Christ College, Canon L. Dudley, who will read the Epistle; the Rector of St. Mary's, Moonah, Canon I. MacDonald, who will sing the Litany; and the general secretary of C.M.S. in Tasmania, the Reverend H. Buttery, who will be bishop's chaplain.

The retreat prior to the ordination will be conducted by the Reverend V. Maddick, who is headmaster of the Preparatory School at the Launceston Church of England Grammar School.

## PASTOR FOR ESTONIANS

FROM A SPECIAL CORRESPONDENT

Melbourne, February 1

Pastor Ilmar Ainsaar, who arrived from Paris last month with his wife and two children, has come to take charge of the Estonian Evangelical Lutheran congregation in Melbourne.

He will hold services at St. John's Church, Latrobe Street.

## YOUTH WORKER FOR MALAYA

Miss Ethel Clifford, who has been on the staff of the Melbourne Youth Department, is leaving for Malaya to take up duties with the Church Missionary Society in Kuala Lumpur.

## YOUTH ARE ACTIVE

### N. QUEENSLAND NEWS

FROM OUR OWN CORRESPONDENT

Townsville, February 1

January has been very much a month of youth activity for North Queensland.

Altogether it is estimated that 130 young people have attended summer schools and camps, ranging from representation at the Comrades' Federal Conference in Brisbane, through a diocesan G.F.S. Camp at Magnetic Island, to the first Summer School of Missionary and Religious Education at Herberton. The Bishop of North Queensland presided over the last.

Since the first leaders' training camp in the diocese, held only four years ago, the value of such ventures has been proved over and over again, and their fruit has been seen in the momentous way in which youth work has been extended throughout the parishes. The next generation of Anglicans in the diocese is being given a good start.

Incumbents and Brothers-in-Charge of Brotherhood districts have been summoned by the bishop to a conference in Townsville during the first days of February, to hear about the bishop's recent tours in America and England, and especially to discuss and set in motion the 1955 campaign which it is hoped will begin a new era in Church finance throughout the diocese.

#### ORDINATION

On February 6, at an ordination in St. James' Cathedral, Messrs. Bertram Moxham, John Ashwin, and David Williams, will be made deacons, and the Reverend George Tung Yep will be priested.

This considerable accession of strength to the ministry of the diocese is one of the first fruits of a new emphasis on the need of training ordinands, and it is hoped that the new flow of candidates for the ministry will be maintained in the coming years.

The Canon Commissioner, who has spent most of the last year touring the outback of the diocese has already visited an impressive number of the 900 station properties located within its boundaries.

January and February in the north are months when the "wet" makes many roads impassable, and he is spending these in Townsville and other cities on the coast, consulting with the bishop about plans for arousing the whole diocese to the urgency of the re-building of St. Anne's School, and the completion of the cathedral, which are the objects of the Diocesan War Memorial Appeal.

## ARCHBISHOP ACCEPTS W.C.C. POST

FROM OUR OWN CORRESPONDENT

Perth, January 30

The Archbishop of Perth, the Most Reverend E. W. H. Moline, has accepted the chairmanship of the West Australian Committee for the World Council of Churches.

He succeeds the Bishop of Kalgoorlie, the Reverend C. E. B. Muschamp, who resigned when he took up residence in his cathedral city.

Archbishop Moline writes in his diocesan paper concerning his appointment:

"The World Council has an important contribution to make to the cause of Christ in the world, and . . . the Anglican Church is called upon to play a distinctive part in this movement. . . .

"We Christians are facing today the most formidable challenge that has ever been made to our faith and our way of life; and at such a time we cannot afford the luxury of quarrelling amongst ourselves."

## DIAMOND WEDDING

The Reverend C. A. and Mrs. Stubbin, of Beecroft, Sydney, received a congratulatory message from Her Majesty the Queen when they celebrated the diamond anniversary of their marriage on January 29.

Mr. Stubbin was ordained priest in 1907 and was later Rector at Ulladulla, Wollongong, and Ryde in the Diocese of Sydney. He retired in 1945.

DO YOU WANT TO BUY OR SELL ANYTHING?

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

(See Rates, Page 12.)

# THE ANGLICAN

Incorporating The Church Standard

FRIDAY FEBRUARY 4 1955

## WILL WE THINK AGAIN?

The wise man always regards with caution any body controlled or sponsored by any Government, or any statement issuing forth from any Governmental source. If there is ground for cynicism about the delightful unanimity characteristic of the proceedings of the Supreme Soviets, for example, there is perhaps equal opportunity for cynicism (among the initiated, at any rate) about the proceedings of the Parliament of the Commonwealth.

Its deliberations are in fact ordered by, and its conclusions in fact completely in accord with the wishes of the Government of the day. There is, of course, this difference: that Members of both sides of the House may disagree loudly and long with what the Government may propose to do in Canberra, while they cannot in Russia; but whatever private members may say, they vote as the whip is cracked, and that whip is cracked by the Government.

It would appear that the whip of the present Federal Government cracks not only in Parliament, but in Government-sponsored conventions. Last week a representative gathering of citizens met in Canberra for the annual migration conference. A group of members under the chairmanship of THE BISHOP OF ARMIDALE brought down a motion asking that the Government give consideration to Australia's immigration laws as they affect Asians.

The chairman of the Convention, with obvious embarrassment, declared the motion out of order. In the same breath, he told the bishop that the Convention could, of course, disagree with his ruling. Upon a vote being taken, the Convention decided by the narrowest margin to uphold the chairman's ruling.

The forms were all nicely observed. The bishop and his supporters accepted the decision of the majority, and the meeting passed on to its next business. Behind the form—as behind the forms of Parliament—there had, of course, been the customary string-pulling.

It appears highly probable, to put it no more strongly, that the Government, through its handsome Minister for Immigration, MR. H. HOLT, or some public servant, had privily intimated beforehand to the chairman of the Convention (as well as others) that it deemed the motion to be introduced by BISHOP MOYES as unsuitable for discussion.

This is thoroughly bad, undemocratic, un-Australian, dishonest and silly. It would appear that the Government is interested only in the Citizenship Convention saying and voting the "right" things, like the Supreme Soviet!

Immigration of Asians, like bans on travelling, is a topic which might conceivably lead to disagreement. There might be two sides to it. No Government likes the other side of any question propounded. Every Government always does its best by whatever means it can command, direct and indirect, to avoid collisions of opinion such as this.

Nor need this be imputed to Governments, as such, as a reproach, for the job of any Government is, of course, to govern, and the job cannot be forwarded if it is to be hampered by endless disputation. There is, however, a sound, British, reasonable middle course to be followed, and in this particular instance there will be general regret that it was not pursued.

After all, decisions of the Citizenship Convention are in no sense, even morally, binding upon the Government. All the Convention can do is express an opinion in the hope that it will help the authorities responsible ultimately for the matters dealt with.

There was no ground whatever for imagining that a debate upon immigration of Asians would lead to a demand to open the flood gates! There was a possibility that a certain liberalising of our present immigration policy may have been suggested after careful consideration. But even this, it would appear, was too risky a possibility to be considered.

What timorous souls some of these politicians must be!



## No Platitudes

A speech by the Governor-General, Sir William Slim, is invariably as good as a tonic. He does not say the expected, conventional, platitudinous thing. His observations have a sort of astringent quality. He speaks to the point. But there is a freshness of phrasing and often a nice balancing of longish and shortish sentences which many of our public speakers, particularly in our Parliaments, might profitably study.

In the past week Sir William Slim made two notable speeches in the best vein. One was to the sixth annual Australian Citizenship Convention in Canberra, when he emphasised the dangers and difficulties arising from a too rapid attempt to assimilate migrants. The other was a broadcast on Australia Day when he warned Australians to take care that they did not lose the prosperity they are now enjoying. "Australia," he said in a typical passage, "will not roll smoothly and effortlessly along a primrose path of ever increasing ease and prosperity. Life is not like that."

Reflecting his own pattern of direct, terse speech, Sir William Slim urged the Citizenship Convention to ensure that the proposed charter of citizenship should be written "in strong, simple English, please—not in modern economic, scientific, civil service or commercial English—but in the English of 'Pilgrim's Progress' and the Bible."

In these days of jargon and horribly coined words like "hospitalisation" and "de-maturation" to quote two examples which spring most quickly to mind) Sir William Slim deserves warm thanks for his example of clear speaking and his plea for clear writing. Wider practice of both

by Australians would also mean much clearer thinking.

## Press Responsibility

There seemed to be considerable begging of the question in some aspects of a discussion on "The Freedom of the Press" at the summer school of the Australian Institute of Political Science last week-end.

In view of the frequent criticisms I have made of the salacious content of a section of the Australian Press I was particularly interested in the comment on that development by Mr. R. J. F. Boyer, chairman of the Australian Broadcasting Commission, whose paper opened the subject.

Inter alia, Mr. Boyer said: "Let us take the charge that our Press (or a portion of it) is debasing public taste by over-exploitation of sex, sensation and crime. The first thing to note is that this complaint is not peculiar to this country. . . . The second point to note is that as a general charge it is most unfair."

But a considerable section of the Press, daily and periodical, particularly in Sydney, so blatantly exploits sex and crime in its pictures, articles and billboards that there is little comfort to be derived from Mr. Boyer's observation (freely translated) that the same sort of thing occurs elsewhere, and, anyway, not all Australian newspapers rely on those ingredients to boost circulation.

I would say that sufficient Australian newspapers do so to make them a worse danger to teen-agers' morals than all the horror and sexy comics that are, quite rightly, banned in some States.

We know the comics for what they are. But newspapers come into the home in a more res-

pectable guise. I feel strongly that it is high time newspaper proprietaries acted to ensure that decency and better taste are restored on pain of offending newspapers incurring stiff penalties. But, if newspaper interests will not take effective steps to protect the standards and good name of the Press as a whole, complaint can scarcely be validly made if governments, with possibly undue severity, act for the protection of the community.

It is indeed true, I believe, as the editor of the *Sydney Morning Herald*, Mr. J. M. D. Pringle, said in the discussion on Mr. Boyer's paper, that "every serious journalist must be deeply worried at some of the trends in journalism."

May one hope that newspaper proprietors and editors will note this discussion and take action to restrain the vulgarities and indecencies of some Australian newspapers and periodicals, as, indeed, the Governor-General, Sir William Slim, suggested in an address under Press auspices last year?

## Re-heated News

While on the subject of news, I feel that the Australian Broadcasting Commission's bulletins are not being so well compiled as they used to be.

One of the great virtues of the A.B.C. news bulletins is that they give a comprehensive cover. One hears in them many interesting items from other States which do not appear in the newspapers. In short, the A.B.C. makes people Australia-minded, whereas most newspapers, especially in the Eastern States, concentrate heavily on local news.

The A.B.C. is still giving a wider cover. But it often serves up next day news one has heard on several sessions the previous day. This is particularly the case on Mondays. Does the A.B.C. argue that few people listen to the news on Sundays, or is it just that staff is not adequate to supply new news for the early sessions on Monday?

There is a saying that nothing is as stale as yesterday's news. While that may be an exaggeration, the dictum is worth keeping in mind by the A.B.C.

## Stimulus of Art

An artist who was good enough to be "hung" in both the Archibald and Wynne competitions this year told me that there is not much money in art.

He said the best portrait painters could not command more than 300 guineas. Even if an artist were able to carry out 10 commissions in a year, which would be very good going, his gross earnings would be only 3,000 guineas, from which considerable expenses would have to be deducted. Many business executives would earn much more for less effort and trouble.

I imagine art and letters have much in economic common in Australia—that very few people are able to make a living wholly from them and still enjoy reasonable comfort.

