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AN ACCUSATION—AND THE FACTS

The Government of the State of New South Wales is squeezing the life out of the N.S.W. Churches' Cricket Union. It has been doing this for seven years past. It has been using all the delaying tactics, the lies, evasions and discriminatory techniques which are the hall-mark of the dictators of Moscow and Madrid.

The Premier of N.S.W., the Honourable J. J. Cahill, is aware of the facts. So are several of his cabinet colleagues. They have persisted—despite warnings—in following a course of action which carries an ugly undertone of sectarian discrimination.

These are serious accusations, which are justified only if supported by facts. The story cannot be told fairly without much detail; but THE ANGLICAN has compressed this scandal into the shortest possible space, and now makes it public for the first time.

The N.S.W. Churches' Cricket Union was founded early in this century.

Its membership covers cricket clubs from nearly all denominations save the Roman Catholic Church. There are Anglican, Methodist, Salvation Army, Presbyterian, Baptist and Congregational clubs affiliated to the Union.

On any Saturday afternoon until February of 1947, some 300 members of cricket clubs of all these denominations could be seen playing on the eighteen pitches spaced over the 18 acres of ground owned by the Union at Dulwich Hill. It was a pleasant, green grassed area fronting on to Cook's River, lined with splendid old she-oaks.

"IMPROVEMENTS"

In February, 1947, the N.S.W. Department of Works was engaged in "improving" Cook's River.

The work involved straightening a section of the river bounding the Union's grounds. Instead of claiming payment for the ground which would disappear under the scheme, the Union's trustees trustingly accepted the word of the Department that (letter, Ref. No. HR47/865 dated March 7, 1947) "In preparing the scheme for the disposal of the spoil, consideration is being given to the raising of the low-lying areas and the improvement of the grading of the ground.

"It is anticipated that considerable improvements to the ground can be effected consistent with economic disposal of the material."

On July 23, 1947, by letter (Ref. HR.47/865) the Department of Public Works forwarded the cricketers a plan showing where it was proposed to deposit the soil to be removed from the river bank.

"This will enhance the value of the ground as a playing area," the cricketers were assured, because it would make better drainage and enable the

wickets to be used more quickly after rain.

In return for these "improvements" the Department asked the simple cricketers to "waive any claim for compensation in respect of resumption of a strip of land approximately 25 feet wide extending along the re-aligned right bank of the river."

The Department further said that it "will restore concrete pitches covered by spoil estimated at 12 in number."

The cricketers promptly replied pointing out that 16 wickets would be affected, not 12.

They pointed out that if the work went ahead they would be able to use only a small part of the ground (the rest, as it happened, was covered with sand and sudge when the time came). They explained that their only revenue came from the small charges made for the wickets, and asked how they would stand for compensation for loss of revenue during the months that the ground would be unusable.

DILATORY TACTICS

Mr. J. J. Cahill's Department took its time replying.

It wrote on January 9, 1948 (Ref. HR.47/4929), that "the question of payment of compensation for loss of revenue will be considered when you are in a position to submit full details of your claim."

It agreed that there were 16 wickets affected, not 12, and claimed that the cricketers had verbally agreed to be responsible for re-grassing the area!

The Union wrote back making it clear that they did not accept any responsibility for re-grassing the grounds.

In March, 1948, the Union informed the Department by letter that as they had lost the previous season's football fees, most of the cricket fees, and would, of course, lose the 1948 season football fees, they were unable to meet the local Council assessment for rates, and

urged the Department to hurry up the work.

The members of the Churches' Cricket Union were beginning to become restive. They asked a local Member of Parliament to see whether he could not get the Department to hurry things.

The Member, Mr. A. Tonge, at once wrote to the then Minister for Public Works and Local Government, Mr. J. J. Cahill. He was the same gentleman who is now Premier of N.S.W.

Mr. Cahill promised (letter Ref. HR.48/1356 dated May 3, 1948) that the restoration of the whole 18 pitches would be completed in August, 1948.

On May 15, 1948, the cricketers submitted their claim for compensation for loss of revenue. It was carefully itemised and came to only £584. They pointed out that this did not include loss of revenue from week-day games and other sources; but they agreed not to ask for these sums provided Mr. Cahill paid the £584 by June 15, 1948.

By this time, May, 1948, the Churches' Cricket Union had been virtually deprived of their playing fields for 16 months. There was scarcely a blade of grass left on the playing field, which was covered with what proved to be salty soil sucked from the river bed.

It apparently took Mr. Cahill and his Department a long time to answer letters. The cricketers received no reply to their letter of May 15 until August 6—after they had sent an urgent reminder on July 22!