But there can be no doubting the genuine and growing interest in art as shown by the thousands of visitors to the National Gallery, Sydney, at this time each year when the Archibald, Wynne and Sulman contest entries (or those considered worthy enough) are on show.

And the Blake Prize for religious art has quickly become another highlight in the Australian art world.

So, even though the artists who make these competitions possible may not make fortunes, they are doing much to stimulate art consciousness and art discussion in Australia. The fact that that discussion often has a controversial edge is an additional stimulus.

—THE MAN  
IN THE STREET.

## ONE MINUTE SERMON

### THE EPISTLE FOR THE SUNDAY CALLED SEPTUAGESIMA

#### The Text:

Know ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I preached to others, I myself should be a cast-away.

#### The Message:

We are turning toward Lent, the time of the Saviour's struggle, even unto death, and the Epistles place us on our mettle. It is no easy thing to be a Christian. God asks of us all: we are, and have to be the best that we can be.

So to-day as, nearly 70 days from Good Friday, we look forward to the Christian race, St. Paul reminds us what is required of us if we are to run well. Certainly in the Olympic or Corinthian games there is only one first place and one prize, yet in the Christian life there is no such limitation.

We can all run so as to receive if we will. And indeed the crown of leaves that marked the prizewinner in the earthly games was but a fading crown, the prize in the Christian race is eternal life, a prize that fadeth not away.

Therefore, if we strive let it be striving in self-denial, in self-control, in temperance. The body is the first problem in every human life. Its desires, none of them evil in itself, can if they or any of them, take control in us, hinder us from running the race well.

Therefore run with a purpose. Make your dedication to Christ Jesus. Fix your thoughts on Him so that you never look back, nor this way or that, but straight ahead. In your fighting of evil, fight with your eyes open seeing your antagonist, realising the temptation.

Hence a discipline of the body will be the first requisite of the Christian life—self-denial, self-control, and self-denial to overcome laziness, self-denial and concentration on our Blessed Lord that purity in thought, word and deed may mark our steps.

Let us ourselves, professing Christianity and holding it up before others, may ourselves be failures and lost. For it is not they who say, "Lord, Lord," who are accepted, but they who do God's will.

## CLERGY NEWS

**TITLEY**, The Reverend Cresswell, formerly of the Diocese of Liverpool, England, has been appointed Rector of St. Mary's, Cullinstown, Diocese of Tasmania.

**MATTHEY**, The Reverend W. E., Rector of Christ Church, Bexley, Diocese of Sydney, to be Rural Dean of St. George, in the same diocese, as from Ash Wednesday.

**CONRAN**, The Reverend W. J., Rector of Tumut, Diocese of Canberra and Goulburn, has resigned as from February 28 because of continued ill-health. He will live at Lindfield, N.S.W.

**MACDONALD**, The Reverend Allan, formerly Chaplain of St. George's Hospital, London, has been appointed Rector of St. Mary's, West Perth.

**SUMPTON**, The Reverend H. T., has been appointed Rector of Bencubbin, Nungarin (Training), Diocese of Perth.

**WARD**, The Reverend Malcolm, has been appointed Rector of Mookeridge, in the Diocese of Perth.

**LAMBERT**, The Reverend R. J. H., Priest-in-Charge of Urana, Diocese of Riverina, to be Priest-in-Charge of Berrigan, with Jerilderie, in the same diocese. The appointment dates from January 1, 1955.

**REDMOND**, The Reverend M. L., Assistant Priest in the Parish of Griffith, Diocese of Riverina, to be Priest-in-Charge of Urana, in the same diocese. The appointment dates from January 15, 1955.

**WEAVER**, The Reverend S. Vincent, curate in the Parish of St. John's Wood, London, to be Sub-Warden of St. George's College, Crawley, in the Diocese of Perth.

## THE BISHOP OF TASMANIA

FROM OUR OWN CORRESPONDENT

Hobart, January 31  
About twenty clergy from the Hobart Archdeaconry gathered at the service of Holy Communion, at 7.30 a.m., in St. David's Cathedral, on January 25.

On that day, the Conversion of St. Paul, eleven years before, the Bishop of Tasmania, the Right Reverend G. F. Cranswick, was consecrated by the then Archbishop of Canterbury, the Most Reverend William Temple.

At the same service the Reverend N. Sherwood-Jones was also consecrated, to be the assistant bishop in the Diocese of Nigeria. Bishop Sherwood-Jones died over a year ago as a result of an attack of typhoid fever.

After the service of Communion the clergy entertained the bishop to breakfast in the Canterbury Tea Rooms.

Congratulations on behalf of the diocese were extended to the bishop by the Archdeacon of Hobart, the Venerable W. R. Barrett, and by the Dean of Hobart, the Very Reverend H. P. Fawcett.

The Bishop and Mrs. Cranswick will be leaving for England by the *Arava*, which departs from Melbourne on February 22.

They will be spending a week in Cape Town, and will then arrive in England on Maundy Thursday, returning to Australia in the middle of August.

The diocese will be administered by Archdeacon W. Barrett during the bishop's absence, while confirmations will be conducted in the three archdeaconries by Bishop Fortescue Ash, who will be residing, for several weeks, at Bishops Court, with Mrs. Ash.

## RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

\*February 7: Miss Philippa Green.

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

February 9: The Reverend James Stuckey.

February 10: The Reverend A. P. Campbell.

February 11: Father Michael Scott, S.J.

February 21: The Reverend Edwin White.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T.

\*February 6: The Gospel Writers and Their Greek, H. Canon Adam Fox.

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

February 6: Morningside Methodist Church, Brisbane.

PRELUDE: 7.15 p.m. A.E.T., 7.30 p.m. W.A.T. NATIONAL.

February 6: Westminster Madrigal Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., 7.45 p.m. W.A.T. NATIONAL.

\*February 6: The Bishop of Birmingham, the Right Reverend Leonard Wilson.

THE EPILOGUE: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T., and W.A.T. February 6.

FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 p.m. W.A.T.

February 7: Father Colin Miller.

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

\*February 7-11: Dr. John Moore.

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

February 7-11: The Very Reverend J. R. Blanchard.

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

February 8: "Television and the Church: Time to Get Ready," the Reverend Hamilton Aiken.

SATURDAY AFTERNOON TALKS: 2.30 p.m. A.E.T., 2.20 p.m. S.A.T. NATIONAL.

February 12: "Some Hymns and Their History," Dr. George Wilson.

## READERS HELP

### MISSIONS

Miss Margaret Clark, of Mayfield West, Newcastle, is visiting Miss Pearl Duncan, of Moa Island, with copies of *Child Education* in response to the A.B.M. appeal. We regret that the issue of January 28, her address appeared as "Maxwell West, Newcastle."

## 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.

## THE COST OF LIVING

### QUESTIONS FOR POLITICIANS

Sir,—We, the undersigned, intend to do our best to unite all aged men and women in Tasmania, and if possible organise other such people in every Commonwealth electorate — to ask every member of the Federal House of Representatives, and in the Senate to give us a plain answer (Yes or No) to the following questions:

In view of the increase of wages and salaries, including those of the civil servants, the judiciary, and the politicians themselves—do they consider:

1. That the Age, Invalid, and Widows' pensions are fair, just and adequate, to meet the present ever-rising cost of living, and if they consider they are not, are they prepared to fight to make conditions more just for such persons?

2. Are they prepared to force the Government to lift the means test for all over seventy years of age?

As defenders of all who are now being placed in a pitiable plight we shall desire a plain "Yes" or "No" to these questions, and then we shall know where our politicians, who are paid by the people as a whole, stand on these matters.

Yours faithfully,

M. JAMES MAY.  
(Archdeacon Emeritus)  
J. W. BETHUNE.

Hobart,  
Tasmania.

## "EDUCATION" FOR THE Th.L.

TO THE EDITOR OF THE ANGLICAN

Sir,—It might be of interest to readers to know that in the whole of Australia last year only fourteen potential priests sat for the new optional subject of "Principles of Education."

For some years now the subject has been relegated to the position of an optional subject, with the natural result that the number of candidates sitting for the subject has steadily declined.

If our theological candidates were getting training in educational principles and practice extra murally this matter would not be alarming, but this is rarely a fact, and so little or no training is given in the basic technique of teaching, which is the main occupation of the priest in his various activities.

Could the authorities inform us of the reason for the serious decision virtually to eliminate the subject from the course and why it would not be worthwhile to establish a representative committee to advise the college on the content and portent of education as a compulsory subject in the Th.L. syllabus?

Yours sincerely,

W. H. GRAHAM  
The Vicarage,  
Sunbury, Victoria.

## CHURCH UNION SECRETARY

ANGLICAN NEWS SERVICE  
London, January 31.

The Reverend Harold Riley, who has been general secretary of the Church Union for the past ten years, has resigned, to accept the benefice of S. Augustine, Kilburn.

## THE VIRGIN BIRTH

Sir,—I would like to thank Dr. Arnott for his remarks concerning the Virgin Birth in your issue of January 14.

We seem to be in agreement about the existence of similar stories about other virgin mothers before Mary.

However, Dr. Arnott states that his main point is the truth of the Virgin Birth and further states "now the doctrine of the Virgin Birth is clearly established in the Gospels of S. Matthew and S. Luke." There are certain difficulties about this assertion that I find to be insurmountable:—

1. Matthew opens his gospel with the words: "The book of the generation of Jesus Christ, the son of David," and proceeds with a genealogy not of Jesus but of Joseph. If Joseph was not the father of Jesus as Matthew then how can Jesus be descended from David?

2. Luke does not begin with the genealogy but inserts it after the story of the miraculous birth of John and the six months' dumbness of the father of John, and the annunciation by the angelic messenger Gabriel of a coming Messiah destined to occupy David's throne in no way resembles either the teaching of Jesus about His Kingdom or His fate upon earth.

3. It is most significant to note that the earliest Syrian and Greek manuscripts of the gospel of Matthew ended with the words "Jacob begat Joseph and Joseph begat Jesus." Later versions were altered to read: "And Jacob begat Joseph the husband of Mary of whom was born Jesus Who is called Christ."

4. If as Dr. Arnott implies the Virgin Birth was a fact known to the first Christians, and was not a product of pious imagination of the second century coupled with the compulsion of surrounding pagan thought, as I believe it to be, it is frankly inexplicable that the earlier Gospel of Mark contains no allusion to it whatever—and S. John with all his theology of the Logos makes no reference to the belief. It is more remarkable perhaps that S. Paul, whose epistles are generally accepted as predating the gospels, not only fails to mention it in his theology, but indeed tells us that Jesus was born "of the seed of David" according to the flesh (Rom 1:3) and in 2 Tim. 1:13: "of the seed of David according to my gospel."

Apparently the belief in a Virgin Birth rose later than that of the Davidic descent. It is not mentioned in the epistles nor in the earliest gospel and the earlier manuscripts are altered in their genealogical tabulation to make room for the new belief. I therefore am inclined to think that this article of belief incorporated at Nicaea into the faith of the Church was a second century one, and is not clearly established in Matthew and Luke.

Yours faithfully,

H. J. TINDALE.

Dowerin, W.A.

TO THE EDITOR OF THE ANGLICAN

Sir,—I am not attempting to answer your correspondent, Edgar Heydon's letter on the Virgin Birth, for, to be frank, I cannot make out what he is trying to say.

To me to deny the Virgin Birth is tantamount to denying the divinity of Our Lord. A human father and mother produce a human child.

Unless Our Lord is indeed, as the Creed says, "Conceived by the Holy Ghost, born of the Virgin Mary," He cannot be God and Man. If He is God and Man there must have been a Virgin Birth.

The part of your correspondent's letter on which I wish to comment is the question he asks, "What did Christ mean when He said, 'I and My Father are one'?"

When Our Lord said, "I and My Father are one," He meant simply that as the Father is so is He. The Nicene Creed expresses it, "Being of one substance with the Father."

I am, etc.,

F.J.B.  
Melbourne.

## MENTAL HOSPITAL CONDITIONS

Sir,—It is regrettable that "Senior Mental Nurse" claims to write as a practising Christian, for most of the statements made by her are demonstrably false.

She alone would know whether her statement concerning cruelties perpetrated on female patients was true. If true she stands condemned, for there is no record in twenty years of any female nurse reporting another for cruelty. If she witnessed cruelty and did not report it she was equally guilty with the offenders. If she did not witness it, her word is without credit for she infers that her facts are from personal experience.

A nurse or attendant guilty of ill-treating a patient is dismissed. Not so long ago one female patient suddenly attacked another. A nurse grabbed the assaulting patient by her plaited hair to save further injury to the other patient. The nurse was dismissed for handling the patient in this manner. This may sound over-stringent, but such is the high standard demanded at Kenmore.

Never in the history of Kenmore have 89 refractory patients been housed in one ward, and never has a refractory ward been staffed by three nurses as asserted by "Senior Mental Nurse." The maximum allowed in a refractory ward is in the region of 50, and even in these days of staff shortage the number on duty is not allowed to drop below five.

It is just nonsensical to say "broken noses, limbs and worse were everyday happenings." There is not one part of the hospital to which I am refused access, and I am quite prepared to take any representative of THE ANGLICAN with me to see if any trace of these grim everyday casualties can be found.

"Senior Mental Nurse" repeats the libel of "cruelties practised by sadist warders." This is obvious scandal-mongering of the worst type for the writer, as a woman, would have no contact with the male warders.

"Senior Mental Nurse" has either not applied herself to the duty of acquainting herself with hospital rules, or again is being untruthful when she speaks of the "very infrequent, odd times he (the chaplain) would be ever allowed to see the patients." It is clearly laid down in Mental Hospital regulations that a chaplain will have free access to his own people. During four years as chaplain at Kenmore I have never been refused entry to any ward and have been extended the utmost courtesy and co-operation from the Medical Superintendent down.

As regards the number of times a chaplain visits the hospital, I can only say I have been into hospital wards on three different occasions in the past week.

I am glad Mr. Editor, that you endorse my high opinion of the staff at Kenmore. It surprises me, however, that you deem it necessary to give me advice about the opinions of the staff. I meet all grades of the staff at the hospital; in church and social circles. The widespread discontent you imply does not exist unless one except the deep sense of injury caused by repeated Press attacks.

Your words concerning staff shortages are true and known to all. The same state is true of many ordinary hospitals, too. Possibly the shortages in mental hospitals will grow greater as Press campaigns of misrepresentation continue.

Yours faithfully,  
JOHN BASKIN  
Goulburn, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—May I present another aspect of the mentally-ill patients which escapes public notice, at a time when attention is being attracted to treatment and conditions of State mental hospitals.

It is the state of loneliness and friendlessness of quite a lot of mental patients because they are forgotten by the outside world.

There is a society called "The

# FAITH AND MORALS

## A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

### Christianity And Other Religions

A lady who tells us she has been a subscriber right from the inception of the "Church Standard," and who has continued to subscribe to THE ANGLICAN, has asked us to comment on the following point:—

"We have all come to know that there is some truth in all the great religions of the world. Is Theosophy a religion? Can it go hand-in-hand with Christianity which we Christians believe is the consummation of all religions and when it so emphatically holds fast to the belief in re-incarnation and the 'Ancient Wisdoms'? Do you think it possible that our God-given 'free will' could avail after death, bringing anyone who so chooses to return to this earthly life in another personality, yet retaining his own ego?"

"They argue that the Bible, though never using the word 're-incarnation,' yet teaches that theory (or truth as they believe) throughout, from beginning to end."

In some previous answers we have discussed the general question of the relationship of the Christian Faith to the other great religions of the world, and we tried to defend the position that though there is no doubt a real sense in which other great religions like Hinduism and Buddhism have contributed to the religious knowledge and spiritual richness of the world, yet Christianity remains unique, because it centres round the historic fact of the incarnation of our Lord and Saviour Jesus Christ, a historical fact which has no parallel in other religions.

Theosophy is not really a religion in the sense that Buddhism and Hinduism are religions and, as a system, goes back only to Helena Petrova Blavatsky, who was born in Russia of German descent in 1831, and settled in America in 1873.

In the middle of the nineteenth century there was a re-

Mental Welfare Society," which makes it its business to care for the mental patient. Small groups of people are organised (small, because it is hard to interest people) to visit the mental hospitals, going as far as Parramatta, once a month to bring friendship and cheer into the lives of the patients.

Afternoon tea, gifts, magazines, smokes, etc., are taken. At Christmas time a party afternoon tea was given.

These afternoons are paid for by the workers, the society assisting with gifts at the festive parties.

Some of the patients for many years have had no visitor or friendly contact with the outside world.

One member of the society is able to take a patient to her home for a short stay. One patient who benefited by this member's kindness came out into the world for the first time in 20 years.

The society feels, too, that there is a lot of selfish, reckless spending of money when the "Christ" touch is needed so badly even in our humble, inconspicuous work.

Yours sincerely,  
D. M. QUIGLEY.  
Sydney.

### "A PEOPLE APART"

ANGLICAN NEWS SERVICE  
London, February 1  
The Bishop of Johannesburg and Miss Josephine Douglas (who produced "Cry the Beloved Country") opened an exhibition of photographs of South Africa in the crypt of S. Martin-in-the-Fields this afternoon.

The exhibition, "A People Apart," underlines the importance of the S.P.G. South Africa Emergency Fund Appeal.

The photographs cover a wide survey of the people and places of non-European South Africa.

vival of interest in the ancient religious thought of India and, at a time when many religious people were worried by the apparent conflict that had arisen between the somewhat rigid Christianity of the time and the new scientific thought, many people found themselves fascinated by this new and exciting range of ideas.

Mrs. Blavatsky came to Theosophy via Spiritualism. Finding that the "medium" she had used in America was a fraud, she composed a work called "Isis Unveiled," which she claimed to be a revelation of the essential truth behind all religions, specially revealed to her by the Great White Brotherhood, a company of experts in divine wisdom who lived in an inaccessible part of Tibet.

This work is a hotch-potch of selections from many works which obviously Mrs. Blavatsky and her friend, Colonel Alcott, had read.

These two left America and settled in Bombay, and there the Theosophical Society was finally founded.

### Chief Exponents

The two chief exponents of this new Theosophy have been a Mrs. Besant and a Mr. Leadbeater, who had previously been a priest of the Anglican Church.

They argued that Theosophy had three main aims, namely, first to promote the brotherhood of man; second, to investigate the unexplored laws of nature and psychic powers of man previously not understood; and third, to further the study of comparative religions, science and philosophy.

The philosophy which is taught by Theosophists bears little resemblance to any classical system of either the Eastern or the Western world, and many of the chief ideas are closely related to the old Gnostic conceptions; for example, Theosophists teach that at death the soul passes to the astral or emotional plane, where it remains until its pas-

### SINGLE BOTTLE LICENCE

TO THE EDITOR OF THE ANGLICAN  
Sir,—I read with interest the article in your issue of January 14, entitled, "The Single Bottle Licence."

The writer, J. W. S. Vroland, is against this form of selling, and gives three reasons, that liquor is obtainable more easily and unobserved; grocers supply low grade wines; and juveniles can get their wants readily.

The writer, however, overlooks the fact or does not realise that liquor has always been obtainable in single bottles at hotels, and the three reasons stated apply to hotels just as much as to grocers.

But what the writer has not mentioned is that by the present law of a two-gallon licence, customers have to buy one dozen bottles at a time when very often only one or two bottles are required — this naturally encourages excessive drinking.

The grocer often feels it is better to break the law and disguise the sale rather than make the customer take more than he required; or, as is often the case, supply a single bottle rather than force the customer to go to the hotel. Few women would enter a bar to get, say a bottle of brandy.

With regard to cheap wine being sold by grocers, it is my experience that most grocers only sell well-advertised brands, and that the so-called "plonk" is only obtainable at wine saloons and hotels.

Yours faithfully,  
JOE A. BROWN.  
Oberon, N.S.W.

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

THE ANGLICAN  
(See Rates, Page 12.)

sions are exhausted, then to the mental plane, where the soul's "thought forces" (whatever that term may mean) are similarly exhausted.

The soul then passes through the intuitional, the spiritual, the monadic and, finally, the divine plane, after which the soul is re-incarnated on earth and the process occurs all over again. There is not even the Buddhist hope of Nirvana.

We reject Theosophy as a religion not only because of its vague mysticism borrowed from so many sources, but because a religion designed for a minority of spiritual experts can never really win universal allegiance.

Further, Theosophy in its claim to be universal, destroys every important distinctive feature of the great historic religions, and has no true place for a personal God.

Consequently, we must answer our correspondent's question and deny that Theosophy and Christianity can move hand-in-hand.

For one thing, the oriental view of God and man and the whole scheme of salvation is in conflict with a Christian conception of history as within the control of a personal God.

### Free Will

With regard to our correspondent's second question, whether free will can allow a human personality who so chooses to return to this earth in another personality, we can only say that the Bible does not encourage speculation about the future world, and there is no Biblical evidence whatsoever for such an idea.

The Christian doctrine of the Communion of Saints, however, teaches us that souls departed still enjoy fellowship with us and no doubt, through their prayers, in an existence of far greater understanding, they are able to influence for good those whom they love, still struggling in this world.

With regard to our correspondent's third paragraph, there is no Biblical authority for a doctrine of re-incarnation. It is true that it is this aspect of Theosophy which has attracted modern intellectuals like Aldous Huxley, Christopher Isherwood and even J. B. Priestley, whose plays on the idea of time centre around this theme.

Their thought, however, is much more akin to what is best in Indian mysticism, and most of them would have little interest in the other ideas of Theosophy except that of re-incarnation.

The purpose of a doctrine of re-incarnation is to explain the problem of suffering.

There are, according to Theosophist theory, no "Jobs" or other innocent sufferers in life, since all who suffer are atoning as a penalty for evil done in a previous world.

Whilst this solution does reconcile human suffering with divine justice, it makes no allowance whatsoever for repentance or forgiveness, nor does it explain how suffering can be of any benefit.

The Bible, on the other hand, is full of the doctrines of repentance, amendment, forgiveness.

There is no place for a doctrine of the Cross in Theosophical thought, and there is no doctrine of the Holy Spirit to help a man make a new start.

The Theosophist can only wait until the end of this life in the hope of a change for the better in a future life.

Furthermore, as a study of the history of India over the centuries will show, the doctrine of re-incarnation invariably produces a fatalism which paralyses any desire to improve the state of society.

It is essentially an individualistic religion, whereas Christianity is a religion which concerns not only God and myself, but also my neighbour.

# MENTAL HOSPITALS NEED TRAINED CHAPLAINS

By the Reverend W. H. GRAHAM.

AT LAST the late breeze of reform is blowing through the Mental Hospitals of this State and there are hopes that the beneficial change may soon reach other States. Now the Church has, in Victoria, a unique and unprecedented opportunity to be an honoured ally in this renewed and reinforced fight against prejudice and public inertia in the care, treatment and rehabilitation of the mentally ill.