On August 6, 1948 (letter Ref. HR.48/2946), Mr. Cahill's Department replied that "with regard to compensation, the Department, though fully aware that the Union has been inconvenienced by its activities, feels that the area has been substantially improved and that when the work is completed the land will be in a much better condition than previously."

This letter contained this curious sentence:

"The matter of compensation for loss of revenue was not

raised when negotiations were first entered into, and the question of reimbursement will be considered in due course, in the light of the improvements to the playing areas as a result of the work carried out by the Department in placing the filling and regrading the existing area . . . and the amount allowed for re-grassing."

On the vital matter of the grass (for the whole field was rapidly becoming a dust bowl) the Department said that it was "agreeable to pay to the Union the estimated cost of carrying out this work, which is £225, provided the work is undertaken by the Union itself."

On November 3, 1948, the secretary of the Union wrote to the Department in the following terms:—

"In your letter of August 6, 1948, you intimated that this matter (compensation for loss of revenue) was not raised when negotiations were first entered into.

"Might I state firstly that we (Continued on Page 10)

FACT AND FANCY

Within a day or so of that item about Easter eggs instead of cuckoo apples in THE TIMES (and mentioned in this column last week) four people from different parts of England had reported the appearance of Easter eggs in shops at Bath on January 17; at St. Neots on January 19; at Chesterfield on January 3; and at Ely, of all places, as early as December 28! Australian retailers: please don't copy!

That paragraph from the *Japan News* last week misfired completely. Unfortunately, the readers at our printer's are so well-trained that they usually correct "literals" in the copy we send up to them, and they altered the vital word. What the *Japan News* reported was: "The customary offer of gold, frankincense and myrrh was made on behalf of the Queen when Holy Communion was celebrated . . ." Not "Holy Communion."

We liked the account of the wedding of two Melanesian Mission workers, John Selwyn Vao, a teacher and agriculturalist, who was married to Nurse Margaret Namoi. Some 400 Melanesians attended the wedding feast, seated at long trestle tables under the trees. There was turtle, a profusion of puddings, and fish eaten off banana leaves spread on the ground. Married at the same time were the Reverend Jim Hunt and Miss Florence Wilks. During the feast, the Taronanians workboys applied for permission to throw the bridal couples into the sea—a Melanesian custom denoting esteem and affection (the greater the esteem the deeper the water) None of the four escaped.

Can anyone tell me how many Churches of the Transfiguration there are in Australia?

Our Adelaide correspondent has been taken to task by his parish priest over his use of the word "curate." The rector of a parish is licensed to the cure of souls, and therefore his assistant priest is the assistant curate; not the curate. THE APPRENTICE.

ENTHRONEMENT OF THE NEW BISHOP OF GRAFTON

FROM OUR OWN CORRESPONDENT

Grafton, February 27

Arrangements have now been finalised here for the enthronement in Christ Church Cathedral on S. David's Day, March 1, of the Right Reverend K. J. Clements, as Bishop of Grafton.

Amongst those expected to attend are the Primate, the Most Reverend H. W. K. Mowll; the Archbishop of Brisbane; the Bishop of Canberra and Goulburn; and the Bishop of Armidale.

Three processions will enter the cathedral while the hymn, "To the Name of Our Salvation" is being sung.

The first procession will consist of the cross bearer, marshal, choir, minor canon, honorary lay readers, theological students, and the clergy of Grafton, Canberra and Goulburn and other dioceses.

The Primate, the Archbishop

of Brisbane, the visiting bishops, the chancellor, the registrar, the diocesan solicitor, the corporate trustees, and the lay members of synod will form the second procession.

The registrar and chancellor will await the arrival of the Bishop-designate at the West door.

The Archbishops and Bishops will move to their seats in the sanctuary.

The third procession of the Administrator, the Dean and their servers, the archdeacons, the vergers, the canons and cathedral wardens will then follow.

The canons of the cathedral together with the Dean and the Administrator will wait at the West door for the Bishop-designate.

The Bishop-designate will knock three times on the great West door when the processional hymn has finished. At the same time the bells will ring as a token of his coming.

On his asking for admittance and being granted it by the Dean, the Very Reverend A. E. Warr, Bishop Clements will be given the cathedral keys.

Then his procession shall move forward to the singing of the psalm, "I was glad when they said unto me: We will go into the House of the Lord."

Then the Bishop will ask the Administrator, Canon T. M. P. Gerry, for enthronement, after which the Registrar will read the Metropolitan's mandate and the bishop will make the prescribed declaration.