What is so unique and unprecedented is that the Mental Hygiene Authority here has warmly invited the Church to provide chaplaincies on a full-time basis and is now, by permission of the Minister of Health, offering a sum of £1,000 p.a. for the stipend and living allowance of any full-time chaplain approved by the Church and the Authority under the conditions of appointment approved by the inter-denominational committee set up to advise the Mental Hygiene Authority on this work.

At the present moment there are vacancies on this basis for four full-time chaplains in different hospitals in the State. This is in addition to the position of the writer, who is chaplain to the Sunbury Hospital with the Parish of Sunbury, which position is treated financially on a two-thirds basis.

The induction to this position by the Bishop of Geelong was reported in these columns of August last and is the first time in Australia, we believe, that a chaplain has been given such an opportunity to specialise in this field with the blessing and authority of the Church and the actual co-operation of the administrative medical staff of a mental hospital (possibly a more congenial position than that enjoyed by most hospital chaplains).

Here is a challenge to the Church to provide four more suitable chaplains and to consider the preparation of future chaplains and the use of the remarkable pastoral and clinical opportunities thus opened for the general training for all our ordinands. (It is interesting to note that in the U.S.A. some seminaries arrange for their students to work for specified periods in their courses as mental hospital nurses.) These openings have been advertised for some time in THE ANGLICAN but, up to date, not one has been filled, and so this challenge has not been taken up.

## POOR RESPONSE

Why has there been so little response to this challenge and what are some of the difficulties involved? In the past, finance has been a problem, and the niggardly sum paid out for the conducting of divine service and providing a chaplaincy service to the sick and dying has been sufficient only to build up the stipend of some otherwise busy parish priest who has had his hospital work "tacked on" to his other work. Now, however, there can be no such problem as the stipend offered is equal to about £850 p.a. with a residence, so that it compares quite favourably with the remuneration of an ordinary parish priest.

Another difficult fact is that a mental hospital chaplaincy is, as far as Australia is concerned, a pioneering work with, as yet, no experienced qualified workers on the field and would mean the possible sacrifice of preferment in a rather lonely and temperamentally exacting ministry.

It is unfortunately a fact, that although Anglicans have been first into the field of full-time chaplaincies in gaols and mental hospitals, some of the public prejudice towards these institutions has influenced the

thinking of the Church, and the result is that the nearly 8,000 inmates of our Victorian mental institutions have become conveniently forgotten people or objects of vague pity and consequently chaplaincy work among them is placed very low on the priority list as a work of sheer and perhaps not very pleasant charity.

In the face of these difficulties it should be pointed out that there is an excitement about pioneering new work, and the Mental Hygiene Authority is anxious to do all it can to give what information, guidance and training the would-be chaplain requires.

## TRAINING

There are regular lectures to theological students; a special school for chaplains is being arranged (as reported in THE ANGLICAN of January 14). Provision is made in this programme for discussion between chaplains whether on full or part-time basis on the difficulties and opportunities of this great field of service.

There is urgent need for some thinking about the Church's specific role in the ministry of healing as applied to the mentally ill, and we must follow the lead of the U.S.A. and plan to run our own pastoral and clinical school for chaplains, but this will need trained personnel and should mean the early provision of means to train them in America and other countries.

It is worthwhile considering why there is such a challenging invitation for chaplaincy co-operation from the field of mental hygiene. Does it mean that there is here a more active Christian conscience among its doctors and administrators? In the orthodox sense—no! But there is, in this field a greater appreciation of what is known nowadays as "psychosomatic medicine."

This approach is obviously very congenial to the Christian doctrine of man as a being of body, mind and spirit and whose healing in any one part depends very often on the healing of each of the others.

There is, too, among the mental hygiene staff a real idealistic sense of service and sincere love of persons. (The qualified men who work on the medical staffs do so often at great personal cost; most of them could double their incomes in private practice.)

In this atmosphere it can be seen that there would be a ready appreciation of the place of the Christian ministry in its widest sense (perhaps the harassed medical superintendent, short of occupational therapists and social workers might interpret this in too wide a sense), but there is in the recreational and cultural side of the hospital life a great opportunity of service if the priest is careful to maintain the uniqueness of his ministry and to watch his spiritual priorities.

It might be interesting to know what this chaplain does in this hospital of some 1,300 patients—a hospital which consists largely of chronic patients, although there are voluntary patients and an increasing proportion of discharges.

There are weekly services with times for interview and opportunities for the Ministry of Absolution; The teaching of English to New Australians gives an entree to the staff; discussion groups and play reading with the better patients; chairmanship of patients' representative committee; clinical discussion of certain cases with the medical staff; ministry to the sick and dying in the hospital wards; and the building up of social contacts within church organisations to help in the rehabilitation of patients.

## OPPORTUNITIES

It can be seen that the work provides variety and an ever-increasing sphere of appreciated ministry, and, given more technical training in the art of pastoral care of the mentally ill, the work should attract men with vision and courage to adapt themselves to the special needs of the respective hospital situation.

This brings us to the real difficulty in filling the posts now offering, namely, the problem of man-power, with the demand of the home and mission fields and chaplaincies to schools and institutions. Bishops are faced with the terrible task of establishing priorities but it should be seen that this unique challenge demands a serious response from the Church. What greater aspiration could there be for any priest than that of bringing to bear the healing ministry of Christ upon the mentally ill and seeing them ultimately, by the grace of God, clothed and in their "right mind sitting at the feet of Jesus?"

## BOOK REVIEW

### A FAMILY CHRONICLE

THINK OF STEPHEN. A Family Chronicle. Ruth Bedford. Angus and Robertson, Pp 297. Price 25/-.

This is a charming chronicle of the Stephen family who lived, at first in Hobart, but mostly in Sydney for the greater part of the nineteenth century.

The head of the family was Sir Alfred Stephen, who was to serve his country for thirty years as Chief Justice and later as Lieutenant-Governor. Miss Ruth Bedford, his granddaughter, uses his letters together with Lady Stephen's letters and diaries to paint a delightful picture of a happy family life.

The devotion and affection of Lady Stephen towards her large family of nine step-children and nine children, flows gracefully through the chronicle.

The story is set against the simple life of the period. The family shows itself as the ideal type of English pioneers, whose whole life is devoted to the welfare of the new colony.

We share with the family's affection for the city churches—S. James' and Christ Church and with Sir Alfred's work for the cathedral.

Many of the church personalities of the day are frequent visitors to the Stephen house

—among them, the afterward martyred Bishop Patteson. Miss Bedford has provided a graceful and amusing commentary to link together the events which the diaries and letters record.

Several interesting pieces of information emerge from the pages. For example, we learn that those great Australians, Gilbert and Hubert Murray, would never have been born had not Sir Alfred's income as Chief Justice been so reduced that he had to dispend with the family's brilliant governess who left to become governess to Sir Terence Murray's motherless daughters. She later married their father and the two sons of that marriage were Hubert and Gilbert.

Several half-tone plates, a genealogy, and an attractive dust-cover add to the interest of the volume.

—J.M.S.

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## WHAT'S YOUR PROGRAMME?

With the holiday season now over and people settling into routine again, the present time has become one for programme planning for some youth organisations.

The old problem of what to do at the next meeting is making quite a few leaders do some serious thinking.

There are those who excel in reeling off scores of ideas for young people's meetings. Certainly these specific activities will be the leader's main concern in the final stage of his planning.

But we do well to bear in mind a few important principles before we get down to specific details.

The first is that the Christian youth group is part of the Church. Its aim, its programme and its function should be no more or less than those of the Church at large.

As a part of the Church, the Church youth organisations have a specific role inasmuch as they cater for a particular class of people. But that work is nevertheless meant to be a part of the whole.

As the Body of Christ and the light of the world, the Church has three broad vocations to fulfil—devotion to her Lord, evangelism (in its widest sense) and edification.

The Church youth group must accept these same vocations if it is to be true to label.

In terms of practical programme planning this means that provision will be made for the group to seek in every department of its activities as well as in the lives of its members to be well-pleasing to Him who "loved the church and gave Himself for it; that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph. 5:27).

It means that no stone will be left unturned in reaching the youth of our parishes for Christ. That does not imply simply the organisation of meetings or "evenings." It calls for personal conversation and correspondence between those who belong to Christ and those

who do not, about the things that matter most.

Finally, our programmes must provide for the edification, in the fullest sense of the word, of the club members. It is a sad fact that in some Church youth groups this, with the emphasis on the social and recreational aspects, constitutes almost the entire youth programme.

If the three-point programme outlined above seems revolutionary, then let us seriously consider whether it is not time that we became revolutionaries.

If it means risking smaller club enrolments for a time then let us remember what God has done with ones and twos and little groups in the past.

After all, it is God's programme, not ours, which cannot be changed.

—THE YOUTH EDITOR.

## MELBOURNE C.E.B.S.

### SUMMER CAMPS

FROM OUR C.E.B.S. CORRESPONDENT

Melbourne, January 31  
Over 400 boys attended the C.E.B.S. summer series of camps in the Melbourne Diocese.

The programmes included boys' and leaders' concerts, fancy dress, missionary evenings, boxing and wrestling, pictures, swimming and sports of all kinds.

The commandants and chaplains were:—

Intermediate: Commandant, the Reverend H. J. Neil; Chaplain, the Reverend G. J. Coad.

First Junior: Commandant, the Reverend W. Holt; Chaplain, the Reverend W. Potter.

Second Junior: Commandant, the Reverend S. Goldsworthy; Chaplain, the Reverend R. H. Pidgeon.

Devotions were held morning and evening on each day of the camp, with Holy Communion and Evensong on Sundays.

At two of the camps the boys attended Festal Evensong at St. Paul's, Frankston.

The campers certainly had a wonderful holiday, and we trust that they will return to their parishes enriched by the experience of attending a Church camp.

## YOUTH CAMPS IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, January 30  
Summer camps for boys and girls were held in the Diocese of Perth during January.

The C.E.B.S. annual camp was held at the Point Peron National Fitness Camp from January 15 to 21. The camp commandant was the Reverend Gordon King; the Reverend Fred Armstrong was chaplain.

Over 100 boys between 8 and 16 years attended. The camp was the largest the society has conducted here.

The C.E.G.S. held its camp at Point Peron from January 22 to 29. The diocesan leaders, Miss Edith Parry and Miss Wendy Carter were in full time residence. The Reverend W. Bastian was chaplain and camp commandant.

At the end of February C.E.G.S. will hold a special training week-end for leaders at Le Fanu House.

## PORT LINCOLN C.E.B.S. CAMP

### 49 BOYS ATTEND

## LOVELY SITE AND MANY ACTIVITIES

FROM OUR C.E.B.S. CORRESPONDENT

Adelaide, January 31  
Forty-nine boys, eight leaders and two cooks attended the South Australian C.E.B.S. Camp at Port Lincoln from January 3 to 13.

The site itself was well chosen. Port Lincoln is a beautiful harbour, famous for its fishing.

The campers travelled to and from Lincoln by boat, the S.S. Minnipa.

All the campers slept on straw pallets.

Activities included a series of breakfast talks on the historical background of the Bible, church parades, every kind of summer sport, concerts, a fancy dress parade, public speaking and camp songs.

This year a Candle Ceremony was introduced for the admission of new campers.

These boys were reminded of the tradition of service and brotherhood that has grown up in C.E.B.S. camps and which is now being handed on to them, symbolised by the light of the candle.

The camp neckerchiefs were then presented, and the ceremony completed by the singing of "Lead, Kindly Light" by candle-light.

### POONINDIE MISSION

One afternoon a trip was made to Lod River Reservoir, Poonindie Mission and Lumby Bay, thirty miles north from Lincoln.