Then the Administrator will conduct the bishop to his throne while the choir sings: "I will lift up mine eyes unto the hills."

He will then formally enthrone him and place the pastoral staff, "the emblem of your episcopal office," in his hands.

Then will follow the anthem: (Continued on Page 2)



—Adelaide News picture.

The interior fittings of the new Volkswagen ambulance for the Bush Church Aid Society's Flying Medical Service at Ceduna, South Australia, are being explained to the society's radio control officer, Mr. George Cameron (left) by Mr. J. D. Rhodes, sales manager of Light Motors Ltd., Adelaide. The ambulance was purchased as a result of an appeal made by the Adelaide Sunday "Mail." Features of the ambulance are pressurised air conditioning, detachable patients' chairs, two folding stretchers and dim interior lighting.



The Headmaster of the Martyrs' Memorial School, Agenhambro, Papua, Archdeacon Byam Roberts, with the first two catechumens baptised in the school chapel of Christ the King. On the archdeacon's right is Reginald Kanari and on his left, Kingston Kanari.

THE ENTHRONEMENT AT GRAFTON

(Continued from Page 1)

"Great is the Lord," the Apostles' Creed, and the occasional prayers, and the hymn "City of God how broad and far."

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, will then preach the sermon.

The hymn, "Praise to the Lord, the Almighty, the King of Creation" will be sung, while the offerings are received.

The bishop will then say the lovely grace, "Go forth into the world in peace . . ." and the *Te Deum* will be sung.

The Primate will then bless the bishop, saying: "The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make thee perfect in every good work to do His will, working in thee that which is pleasing in His sight, through Jesus Christ our Lord, to Whom be glory for ever and ever. Amen."

The hymn "Faith of our fathers!" will be sung as the processions leave the cathedral.

"PRESS ON"

The text of Bishop Burgmann's sermon, from the text "Let us know, let us press on to know the Lord; his going forth is sure as the dawn." (Hosea 6:3).

"To-day is Saint David's Day. Saint David is the Patron of Wales. He is regarded as the founder and first bishop of the Diocese of St. David's in Wales, but what he really did was "to plant centres of religious and monastic influence, thereby laying the foundations of the great diocese of a later period." This old Welsh pioneer died on March 1, probably in 589 A.D. We are told that he lived 147 years, but perhaps we should allow something for the Welsh imagination.

To-day is also a memorable day for Kenneth John Clements. We are here to instal him into a position of honour and of great responsibility. We pray God's blessing upon him and we wish him health and strength and length of days; but not quite so long as S. David.

The Synod of the Diocese of Grafton showed wisdom and tenacity in insisting that Bishop Clements should become fifth Bishop of this Diocese. They have chosen a man of experience in episcopal orders, and one greatly beloved in the diocese in which he has served with rare devotion and great ability. He is one who has a ready gift of friendship; he holds his friends and they love him more and more. He is genuinely interested in the world in which people live and work and more particularly in the land.

WORLD PROBLEMS

"It will not be long before he will be thoroughly well informed on all matters relating to farming on this north coast, and he will show to many how a thoroughly devoted Christian bishop is also quite naturally a friend and brother of men in all their various occupations. He is in truth a Father-in-God and a Brother-in-Christ."

Bishop Clements comes to this diocese at a time when the Church everywhere faces difficulties of peculiar intensity. The whole world is in ferment. For instance, Russia and the United States are frantically seeking to make themselves secure against each other, lest war should break out between them and both be destroyed. Between them they divide the world because all other nations are compelled for security's sake to line up with one or the other of them.

"At the same time it is becoming more and more obvious that no material means, however powerful, can save both sides from destruction if war does break out. Yet they

cannot allow one to get any great lead on the other lest the one which falls behind be destroyed before it can get into action.

"It is clear that the only security for both lies in finding the way to peace between them, but peace is the one thing that they cannot arrange. Each is riding on the other's tiger and they dare not get off. There can be no peace unless each can trust the other completely, and that is, at the moment, what they cannot do.

"The peace of the world is a moral and spiritual problem, and only a moral and spiritual victory over mistrust and fear can bring that security we all desire, but for which very few are prepared to pay the price in moral and spiritual effort. Far too many of us want peace to be provided for us in order that we might pursue our private interests without regard for others.

"The instability between the United States and Russia is only one, perhaps the greatest, but only one of the factors in the world's present ferment. The intensity of passion that accompanies the rise of nationalism in Asia and Africa can hardly be realised by us.

"We ourselves were granted our political independence in a painless way. We had no foreign domination to throw off. We were not greatly distressed by any internal colour problem. But now we need urgently to wake up to the fact that we live in the Asian world. Violent changes in mind and mood are taking place in these Asian neighbours of ours.