The Poonindie Mission, which was begun by Archdeacon M. B. Hale, later first Bishop of Perth, for the care of aborigines, was closed in 1914, but the buildings still stand.

The fifty campers, dressed in their best uniforms, halted the traffic in Port Lincoln for a few minutes to give their farewell w-ry before leaving for their homes.

S. Margaret's, Woodville, won the group competition, thus carrying off the Camp Banner.

### G.F.S. CAMP AT SNUG

FROM OUR OWN CORRESPONDENT

Hobart, January 31  
The Girls' Friendly Society held a holiday camp at the Montgomery Park Youth Centre at Snug, Tasmania, from January 24 to 28.

Representatives attended from as far afield as Queens-town and Geveeston, while others came from their city or suburban branches.

Activities centred around the society's fourfold development plan of worship, study, work and play.

## FOR SMALL PEOPLE

### TRAP

Let's pretend that you are a little grey mouse. You live in a tiny nest behind the pantry. From your nest you can look out through a small hole into the kitchen.

Every evening, when the washing-up has been done and the light in the kitchen has been switched off, you tiptoe out of the pantry and nibble the crumbs that lie on the kitchen floor.

One night you find under the kitchen table something that makes your mouth water. And the smell of it—why, it's delicious! It's a lovely piece of cheese.

The cheese seems to be lying on a big piece of wood. But that's nothing.

## S. MARK'S GOSPEL THE CURE OF SOULS

BY WILMA TERRY.

WHENEVER A mission is held there is generally preparatory work to be done beforehand, and S. Mark begins his story with the coming of John the Baptist.

For over two hundred years the voice of prophecy had been dead in Israel, and now this man in the symbolic clothing of the prophets (1:6) seemed to suggest that a revival was at hand. More, this prophet preached, saying, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

S. Luke tells us how the people "were in expectation" (Luke 3:15), surely the Messiah was coming. One day, while John was baptising at the River Jordan, Jesus came from Nazareth of Galilee. Probably Jesus felt that by His baptism He would be consecrating all His future effort.

What a thrilling experience for John to hear the voice of God proclaiming "Thou art my beloved Son"; for him it must have been the crown of all his endeavours.

There is also the fascinating story of the Temptation of Jesus. (1:13). Was it Mark's imagination of what a desert place was like that made him include "with the wild beasts" and "angels ministered unto him," or was he using Messianic imagery? The account suggests that Jesus, knowing His work about to begin, felt the need of fitting Himself for His Mission, and in the solitude of the wilderness won His spiritual mastery.

THE PRELUDE is ended. The main drama is about to begin. Jesus is in Galilee, saying "The time is fulfilled, and the kingdom of heaven is at hand; repent ye, and believe the gospel." (1:15).

There were four men prepared to stake their lives on His message, and without hesitation they accepted His call (1:16-20). For some of us He asks that we take a special part in His work; for most of us, our witness to Christ in shop, in office and in factory is what He needs most.

From beside the seashore of the Lake of Galilee the scene changes to Capernaum. In the early part of His ministry Jesus was often given the privilege of preaching to the congregation of the synagogue. The elders must have had a deep respect for Him, otherwise they would have chosen another man.

In the midst of His teaching Jesus is interrupted. (1:24). Whatever Jesus said must have awakened this man's memory

of a Messiah who was coming. "I know thee who thou art, the Holy One of God." (1:24). When Jesus spoke the man became calm again. It was a command to be obeyed, and to the people the devil had come out of him.

THAT DAY Jesus was Simon Peter's guest (1:29), but his wife's mother was ill. We can picture that family gathering. Everyone had looked forward to having their visitor, and now sickness had marred the occasion.

The presence of Jesus alters the situation. There is never a home where it doesn't. We need to thank God daily for the Christian parents most of us have.

"And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And he healed many that were sick of diverse diseases, and suffered not the devils to speak, because they knew Him."

This desire of Mark's to show the supernatural power of Jesus was recognised as coming from God, often caused his accounts of healing to be full of contradictions. If the demons recognised Him, aloud, what would be the use of asking those He healed to keep silent about the miracle?

OUR LORD'S CURES we believe were the outcome of His pity for the sufferer, but to the people, the miracles in themselves would not immediately awaken the idea that He was the Messiah. What seems more likely is that the cry of the demons was not heard, but that the interpretation of it as a recognition of Jesus as the Christ was either Mark's own or the Churches.

More and more to-day Chaplains are being appointed to work in Mental Hospitals because the Church realises that it has a part to play in the healing of disease.

Hidden amongst the stories of the excitement of the crowds as they witnessed Jesus's healing power, there is a reference to the source of His strength. "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." (1:35).

Some of us know that during our special times of quiet we can draw nearer to Our Lord. It is at those times that we can try to discover God's will for us and to give Him the adoration which deepens our spiritual life in Him, and like Jesus find His presence with us in our daily living.

(To be continued next week)

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## BOOK REVIEW

### A NEW EDITION OF THE BIBLE

THE BIBLE: THE BRITISH AND FOREIGN BIBLE SOCIETY'S JUBILEE EDITION. Edited by John Stirling. Price in cloth binding, 15/-; leather binding, 25/-. Pp. 1020.

FOR MANY people the Bible is a closed book—mostly because they never open it. But also, in many cases, because they lack its key. "Understandest thou what thou readest?" "How can I, except some man should guide me?"

This is at once the problem and the opportunity of all clergy and ministers, and of teachers in day or Sunday schools. And perplexity about the Bible is the state of mind of many more church-going people than is commonly admitted.

Two dangers beset the course of the interpreter, like Scylla and Charybdis. Either he may so offer the Bible as a "bookful of stories," that his hearers miss the connections and never see the Bible as a unity.

Or he may so elaborate the historical sequence of events covered by the Bible, so detail its varied stage-settings, that the hearers do not receive the message, though they learn much about the messengers and the scenery. They are clear as to what Amos said and when and where, but what has it all got to do with them?

This Jubilee edition of the Authorised Version, edited by John Stirling, with drawings by Horace Knowles, is a real help in meeting this situation. The complete text is included in paragraph form with cross-headings.

By an ingenious lay-out, certain "specialised documents" (genealogies, building specifications, and the like) are printed in smaller type, three columns to the page, whilst the main text is in larger type in two columns.

But the outstanding feature of the edition is its illustrations. Here are no mere pleasant additions to catch the eye. They are an integral part of the presentation, not only giving factual information and illumination on the spot, but bringing out the unity of the Bible.

An original use is made of symbols to represent some of the recurring characters. For example, any passage about Israel is preceded by a drawing of Jacob's well. Judah is represented by the Gate of Jerusalem.

This is most helpful in the books of Kings, where the narrative alternates from one to the other. Passages about the Law are introduced by a scroll, and the reader is reminded by the recurrence of this mark throughout both Testaments that he is following one major theme. The picture of the High Priest in Leviticus is encountered again in Hebrews, and again the unity of thought is indicated.

I specially appreciated the

## BOOK REVIEW

### CHURCH LIGHTING

THE INSTALLATION OF ELECTRICITY IN CHURCHES: RECOMMENDATIONS AND CONDITIONS. Central Council for the Care of Churches. English price 1/- (posted 1/3).

"Dos" and "Don'ts" in connection with the installation of electricity in churches are amusingly illustrated by a poem by John Betjeman, and sketches by John Piper, prefixed to this book.

Part I gives general guidance on the principles of Church lighting, and particularly on the five main methods. It also gives guidance and warnings in connection with fluorescent lighting; choice of fittings; procedure; wiring; the care of installations; electric heating; and electric organ-blowing apparatus.

Part II gives conditions to be observed by electrical contractors in the installation of the electricity service.

[Our review copy came from Church Information Board, Church House, Dean's Yard, Westminster, London, S.W.1.]

charts and maps, and also the milestones wherever journeys or distances are mentioned. In an age of mechanical transport, it is useful to be reminded of the immense physical exertions of Bible travellers. No pilgrimages by luxury coach in those days.

Here, then, is a Bible with built-in "visual aids." It can be specially commended to all who teach scripture, but all sorts and conditions of readers will find help towards a better understanding of the Bible's structure and essential message.

My own regret is that some of John Stirling's invaluable explanatory paragraphs in "The Bible For To-day" could not have been incorporated. But, perhaps, this is being greedy! You can't have everything in a volume of this size.

—E.C.D.S.

## YOUTH AND COMMUNISM

ANGLICAN NEWS SERVICE

London, January 31  
Children taking part in communist sponsored youth dedication ceremonies will be excluded from confirmation by German Lutherans, states a pastoral letter by Bishop Otto Dibelius.

This is a reaffirmation of earlier opposition expressed by Bishop Dibelius.

The bishop condemns the ceremonies, which will be introduced in East Germany this spring, as being "in clear opposition to the Christian gospel," and as serving a "materialistic ideology."

"Children attending youth dedication ceremonies cannot be confirmed. They secede from the company of those who attend Holy Communion," said Bishop Dibelius.

The Press in East Germany has accused Church leaders of imposing an "inadmissible pressure on young people."

The Roman Catholic Church has also stated that confirmation and Holy Communion were incompatible with attending "lessons of atheism."

## CHURCH ARMY FOUNDER'S DAY

ANGLICAN NEWS SERVICE

London, January 29  
The Bishop of Lichfield gave the address at the Church Army's annual Founder's Day service in the crypt of St. Paul's Cathedral on January 14.

The founder of the Church Army, Prebendary Carlile, was born on January 14—a hundred and eight years ago.

The bishop said that what impressed him most about the Church Army was the humility in which its work was done.

After the service the Chief Secretary of the Church Army, the Reverend E. Wilson Carlile, conducted a short act of remembrance and thanksgiving before the tomb and memorial of his grandfather, in the crypt.

## EPIPHANY GIFTS AT NASSAU

ANGLICAN NEWS SERVICE

Nassau, January 29  
Twenty-five pounds of incense were taken to the altar of St. Barnabas, Nassau, during Epiphany-tide.

A newly-confirmed girl brought a gift of myrrh.

The collection of more than £7 was given to the Diocese of Gambia and Rio Pongas.

The incense will be divided among St. Barnabas' and the twelve churches in the outlands of the Bahamas.

The myrrh has gone to a church day school: it will be used for medicinal purposes.

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# THE AMERICAN WAY OF LIFE

BY THE ARCHDEACON OF HOBART, THE VENERABLE W. R. BARRETT.

THE AMERICANS (and Canadians, too, though Canadians don't like being called Americans, and I use the term generally of people of the U.S.A.) are wonderfully hospitable and generous. Once they discover you are a stranger and a visitor they open their hearts and homes at once.

They are fond of talking, especially on American politics. They are proud of America's recently acquired role of world leadership, yet acutely conscious of their lack of experience and training for that role.

Almost without exception the very first question they ask is what you think of their country.

At the same time, they feel peeved and hurt that in spite of all the "aid" they have lavished on the Western and Eastern world they appear to be disliked, even hated, in return.

They have made great sacrifices, and are heavily taxed, to provide food, machinery, military supplies, etc., etc., and don't even get thanks for it, much less the support for their ideals and policy to which they feel entitled.

At heart, however, they are aware of the fact that their gifts have not been made from an entirely altruistic motive (let the nation without sin first cast a stone) and that a portion of what they give is what they can't eat themselves or sell, or what must be disposed of to keep American industry moving.

And they are honest enough to confess there are strings attached to the gifts. All the same, they retort, it is for their own security and development so why can't they be grateful and line up with us?

And Americans are "jejeune" enough as to be quite sure their own policy is the only correct one, so how can these small nations hold back?

I am tempted to mention their fear of, almost obsession about, communism, but must resist excursion into politics even though politics enters much more into the thought and everyday life of Americans than of Australians.