ASIA

"We have assumed in the past that we could go almost anywhere in the world and be respected. That day is over. It is likely that we shall soon find that these new self-conscious, sensitive Asian, and African nations will treat us exactly as we treat them. If they may not come to us they will forbid us to come to them. We may become very isolated in an Asian world and that will be extremely dangerous.

"It would be foolish to think that there is any easy solution of our Asian neighbour problem, but we should all realise that it is one of the most urgent as well as the most difficult of all our problems.

"But if the international ferment is staggering in its difficulties, we are well aware that we have sore perplexities within our own homeland. In our uneasy growth towards nationhood we find all sections of society waking up and vigorously asserting their claims to privileged positions in the body politic.

"There is an illusion that the nation's wealth is unlimited and all sections are claiming a greater and greater share in it. The nominal rise in salaries and wages has released the pent-up desires of multitudes who have lived for long on restricted incomes.

"On every hand there is a strenuous assertion of rights: rights to higher profits, rights to higher salaries, rights to higher wages, and so forth. The United Nations has worked long and hard on a Declaration of Human Rights for all mankind. It all seems just and right and good, until we begin to ask how all these 'rights' are to be satisfied. When every section of society constitutes itself a judge of its own 'rights' the result can only be endless civil strife at the cost of the nation as a whole and general impoverishment. It will soon become clear that the nation simply cannot pay the cost.

"We shall find ourselves in a situation where we shall clamour for a strong government to get us out of chaos. That is the way that leads to what we know in the world as totalitar-

ianism. We don't like what we have seen of it in other countries. It is just plain self-deception to say 'it can't happen here.'

"What, then, has the Christian Church to say in the face of these situations? Has the Church any relevant message for those who bear special responsibility in international and national affairs. We claim to be the Church of God. We claim that the Spirit of God guides and inspires us. We claim that the character and mind of God have been expressed for us in the person of Jesus Christ.

MIND OF CHRIST

"We need to remember that the mind of Christ as it is made known to us in Scripture and in history is not set out in a system of law or in dogmatic statements clearly applicable to every possible historical situation.

"It is rather a mind prepared to meet every situation as a new and a personal thing.

"It is a mind which relentlessly and fearlessly seeks the truth in every situation and then deals with it in the light of the justice and mercy of God. The mind of the historical Christ was a mind free to meet people where they were and to make the best of the occasion. It was a mind which served the idea of the Kingdom of God, not as a kingdom of law, but as a kingdom of grace and goodwill.

"The purpose of Christ's mind was not to pass judgement and think that something was thereby achieved, but to take stock of every possibility of good in any situation and get it growing towards the better still and the best of all. The mind of Christ was essentially the activity of a fertilising spirit working in a practical way to transform and illuminate personal relations.

"If the Church is to do the work of Christ in the world to-day it must have the mind of Christ and work in the Spirit of Christ. That mind will become clearer and clearer to us as we ponder upon it and have the faith and courage to allow it to act through us.

"We must not be afraid of the freedom wherewith the Christ makes us free, but we must beware lest we confuse our own sentimental weaknesses with the exercise of that freedom. The mind of Christ means getting at the truth at all costs, and then going on to exercise in practical ways the healing power of the love of God.

LOYALTY

"Jesus of Nazareth found that this line of action met with very limited response. History has made it clear that the enemies of Jesus were certainly not on the side of truth, and that the way of Jesus is a line of action which becomes more and more obviously the sensible, true, and ultimately the only effective one. The problem is not to justify the way and the mind of Christ, but to follow it and express it.

"To do this we must know Christ. How can we serve one whom we do not know? The question is one of loyalty and action. Are we ready to be wholeheartedly loyal to the mind and spirit of Jesus Christ? Are we ready to follow whither his spirit leads? We know in our hearts that we would be presumptuous to declare that we are.

"We would quickly write off in our own minds anyone who declared that he is. 'The world is too much with us.' At best we are only in the process of becoming Christians. We join in the clamour for 'rights' when we should be praying for grace to fulfil our Christian obligations. Bishop Westcott told us a long time ago that Christians have 'no rights, only duties.'

"However, a deeply abiding

human virtue is hope. Provided we are honest with ourselves there is hope for us also as Christians. It is not what we can make of ourselves, but what Jesus Christ can make of us that matters.

"After all the Apostles were not supermen to begin with. The prophet Hosea faced a situation in the little Israel of his day not dissimilar to the world situation of to-day.

"Israel was threatened by destruction from external enemies, and by disruption from within. He pleaded with his people to face their problems with the knowledge of God in their hearts. 'Let us know,' he said, 'let us press on to know the Lord; His going forth is sure as the dawn.'

NO FAVOURITES

"The fact that Hosea's pleadings were in vain does not mean that we also are fated to the doom his people suffered, but it does mean that if we are deaf and blind to the promptings and inspiration of the mind and Spirit of Christ history will have its way with us also, and our future will be exactly what we are now in process of making it.

"It is no use presuming on our past, or on our own estimate of ourselves. The Almighty has no favourite children.

"The way of life and hope for us is to become Christian in sincerity and truth, 'Let us know, let us press on to know the Lord.' In this pursuit we shall grow both in charity and knowledge.

As our loyalty to Jesus Christ becomes the ruling passion of our lives the mind of Christ will become clearer to us.

"He will teach us of himself as we act in his Spirit. 'His going forth is sure as the dawn.' We can trust his guidance and his power. But we must give ourselves to him gladly and willingly. When we know him truly, we shall surely serve him well.

"This day is a new and hopeful day in the Diocese of Grafton. A new Bishop is being enthroned and a new chapter is being opened in your history. Just what will be written permanently in that chapter depends upon your response to the spirit of Christ. Your new Bishop will serve with devotion and ability.

DIOCESAN SPIRIT

"It is for you good people of this Diocese of Grafton to provide him with the means to serve effectively. Please don't ask him to make too many bricks without straw. It is a most exhausting process. Also please cultivate in your parishes a strong diocesan spirit. It may be difficult, but it is vital if the Anglican Church is to play its rightful part in the life of this nation.

"The greatest handicap in our Anglican communion is village mindedness at every level of organisation. Practically all other denominations in Australia have effective national organisation.

"Your Bishop is the personal symbol of your unity as a diocese. He is the point also where you make contact with the national life as a whole, and in particular with the Anglican Communion throughout the world. It is essential for your sakes that he should represent you at the Lambeth Conference, that great gathering of the leaders of the Anglican tribes throughout the world.

"There are unlimited opportunities of service for God and his Kingdom before us. May you with us, and with all who profess and call themselves Christian the whole world over, and especially those who call themselves Anglican, ever Press on to know the Lord."

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MISSIONS TO SEAMEN

CELEBRATIONS IN BRISBANE

FROM A STAFF CORRESPONDENT
Brisbane, February 27
Hundreds of persons, including those actively connected with the work of the Missions to Seamen as well as masters and members of vessels in port, attended the centenary thanksgiving service in S. John's Cathedral on Sunday, February 19, the eve of the anniversary of the founding of the Mission in London.

A former chaplain of the Brisbane branch, Canon W. Hoog, preached the occasional sermon while Mr. H. Flett, chairman of the local committee and Captain W. B. Nicholson, Deputy Director of Navigation read the lessons.

The Dean of Brisbane, the Very Reverend Dennis Taylor conducted the service and the Brisbane chaplain took the intercessions, all of which followed very closely the service used in Westminster Abbey in the presence of the Queen Mother to mark the occasion.

EUCHARIST

The Archbishop of Brisbane presided at this service as well as at the Sung Eucharist in the Mission Chapel on Monday morning when the chaplain, the Reverend R. L. Roberts, celebrated Holy Communion on the actual anniversary date.

On the lighter side was the gala supper dance held by the Lightkeepers in the Mission on Monday evening when the chaplain, executive members and hostesses from the Catholic Club for Seafarers were visitors. More than 100 persons were present altogether. The committee were able to mark the occasion by holding

DR. JOHNSON REPLIES TO W.C.C. CRITIC NO 'MISLEADING' FORCES

FROM OUR OWN CORRESPONDENT
Ballarat, February 20
The Bishop of Ballarat, the Right Reverend W. H. Johnson, said last week that many people would be puzzled by the report of statements made by Dr. Carl McIntire at a meeting in Ballarat.

Dr. McIntire had said that misleading forces in the World Council of Churches were bringing in the influences of communism, modernism, and paganism.

Dr. Johnson said that he respected Dr. McIntire and those who followed him as sincere people, but he could not help wondering how much Dr. McIntire knew of leaders of the World Council, such as the Bishop of Chichester, Dr. Wand, Bishop of London till two months ago, Dr. Oxnham, Dr. Carson Blake, Dr. Leslie Cooke, and Dr. Kathleen Bliss, the Anglican whose praise was in all the Churches for her brilliant scholarship and writing.

Was it likely that people such as those would give their enthusiastic support to a movement if that movement was being used to spread communism, modernism and paganism? he asked.