American homes are built for comfort; if not air-conditioned they have adequate heating devices for though summers are hot winters are cold; they are full of labour-saving devices and gadgets of all kinds. Houses, even in the large cities are in the majority of cases built of timber. There is not the brick mania that possesses Australian municipal authorities.

## UNUSUAL FOOD

Meals are very tasty and satisfying. But there are some unusual combinations and some ways strange to us.

Salads are served with most meat dishes, even hot dishes, but usually there is added to the lettuce, radish, etc., a square of jelly with preserved fruits and mayonnaise over the lot!

Salad and vegetables are served each in its own dish and you eat from the several dishes.

In eating, the knife is used first to cut the meat or what have you into sizable portions, then laid aside and the fork transferred to the right hand to finish the meal.

Tomato (tomato) or fruit juices are much in demand. A general favourite (breakfast) dish is griddle, or waffle (frequently called "hot cakes")—two pieces of light cake, the size of a small plate, served hot, buttered and covered with maple syrup.

American bread is lighter in texture than ours, with some slight resemblance to the nature and flavour of a bun.

The visitor is struck with the large number of eating houses in every city, small town and along the highways. Cafes

and drugstores are the most numerous.

The fact is that large numbers of Americans eat out.

Meals in such places are comparatively cheap. Nevertheless, no small part of the weekly income must go in this way.

A large proportion of married women go out to work so this encourages the "eating out" habit, and at the same time provides an income that can afford it.

This also helps to provide the fine clothes that the women love, and can wear so well.

The tourist would be pardoned for his hasty generalisation that the three chief industries of America seem to be:—

(1) Second-hand car businesses.

(2) Eating houses.

(3) Personal loan companies.

The car (I should say "automobile") business is in the doldrums for you can get a second-hand car with no "down payment" and you are besought to come in and write your own terms.

The loan concerns flaunt their enticing advertisements, not only from street hoardings and newspapers, but from bank and investment company windows for these latter reputable firms go out after this kind of business too.

It would appear that the hire purchase business is at a high peak, and also that many people are living above their incomes, high as they are.

## EDUCATION

There is a very general desire for education amongst parents and youths alike. Parents will make sacrifices in order that the children may go to college, and the young people themselves will do all sorts of jobs to pay their way through to graduation.

I met a very well-spoken and cultured young man who was sleeping-car conductor on a train, and was not surprised to find that he was a university student doing a science course.

Married women often seize the opportunity to "do" special courses. One woman, apparently not much over forty, sail to her female companion in the train, loud enough for me, and others, to hear—"my kids have grown up and I can't see myself just doing the housework or pottering about the garden. So I am taking a course at the University for a social worker. In two years I'll be fully qualified.

"Oh, brother" (it was "Oh, brother" and "Oh, boy" even though she was talking to a woman, throughout the whole conversation, which lasted for the two hours or more of the journey). "Oh, brother! that'll be the day."

Universities and colleges are quite large concerns, and are growing at an enormous rate to keep pace with the growing population and the avid demand for education.

## THEATRE REVIEW

### "THE BURNING GLASS"

THIS thought-provoking play by Charles Morgan is being excellently presented by the Melbourne "Little Theatre" at South Yarra. It is their 200th play, and is brilliantly produced by Irene Mitchell.

It is the story of a young scientist working on problems of weather control who discovers a way of concentrating the sun's rays onto any particular spot to the extent of destroying it, just as a magnifying glass can be used to set fire to a piece of paper.

He is tortured by the problem of whether he should reveal his discovery to the Prime Minister and allow it to be used not only for peace, but also for war. Is this new and horrible power something that belongs to God, or should he give it also to Caesar?

Most women smoke, especially over a cup of coffee in a cafe, and very many smoke in the streets. Strange to say, smoking is forbidden in buses, trams, underground trains, and also in most railway cars, except at the end of the coach. And the vast majority obey the regulation!

Use of Christian names is very general, and even a son-in-law will say to his mother-in-law when leaving — "Well, good night, Mary, we've had a lovely evening." Parishioners, in the inner circle of course, will call their rector by his Christian name.

## SPEECH

Speech is not so drawled, clipped or nasal as the films lead us to expect. Far from being nasal, the pronunciation, e.g., "kahledge" (for college) seems to be obtained by shutting off air from passage through the nostrils and speaking through half-closed teeth.

"Yes" is clipped into something not unlike the German "yah" but even shorter, approaching "yok" with the "k" almost silent.

Differences in accentuation and in vowel values are most noticeable, e.g., "deepoh" (depot), "ceremohnie" (ceremony), "primairally" (primarily), "noo" (new), "antye" (anti), and, of course, the well-known "skedell" (schedule).

On the whole, speech is good and not unpleasing to the ear. The Canterbury Players of the University of Minnesota produced Gilbert and Sullivan's "Yeomen of the Guard" without a trace of any of the mannerisms just mentioned, or of any other so-called Americanisms.

The national sport is baseball, and "the ball game" draws tremendous crowds and occupies an abnormal amount of space in the papers.

Important ball games are even televised. Strange to say first class tennis does not hold a high place in national interest; some papers failed to take notice even of one of the national championships.

Television is in the great majority of homes (as also it is in England). I thought the programmes rather poor. Americans, too, are a bit anxious on this score seeing that television has come to stay, and is bound to play a great part in educating present and future generations.

And so I might go on, but perhaps some will say, already you have gone too far. Let me emphasise that these are generalisations, made as the result of observation, and talk with people from many parts and from all walks of life, but with only the fleeting contacts of a hurried visit. They are, after all, only generalisations, and in no way lessen my admiration for a great country and a generous and warm-hearted people.



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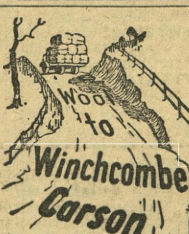
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## THE CHURCH OF ENGLAND IN AUSTRALIA . . . . . 20.

## OUR INHERITANCE AND THE FUTURE

By Dr. C. H. CURREY.

**S**PEAKING, as I am, in this place on this day, at the request of the Historical Society of S. James and with the approval of Canon Davidson, it would seem appropriate that, in historical vein, I should say a few words about the establishment of the Church of England in New South Wales, the richness of the heritage thus transmitted to the people of this part of Her Majesty's dominions, and the share that S. James's has had in the reception and transmission of that heritage.

It is common knowledge that the spiritual care of the members of the First Fleet was entrusted by the Younger Pitt, on the recommendation of Samuel Wilberforce and, conceivably, of the poet Cowper, to Richard Johnson, a native of Yorkshire and a graduate of Cambridge, then in his thirty-first year.

It is no less well known that the first divine service held on Australian soil was conducted by that reverend gentleman on Sunday, February 3, 1788. He based his discourse on the 12th verse of the 116th Psalm: "What shall I render unto the Lord for all his benefits towards me?" The sermon, we are told, was listened to attentively by the convicts present.

The exact location of this initial service is, like so many other minor details of our early history, a matter of conjecture and good-natured controversy. But this, at least, is certain: it was the first open-air service in the annals of this land, for it was held, all agree, under a big tree. This tree was, I imagine, a well-growing gum, and my guess is that it was not far from the impressive structure that now houses the Maritime Services Board.

This, the first religious service held on Australian soil, and held, be it noted, in the open air, reminds one of a more famous religious service held in the open air with which that conducted by Parson Johnson at Sydney Cove on February 3, 1788, and those since conducted by every incumbent of this Church were and are, directly connected. It was held in the year 597 A.D., on the island of Thanet, at the mouth of the Thames, during the reign of Ethelbert, the King of Kent, then a worshipper of Odin.

**"IN THIS ISLAND,"** we are told by the Venerable Bede, "landed the servant of our Lord, Augustine, and his companions, being, as is reported, nearly forty men. . . . Some days after, the King came to the island, and, sitting in the open air, ordered Augustine and his companions to be brought into his presence."

"They came, bearing a silver cross for their banner, and the image of our Lord and Saviour painted on a board; and, singing the litany, they offered up their prayers to the Lord for the eternal salvation of both themselves and of those to whom they were come."

"When he had sat down, pursuant to the king's command, and preached to him and his attendants there present the word of life, the king answered thus: 'Your words and promises are very fair, but, as they are new to us, and of uncertain import, I cannot approve of them so far as to forsake that which I have so long followed with the whole English nation.'

"But, because you are come from far into my kingdom, and, as I conceive, are desirous to impart to us those things which you believe to be true, and most beneficial, we will not molest you, but will give you favourable entertainment, and take care to supply you with your necessary sustenance; nor do we forbid you to preach and gain as many as you can to your religion."

"Accordingly, he permitted them to reside in the city of

This is the nineteenth article in a series which highlights some of the persons, movements and ideas which have worked within the Church of England in Australia and have left their mark upon Australia's development and life.

This article was originally delivered as an address on Australia Day, January 26, 1955, at S. James' Church, King Street, Sydney.

Canterbury, which was the metropolis of all his dominions, and, pursuant to his promise, besides allowing them sustenance, did not refuse them liberty to preach."

Surely we have here, in this early chapter of the ecclesiastical history of England, an example of that tolerance which, we like to think, is characteristic of the English people at their best, and which, in our own day and generation, when the spirit of toleration has been, and, in certain countries, is being, so grievously outraged, every Australian, true to the tradition of his fathers, the more zealously prizes, upholds, and practises.

**"A**s soon as Augustine and his brethren entered the dwelling place assigned them," continues the Venerable Bede, "they began to imitate the course of life practised in the primitive church . . .

"When, induced by the unspotted life of these holy men, and their delightful promises, King Ethelbert himself believed and was baptised, greater numbers began daily to hear the word, and, forsaking their heathen rites, to associate themselves, by believing, to the unity of the Church of Christ."

"In keeping with his original attitude, the royal convert," Bede tells us "compelled none to embrace Christianity, but only showed more affection to the believers, as to his fellow citizens in the heavenly kingdom. For he had learned, from his instructors and leaders to salvation, that the service of Christ ought to be voluntary, not by compulsion."

In 1786, the then Archbishop of Canterbury, the lineal successor of the Augustine to whom Ethelbert had given such favourable entertainment, ordained Richard Johnson.

Two years later, that rather timid and lugubrious young man began his apostolate in New South Wales, under a gum tree near Sydney Cove, with a service conducted in accordance with the doctrines and ritual, not, be it noted, of the Church of New South Wales, still less of the Church of Australia, but in conformity with the doctrines and the ritual of the Church of England whose ecclesiastical Head then, as now, had been enthroned in Canterbury Cathedral in the chair of S. Augustine.

**I**N ENGLAND to-day, I need hardly observe, the Church of England is an Established Church. In other words, it is a Church the doctrine and ritual of which have been fixed by statutes. A question of interest to us assembled here is: Was the Church of England ever established, in this sense, in New South Wales?

To this question an authoritative answer has been given, in his judicial capacity, by Sir Owen Dixon, the present Chief Justice of the High Court of Australia. "The better opinion appears to be," he said in 1948, "that the Church of England came to New South Wales as the Established Church and that it possessed that status in the colony for some decades."

When the Reverend Richard Johnson landed at Sydney Cove, Australia was within the limits of the territory over which, under its Charter, the East India Company held sway.

In 1813, the statutory provision was made for the erection of a bishopric within these territorial limits.

In the following year the Bishopric of Calcutta was created. Thereupon, said Sir Owen, an ecclesiastical jurisdiction existed in New South Wales.

At this time the chaplains here, all of whom were clergy-

men of the Church of England, were still officers of the Colony, appointed, in the first stages, by commissions from the King, and, subsequently, by nomination of the Governor.