INTOLERANCE

Dr. Johnson said that he admired Dr. McIntire's insistence on the centrality of the Bible, but he regretted that Dr. McIntire should charge with apostasy anyone who did not agree with his point of view. That was the kind of attitude that had divided Christians so sadly over the centuries.

To-day, God had laid upon the hearts of people a burning desire for harmony and co-

TASMANIA R.S.C.M GERALD KNIGHT VISITS CHOIRS

FROM OUR OWN CORRESPONDENT
Hobart, February 20
The visit to Tasmania of Mr. Gerald Knight, Director of the Royal School of Church Music, has just concluded, and has resulted in a general increase of interest in the music and conduct of worship of the Church.

On his arrival, Mr. Knight was given a reception by the Deputy Lord Mayor, Alderman Mabel Miller, in the Town Hall. There were representatives of many organisations present, and addresses of welcome were given by Mr. John Nicholls, Hobart City organist and organist of S. David's Cathedral, and by the Bishop of Tasmania.

Mr. Knight spoke at the monthly meeting of the Southern Archdeaconry Clerical Society at Holy Trinity, and was thus able to speak to the clergy on the importance of music in church worship.

HIGHLIGHT

A highlight of the visit was a School of Church Music held at Trinity Hall on Saturday afternoon, February 11.

Representatives of about 20 parishes were present and were able to watch Mr. Knight conduct S. David's Cathedral choir in a conducted demonstration choir practice, illustrating the singing of canticles and responses.

In addition they were shown how to conduct a congregational hymn practice, and were given advice on the selection of music for church services.

The Bishop of Tasmania was present for the whole of this school, and by his presence at other gatherings and by the interest that he took in the arrangements of Mr. Knight's visit, assisted a great deal in gaining the support of many in the diocese to the Royal School of Church Music.

Mr. Knight left for New Zealand on Friday, February 18, and will be returning to Australia on April 9. For several months he will then be visiting dioceses in Australia, conducting schools and speaking at meetings.

MELBOURNE ORDINATION

The Archbishop of Melbourne, the Most Reverend J. J. Booth, ordained the following in S. Paul's Cathedral, Melbourne, on Sunday, February 26:

Those made deacon were Harry Roberts Lewis Bailey (Curate, Barrabool, High-ton and Modewarre); Arthur Roy Clark (Curate, All Saints, East St. Kilda); William John Clayden (Curate, S. Matthew's, Ashburton); Douglas John Eddy (Curate, Christ Church, South Yarra); Lawrence Victor Green (Curate, S. John's, Bentleigh); John Richard Kaine (Curate, S. James', Ivanhoe); Geoffrey Edgar Moorhouse (Curate, S. Paul's, Malvern); Alan Frank Pattison (Curate, S. Matthew's, Cheltenham); John Henry Walton (Curate, Holy Trinity, Coburg). Those priested were Raymond Charles Brooks (Curate, S. John's, Bentleigh); Robert Leopold Butters (Curate, S. Andrew's, Brighton); Kevin Curnow (Curate, S. Columba's, Hawthorn); David Denis O'Brien Horsford (Curate, S. Thomas', Essendon); John Raymond Neal (Curate, Holy Trinity, Hampton).

operation among Christians. The World Council of Churches was a portent and a sign, Dr. Johnson said. It was a portent of things to come: a cloud on the horizon no bigger than a man's hand, but rich in promise.

It is not a "Church," but a "Council," a council in which the constituent members are seeking to find the harmony and co-operation for which they all long, a council in which they seek to learn through the unity of Christ the nature of the unity of the Church.

PRAYERS ASKED FOR NOVICE

Adelaide, February 24
The Society of the Sacred Mission asks for prayers for Frederick Henry Williams, who will be admitted as a novice at S. Michael's House, Crafers, South Australia, on March 21.

CHURCHES IN RUSSIA ATTITUDE TO W.C.C.

FROM OUR OWN CORRESPONDENT
Perth, February 24

Russian Churches may be reconsidering their 1948 decision not to join the World Council of Churches, the vice-chairman of the world council's executive, Dr. E. Payne, told a large congregation in Wesley Church, Perth, this week.

He said that the council was making fresh overtures to the Russian Churches. The Patriarch of the Russian Orthodox Church seemed to be considering the matter and had asked for personal contact with council leaders.

Nonconformist Churches had had a hard struggle in Russia, Dr. Payne said.

Members were cruelly persecuted by the State in Czarist Russia. After the 1905 revolt they obtained certain limited rights, and these were extended when the Bolsheviks disestablished the official Church in 1917.