No one of our early Governors had a more comprehensive conception of his powers—legislative, executive and judicial—than Lachlan Macquarie, who, with all his excellencies, was not a man well versed in the law.

On October 7, 1819, he set the foundation stone of this edifice, the original design of which, happily, was the handwork of Francis Greenway.

Had the curious precedent established by Governor King's ordinance of 1802 been followed, the resulting structure might have been called Saint Macquarie, as, originally, was the Church of Saint Phillip, in honour of the first Governor; or, alternatively, Saint Lachlan, as was the Church of Saint John, Parramatta, in honour of the second Governor, Captain John Hunter.

Perhaps the fact that, when he set the foundation of this building, Macquarie intended it to be a court house accounts for this departure from precedent.

In the result, as all so well know, the Church which, by Commissioner Bigge's intervention, was erected on those foundations, received the name of the author of the short epistle in which, together with much wholesome counsel, we are enjoined to be "swift to hear, slow to speak, and slow to wrath," and are reminded that "faith without works is dead." S. James' was consecrated on February 11, 1824, by the senior chaplain, the Reverend Samuel Marsden.

**I**N that same year, 1824, if we might, at this point, pick up the thread of the story of the Church of England as the Established Church in New South Wales, an Order in Council set up an archdeaconry in the colony.

The first archdeacon, Thomas Hobbes Scott, was appointed a Commissary for the Bishop of Calcutta within the Australian settlements, with power to exercise jurisdiction, as a corporation sole, in all ecclesiastical matters, except causes testamentary and matrimonial, in accordance with ecclesiastical law.

The archdeacon, whose salary had been fixed at the then princely sum of £2,000 a year, arrived in 1825. In that year, as Sir Owen Dixon pointed out, an Act of the Legislative Council made use of the ecclesiastical jurisdiction thus created by requiring that the registers of baptisms, marriages and burials should be transmitted to the Archdeacon's Court of the colony.

Originally, then, to quote now from a judgement of Mr. Justice Roper, at present the Chief Judge in Equity in the Supreme Court of New South Wales, "the Church of England, as it was established in England, was the Established Church in New South Wales. By a gradual process, comprising a number of events, it became disestablished, and, thereafter, depended, for its existence and constitution upon the consensus of those persons who chose to continue it."

"It is difficult to state a time," continued His Honour, "when its existence as an Established Church ceased, and it became merely a voluntary association." "By 1862," remarked Sir John Latham in 1948, he then being the Chief Justice of the High Court, "the Church of England in New South Wales had plainly become that which it now is, namely, a voluntary association organised on a consensual basis."

However, despite the fact that it is no longer an Established Church, the Church of England in New South Wales is bound, by implied agreement, to observe the ritual as well as the doctrine prescribed by the Book of Common Prayer, the latter an annexure of the English Act of Uniformity of 1662. This finding of the highest Court in Australia provokes thoughts germane to the day, and the occasion, on which we have assembled.

**W**HEN we recall that the Book of Common Prayer is based upon services that, when it was compiled by the Cranmer Committee in 1549, already had behind them 1,500 years of Christian thought, we begin to appreciate the wealth and the significance of our heritage in this field alone.

When, in addition, we take account of our language, our literature, our laws, our institutions and the standards whereby we measure becoming behaviour, we realise, in some degree, the cultural significance of the settlement at Sydney Cove 167 years ago this day, of people of British stock, in allegiance to the British Crown, and under the control of officers in His Majesty's service.

Our inheritance, because of that fact, has been adapted, expanded, and enriched, in the course of the development of an Australian policy, but, in many respects, as the services in the Church so truly witness, both the form and substance of it continue.

One consequence, however, of the High Court's decision that, although "the Act of Uniformity is not in force as a statute in New South Wales, it is a statute which prescribes both the doctrine and ritual of the Church of England in England and, therefore, equally determines the doctrine and ritual of the Church of England as it exists in New South Wales," is that the service of the Church of England in Australia, if conducted as the law prescribes, is less open to deviation from that so prescribed than is such a service in England itself.

Such a formal rigidity and inflexible uniformity in the use of the liturgy," Sir Owen Dixon observed in 1948, "the Church in England herself never practised."

**O**N THE CONTRARY English ecclesiastical law, entrusting, as it does, the use of its remedies to the bishops, is no longer designed to enforce, for example, such an ordering of the Communion service, as, some seven years ago, the Bishop of Bathurst learned from our Supreme Court and the High Court, was "the only legal or permissible order for the administration of Holy Communion in New South Wales."

In short, the decision of the High Court of Australia in the Red Book Case, as it is popularly known because of the covers of a little book, entitled the "Holy Eucharist," published in 1942, by the Bishop of Bathurst, is much in point on this Anniversary Day, or Australia Day, particularly at a meeting of historically minded people in the Historic Church of S. James—and that entirely apart from any doctrinal or liturgical question.

It is, I submit, in point, for at least two reasons—firstly, it reminds us of one aspect of our cultural inheritance and the depth of its roots; secondly, it advises us not to drag our feet in the march of time.

In this Church of England, in the city that has grown out from the place at which the First Fleet pitched their tents on January 26, 1788, let us, on this 26th day of January, 1955, remind ourselves once again of the continuity and adaptability of the institutions that have come down to us from our British forebears, and again resolve to maintain their stability and vitality by inspiring them with ethos of the period they exist to serve.



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## C.E.M.S. IN VICTORIA CORPORATE COMMUNION IN MELBOURNE NEXT MONTH

Melbourne, February 1.

The monthly meeting of the Melbourne Diocesan Executive was held on January 20.

At the meeting plans were made for the holding of the Annual Corporate Communion of C.E.M.S. in the diocese to be held at S. Paul's Cathedral on the Labour Day holiday, March 14.

Further details of this event will appear in next month's notes.

The Social Service committee reported on the successful concert held at Pentridge Gaol for Christmas and gave details of assistance being given to discharged prisoners.

The chairman of the committee, Brother Bill Brady, was able to report further opportunities of witness and service by members of C.E.M.S. in the social service sphere.

A letter from the chaplain of the Mental Hospital, Sunbury, was received and it was resolved to investigate ways of assisting the Mental Hospital chaplains and helping discharged patients.

Delegates appointed to the National Council Meeting at Airedale were Dr. W. Deneb, the Reverend C. L. Moyes, and Brother G. B. A. Scott.

The Society in this diocese is looking forward to the return of the diocesan treasurer, Brother W. Moore, who has been visiting America and who represented the diocese at the conferences at Minneapolis and Evanston.

The Society also welcomes the appointment to the parish of S. John's, Toorak, of the Reverend Tom Gee, formerly chairman of the Society in the Diocese of Gippsland.

**ALL SAINTS', S. KILDA**  
This energetic branch under the capable leadership of the Reverend Douglas Blake is acting as host for the Communion breakfast to follow the diocesan Corporate Communion in March.

The Town Hall is not available this year but All Saints' have ample facilities for the provision of a hot breakfast in their large parish hall.

**CHRIST CHURCH, ESSENDON**

This parish has one of the strongest branches in the diocese and the branch is of great value to the parish.

### ANNIVERSARY OF FIRST SERVICE

FROM A SPECIAL CORRESPONDENT  
A United Service will be held at S. Philip's, Church Hill, Sydney, on February 6, at 3 p.m., to commemorate the first Christian service which was held in Australia on February 3, 1788.

This service is arranged by the C.E.M.S. under the direction of the Archbishop of Sydney.

The United Service recognises the part other religious bodies have played in spreading the Gospel since it was first preached in Sydney 167 years ago. Members of all denominations are invited to attend.

The Rector of S. Philip's, Archdeacon T. C. Hammond, will conduct the service.

The Old Testament lesson (I Chronicles 29:10-20) will be read by the Chairman of the Congregational Union of N.S.W., Mr. P. C. Williams.

The New Testament lesson (I Peter 2:9-17) will be read by the President of the Baptist Union of N.S.W., Mr. R. W. White.

Prayers will be read by the Presbyterian Moderator for N.S.W., the Right Reverend R. C. Lawton; and the President of the Methodist Conference, N.S.W., the Reverend A. G. Manfield.

The address will be given by the Dean of Sydney, the Very Reverend A. E. Pitt.

## DIOCESAN NEWS

### ARMIDALE

**PLEDGE CAMPAIGN**  
The Guyra Parochial Council has asked all parishioners to pledge in advance a worthy portion of their income for the work of the Church in 1955. They estimate that it will cost £53 per week to maintain the parish and meet all commitments. Canvassers will distribute brochures to every member of the Church of England in Guyra early in February, giving full details and asking for support.

**PRESBYTERIAN FAREWELLED**  
When the Reverend A. W. Rodgers, the Presbyterian minister at Wollomombi for the past seven and a half years, was farewelled by his congregation on January 23, members of the Anglican communion joined in the good wishes to Mr. Rodgers in his new ministry at Molong, 60 miles north-west of Orange. Anglicans use the Presbyterian church at Wollomombi for their own regular services, and many of the congregation attended both services. This harmony between the two communions was expressed by Mr. P. A. Wright and Mr. Browning, the Anglican spokesmen, at the farewell party.

**CIVIC SUNDAY**  
Civic Sunday was observed at many centres in the diocese on Sunday, January 30, the occasion being observed at S. Peter's Cathedral in the evening, when the service was attended by members of the City Council and the Dumaresq Shire Council. The service was taken by the assistant curate, the Reverend John Potter. It was his last service at the cathedral before taking up new duties at Glen Innes. The address was given by the Chaplain to the University of New England, the Reverend John Rymmer. Civic Sunday services in the cathedral city were held at the Methodist and Presbyterian churches.

### BATHURST

**COWRA**  
The Young Anglicans have invited their Youth Commissioner to attend their next ball on April 22. The rector has also booked the commission to preach in the parish on "Homes and Youth Sunday," on October 2.

**CLERGY ON HOLIDAYS**  
Many clergy of the diocese are on vacation during the January school vacation. Most will return in time to commence religious instruction in the local schools on resumption in early February.

**S. MICHAEL'S**  
More than a dozen parishes have commenced to gather support for the Children's Home, to enable their parishes to place donations on the foundation stone at the ceremony on March 12. A former resident of Bathurst, who is returning after 30 years, and shewed practical pleasure at his welcome by giving £5 for the home and £5 for the local Baths appeal.

### CANBERRA AND GOULBURN

**LAKE BATHURST**  
The Lake Bathurst area has ceased to be associated with the Parish of West Goulburn after working together for about 14 years, and has reverted back to separate status as a parochial district. The bishop has appointed Mr. Lawson James as stipendiary lay reader-in-charge, commencing February 1.

### MELBOURNE

**LAW SERVICE**  
The annual Law Service to inaugurate the beginning of the legal term was held in S. Paul's Cathedral on Tuesday, February 1, at 10 a.m. The lessons were read by the Lieutenant-Governor and Chief Justice, Sir Edmund Herring, K.C.M.G., K.B.E., K.C.B., and Mr. T. A. Pearce, the president of the Law Institute of Victoria. The service was conducted by the Precentor, the Reverend H. Hugh Girvan. The preacher was Dr. C. Irving Benson, minister of Wesley Church. The members of the judiciary processed into the cathedral, followed by barristers and members of the Law Institute.

**MIDDLE PARK**  
S. Anselm's, Middle Park, has just concluded the best year in its history. On the material side, various parishioners presented gifts to a total value of £566 to improve the church interior. This included a new altar, a stained glass window, new carpets, a crucifix, sanctuary gates, and four new altar frontals.

Two of the servers enter S. John's College at Morpeth this week to study for the priesthood. The parish is completely free of debt and now has the right of nomination. The collection at the Midnight Mass on Christmas Eve amounted to £150.