The anti-God movement of 1927 to 1944 tried harshly to stamp out all religion, but after 1940 it gradually petered out and restrictions on religious worship became fewer.

RESTRICTIONS

"At the present time," Dr. Payne continued, "the churches are allowed to hold services—the Baptist Church does this every day except Friday—and their buildings may be registered as places for public worship."

"However, Sunday schools and youth organisations are forbidden, and people cannot assemble in homes and halls for prayer meetings."

"No Bibles or hymn books have been printed since 1927. After Dr. Payne's address his audience swiftly responded to a request for questions. A typical question was:

"Are there restrictions on what the clergy may preach?"

Dr. Payne replied: "They have complete freedom to expound the Bible and to spread the evangelical appeal, but they would probably get short shrift if they tried to denounce the present regime."

MATRON WANTED FOR FORREST RIVER

FROM OUR OWN CORRESPONDENT

Perth, February 13

An appeal has been sent to all clergy in Western Australia asking them to help in finding a new matron for the Forrest River Mission.

The secretary of the Mission, the Reverend E. H. Wheatley, said in Perth to-day that the present matron was ill, and another was needed urgently to care for twenty-two aboriginal girls.

Her duties would be to supervise the cooking and general house-keeping.

THE MINISTRY OF HEALING

CANON SHAND'S EXPERIENCES

ANGLICAN NEWS SERVICE
Brisbane, February 20

The Rector of S. Luke's, Toowoomba, Canon R. W. Shand, said in S. John's Cathedral yesterday that he had served as God's intermediary in curing dying patients.

This was part of the ministry of healing which had been carried on quietly since Christ had shown the way.

Canon Shand was preaching on "The Healing Church" in a series of Lenten addresses on aspects of Church work and life.

THREE INSTANCES

He gave three instances where he said he had been God's intermediary in curing people beyond medical aid.

The first was that of a boy dying of meningitis who, when he placed his hands on him and prayed, recovered.

The second was that of a woman whose operation had been a failure and was not expected to live the night. She had, however, completely recovered by morning.

The third was that of a girl with double pneumonia of whom three doctors had declared she was dying.

Five minutes after the laying-on of hands the doctors again examined her. They pronounced that one lung was completely clear and that the other was rapidly clearing.

EAST MAITLAND THANKSGIVING

SILVER JUBILEE OF ORDINATION

FROM A SPECIAL CORRESPONDENT
East Maitland, February 25

Bishop C. E. Storrs preached at the Thanksgiving Service held in S. Peter's, East Maitland, on February 12, to mark the Silver Jubilee of the rector's ordination to the priesthood.

The rector, who has been in the parish for nine years, is the Reverend M. W. Williams.

Bishop Storrs said the rector of a parish should be priest, prophet and evangelist, yet the real work to which he had been called of God to do was considerably hindered.

This was because most of the lay people were not giving the assistance they should and the rector's time was being wasted on duties and godly layman could perform.

Many leading citizens of Maitland and two churchwardens from New Lambton, the rector's previous parish, offered their congratulations.

Mr. Beatty, who has been treasurer for 28 years, emphasised the sound financial position of the parish.

Mr. P. R. Weston, people's warden, presented the rector with a wallet of notes and Mrs. Williams with a marcasite brooch.

OBITUARY

COLIN EDWARD ADAIR

We record with regret the death on January 20, of Mr. Colin Edward Adair, at the age of 38 years.

Mr. Adair, a former lay vice-president of C.E.M.S. in the Diocese of Melbourne, was well known throughout Victoria as the organiser for many years of the monthly C.E.M.S. luncheons held in S. Paul's Chapter House.

He was for several years secretary of S. Paul's Cathedral branch of C.E.M.S. and was instrumental in founding the luncheons which are a regular feature of the corporate life of the society in Melbourne.

With other members of the cathedral branch and C.E.M.S. members who were public servants, he assisted in the foundation of the Public Service Anglican Fellowship in Victoria and served as chairman of the fellowship for eight years.

A correspondent writes: Colin Adair was a young man who had caught the vision of service to God through C.E.M.S. and the Church, and with his infectious enthusiasm he transmitted that vision to many with whom he came into contact. His faith was that of the true Catholic and he loved his Church very dearly.

He never spared himself in the service of God and His Church and this materially contributed to his early death. Mr. Adair's funeral was preceded by a service at S. Luke's Church, Yarraville, at which Canon W. G. Thomas, the first chaplain to the Public Service Fellowship, paid an eloquent tribute to Colin Adair's service.

CANON FRANCIS VANSTON

We record with regret the death on February 15 at Camberwell, Victoria, of Canon Francis Vanston, in his 95th year.