The parish hall has been completely repainted and renovated at a cost of over £400, and the repainting of the interior of the vicarage is now in progress. A large and important class of adult confirmees is under instruction and will be presented at the cathedral later this year.

**SPRINGFIELD**  
The Dean of Melbourne, Dr. S. Barton Babbage, will speak on the Ridley College extension project at S. Matthew's on March 20 at 2.30 p.m. Harvest Festivals will be held at

Springvale and Clayton on February 20. Gifts will go to the Home for Little Children at Darling.

### SYDNEY

**AMERICAN CHURCH**  
An exhibition, "The Church in America," is being held in Anthony Hordern's Exhibition Hall, Sydney, from February 2-16. The exhibit is made up of 40 panels, which trace the growth of the Church from America's origin until now. It includes examples of the effect of the trend of contemporary architecture on the modern American Church. The display also shows the Church's relation to education and community service.

**BIBLE EXHIBITION**  
An exhibition of 30 old and rare Bibles is being held in the foyer of Davis Jones' Art Gallery, Sydney, from February 2-11. They include the William Tyndall Bible (1551); James I's personal Bible (1609); the Bibles of John Batman and the first officially appointed school teacher to this country.

**MERRYLANDS FLOWER SHOW**  
S. Anne's, Merrylands, are holding an Autumn Flower Show in the school hall and church grounds on March 19. The official opening is at 1.30 p.m. Entries are invited for the following sections: dahlias, roses, miscellaneous flowers, chrysanthemums, decorative displays, juvenile arrangements, produce, fancywork, cooking and juvenile handwriting, drawing and hobbies.

**A.C.U. ANNUAL MEETING**  
The annual general meeting of the Sydney branch of the Australian Church Union will be held in Christ Church, S. Laurence Tower Hall, 505 Pitt Street, Sydney, on February 8, at 8 p.m. The committee will meet at Christ Church Clergy House at 7.15 p.m.

### TASMANIA

**S. JOHN'S, NEWTOWN**  
The special preacher at Evening Song, S. John's, Newtown, on January 30, was the Reverend Arthur Cloudsdale. Mr. Cloudsdale, who is in Hobart on furlough from missionary work with the Church Missionary Society in the Diocese of Central Tanganyika, spoke particularly of the work carried on amongst the Africans at the centre where he worked for over two years, Mpwapwa.

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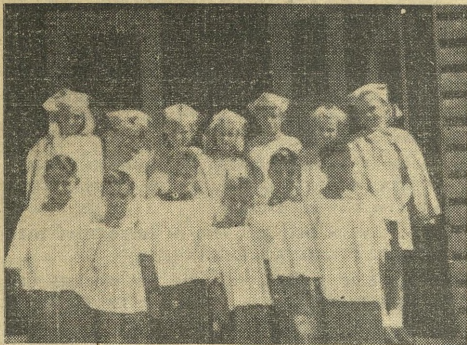
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## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. David Williams of Nedlands, West Australia, who sent us this picture of the choir at St. Stephen's, Hollywood, Diocese of Perth. The choir was formed early last year with children from the Sunday school of which Mr. Williams is superintendent. The robes which the choir is wearing were made by parents of Sunday school children.

## BISHOP BURGMANN LECTURES ON "KINGSHIP"

FROM A SPECIAL CORRESPONDENT

Brisbane, February 1

More than fifty clergy of the Diocese of Brisbane attended the annual Clergy Summer School at Toowoomba last week.

Under the chairmanship of the Principal of St. Francis' College, the Reverend I. F. Church, the summer school provided a stimulating programme of lectures and discussions.

Among those present was the Archbishop of Brisbane. The school was notable for the number of the younger clergy who attended.

The chief lecturers in the four-day school were the Bishop of Canberra and Goulburn, Dr. Burgmann, and the Rector of St. Andrew's, South Brisbane, the Reverend Ewan Wetherell.

Bishop Burgmann, in his lectures studied "The Theory of Kingship," a subject that has interested him for many years. He traced the development of the institution of kingship through the civilisations of ancient Egypt and Mesopotamia, and then in Israel, where David typified the ideal of kingship.

In his final lecture on Christian Kingship, Bishop Burgmann concluded that kingship is a permanent element in human life, because it corresponds to the ultimate truth that God is the King of Creation. Human kingship is thus seen as the earthly type of the heavenly pattern.

The bishop showed that sacrifice is an essential element of

true kingship. This was most perfectly revealed in the Kingship of Christ, but the human monarch is most perfectly a king when he is willing to render sacrificial service to his people. It is this quality that has given the modern British monarchy its strength and character.

The Reverend E. W. Wetherell, in his lectures on "The Old Testament Doctrine of Election," studied the call of Israel as the chosen nation of God. He traced the call of Israel through to the fulfilment in the coming of Jesus Christ and the New Israel, the Church.

Mr. Wetherell's lectures aroused very lively discussion, particularly in relation to the difficult subjects of predestination and free-will.

Other lectures were given by the Rector of All Saints, Brisbane, the Reverend A. P. B. Bennie, on the novels of Jean-Paul Sartre, and by the Rector of St. James', Toowoomba, Canon E. R. Chittenden, on problems of Church finance.

At the end of the school, all present agreed that it had been a delightful and stimulating week. Many tributes were paid to the headmaster of the Church of England Boys' School, Mr. N. S. Connel, where the conference was held, for his full and tireless co-operation.

## WELCOME AND FAREWELL

### CHANGE IN ARMIDALE

FROM OUR OWN CORRESPONDENT  
Armidale, February 1

When the parishioners of St. Peter's Cathedral Parish at Armidale farewelled the Reverend John Potter on Sunday night after Evensong, they also welcomed his successor, the Reverend John Dyson, who has already been at work for a month in the parish.

The Dean's Warden, Mr. W. S. Gerkin, explained that they had hoped the dean, the Very Reverend M. K. Jones, would have been able to be present, but he was still in hospital, although he might be returning this week.

Although Mr. Potter has been in the parish only a year, he has made many friends, especially among the younger people.

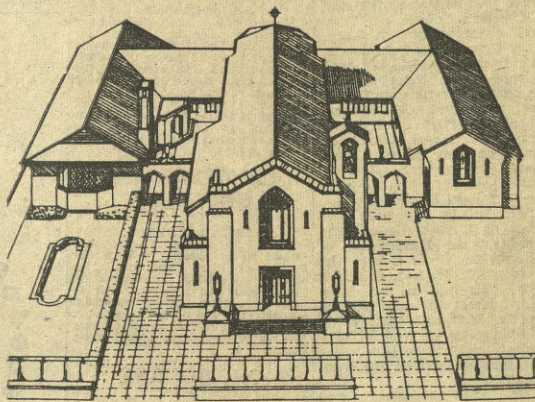
Both Miss Margot Watkins and the president of the Young Anglicans, Miss June Rich, reinforced Mr. Gerkin's good wishes.

On behalf of all sections of the parish, Mr. Gerkin presented Mr. Potter with a set of books, expressing the hope that his duties at Glen Innes would permit him the time to read them.

Mr. Dyson, who arrived just as Mr. Potter was going on holiday, and only a few days before the dean went to hospital, was already well known by the great majority of those at the welcome.

Mr. Gerkin stoutly denied that he was overworking the new curate—anyone with Mr. Dyson's sense of humour couldn't be overworked, he declared. Nevertheless, he promised he would keep an eye on that point.

The architect's drawing of the proposed Church of St. Paul, Chapel Road, Bankstown, Diocese of Sydney. The church, which is to be a memorial to those who served in both world wars, is half finished. On Sunday, February 13, a meeting will be held after Evensong to discuss financial aid for the building fund to complete the church. All parishioners and friends are invited.



dynamics, but there was a danger churchmen would forget there was a technical side in all practical questions.

The politician could not move far ahead of the level of public opinion and must therefore at times be guided by expediency.

In answer to the second question, the bishop said it was not for bishops to be dictators on public questions. Their task was to inspire their people to think and make decisions.

But it was most important that Anglicans should be found in all areas of public life.

The Anglican faith produced men and women with a balanced loyalty and outlook on life, with no axe to grind for their Church as against the community.

What was the Church of England Men's Society doing to help the young people in Sunday schools, C.E.B.S., C.E.Y.M.S. to find their vocations as teachers, clergy, doctors, in the public service, or in other callings?

We drift along and let our young people drift into callings, or seek those that seem to pay best, and then worry because some other church captures a whole area in public life.

Let the men of the Church take an interest in the youth, seek to help them find the places God meant for them, and be unafraid for the future.

## C.E.M.S. AT BENDIGO

(Continued from page 1)

if it had an aim in common with the World Council of Churches in the search for peace, and the same belief in work and the dignity of man.

There are two trends and tensions beneath life's surface to-day—the search for social and economic equality within nations, and the demand for equal rights between nations.

There were tremendous ideological differences, neither to be overlooked nor exaggerated, but it was entirely wrong to divide the world between righteous nations and evil nations; the righteous and wrong-doers are everywhere.

The real conflict behind the surface of international politics is, as always, in the hearts of men.

It is quite wrong to think of this or that people as forever our enemy or to believe that ideals which we hold will survive without an honest and continuous fight for their supremacy in public life.

The Churches' task then is to strive for wider recognition of their ideals of justice and truth; also to encourage men to meet others with trust. For there is widespread fear of frustration.

### TWO QUESTIONS

In the exciting discussion which followed, two chief questions were raised: "Is there a close connection between religion and politics?" and "How can churchmen get real leadership in the various areas of life?"

In answer to the former question, summing up, the Bishop of Armidale said there was a close connection between "religion and politics." Religion provided the ideals and the

## RELIGION FOR EVERY DAY

### ADDRESS TO C.E.M.S.

FROM A SPECIAL CORRESPONDENT  
Melbourne, January 28

The Church of England Men's Society was making great strides in England. Brother W. C. Brady, associate lay president of C.E.M.S., Melbourne, told a meeting at St. Paul's, Fairfield, Melbourne, on January 23.

There were 1206 branches with a total membership of more than 22,600, he said. The C.E.M.S. magazine had reported that wherever there was a garrison in the Middle East, a branch was formed, now totalling about 20 branches.

Brother Brady spoke particularly of part of the Society's rule of life: "Active witness."

It meant that Christ expected men to acknowledge Him everywhere and at all times. If they did not do that it would be at the peril of being disowned by Him, he said.

"There is a great difference between our position as Christians to-day compared with that of the early Church. In those days they had to come into the open and let everyone see where they stood and what they believed."

"That 'witness' cost them a great deal. It meant persecutions, beatings, and imprisonment and often death. To-day, it is different."

"One would almost say we inherit our religion. It costs us nothing much to say we are

## THEATRE REVIEW

### "SPRING AT MARINO"

THIS play at the Union Theatre at Melbourne University is one of the best seen in Melbourne for some years.

What a treat it is to have this brilliant professional company playing regular seasons of twelve or fifteen plays straight off!

The play, by Constance Cox, is a Russian domestic story, suggested by Turgenyev's "Fathers and Sons."

The one set is first-rate and the costumes excellent. Some of the frocks worn by the women are almost breath-taking in their loveliness.

Acting honours go to Alex. Scott as Bazarov, the penniless medical student, and Maree Tomasetti as Anna, and Frank Gatiloff as Uncle Paul.

Zoe Caldwell is somewhat wasted as the housekeeper and would have done better as Katia. Sylvia Reid in this part as in some others, never seems to quite get there.

This company is amazingly consistent, both in the standard of its plays and its first-rate production and acting.

—W.F.H.

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