He was ordained by the Bishop of Melbourne in 1892.

Apart from six years in Yackandandah (Diocese of Wangaratta) he served his active ministry in the Diocese of Bendigo—in Taradale, Rochester, Woodend, Castlemaine, and lastly at S. Mark's, Golden Square, whence he retired in 1947.

Canon Vanston, who came as a young man from Ireland, was a nephew of the late Dean MacCullagh of S. Paul's, Bendigo.

"LIGHTS UP" APPEAL

FROM OUR OWN CORRESPONDENT

Adelaide, February 27
More than £4,700 has been counted so far in connection with the "Lights Up" appeal held in Adelaide on Sunday night.

The money is for the maintenance of S. Laurence's Home for the Aged, Grange.

The success of the appeal is a tribute to the Reverend E. J. Cooper and the hundreds of collectors throughout the diocese.



The Brisbane chaplain of the Missions to Seamen, the Reverend R. L. Roberts, being congratulated on the Missions' centenary by Captain H. R. Collinson, on board M.V. "Nuddea."

the monthly meeting on board M.V. *Pork Jackson* where they were the guests of Captain Ball.

At this meeting it was announced that after Easter the Missions Century of Centuries Appeal (£10,000) for extending the work to Hamilton where land was already owned by the Mission, would be launched.

DR. BLISS IN MELBOURNE

FROM A SPECIAL CORRESPONDENT
Melbourne, February 20

The Women's Inter-Church Council of Victoria gave a reception for Dr. Kathleen Bliss in the Chapter House, S. Paul's Cathedral, on February 14.

Lady Herring represented Lady Brooks. Mrs. Bolte, wife of the Premier, and Lady Selleck, wife of the Lord Mayor, were also on the platform.

Dr. Bliss spoke on the "Ecumenical Movement and You."



A group taken at the social held in S. Peter's Hall, East Maitland, to celebrate the silver jubilee of the ordination of the rector, the Reverend M. W. Williams. (Left to right): Mr. P. R. Weston (People's Warden); Canon H. B. St. John; Mr. Arthur Howarth, M.L.A.; the Reverend C. E. Jessop; Mr. A. Dixon; Bishop C. E. Storrs; Alderman A. S. McDonald (Mayor of Maitland); the Reverend M. W. Williams; Mrs. Williams; Mr. W. C. Beatty (Rector's Warden); and Mr. R. F. Hodge (Headmaster of Maitland Boys' High School).

THE ANGLICAN

FRIDAY MARCH 2 1956

LAST CHANCE FOR N.S.W.

The Church of England strongly dislikes intervening in secular party politics. Anglican bishops and clergy no doubt hold their own private political views; but it would be unthinkable in normal circumstances for them to influence the votes of their flocks. At all times, of course, they accept and discharge the duty of judging political actions by Christian standards; but only in the most rare and exceptional cases would this involve outright condemnation of a particular political party. Even then, few of our leaders would feel comfortable about abandoning the path of scrupulous abstention from party politics, so deeply is the practice engrained.

This does not mean that the Church of England has no collective mind upon specific political issues, and even at times upon the record or policy of a political party. It has such a mind, and it can readily be discovered. On three separate occasions during the past few years this newspaper accurately gauged and interpreted the attitude of the Church as a whole towards the Liberal Federal Government. We did not spare them in our attacks.

As the sorry chronicle published elsewhere in this edition will shew, there is good reason now to attack the Labour Government of New South Wales, if not for sectarianism then at the least for gross administrative incompetence. There is no doubt of the mind of the Church as a whole: this government has been too long in office and should go.

This creates no problem for those Anglicans who are conservative in their politics. It helps resolve the minds of a second group who probably form numerically the bulk of the "floating vote." It creates great personal difficulties for the large group of Anglicans who have for so long supported the Labour Party as the one which in the past stood for the welfare of the ordinary man. It is the men and women of this third group, faithful rank and file of the Labour Party, who deserve our sympathy as they try to decide how they should vote for the general welfare of the community.

Far above any practical party issue is this high principle: that an alternative government always exists in a true British democracy. Already, in two States of the Commonwealth, this prerequisite has ceased to exist: it is equally impossible for the Liberals to achieve power in Queensland and for Labour to reach office in South Australia. The men responsible in each case, traitors to everything that the word "democracy" means, achieved their ends through the morally and politically indefensible means of gerrymandering constituency boundaries.

Australia cannot afford to see New South Wales do the same thing; for if she does, then one-party rule will surely follow in each of the remaining States of Australia. It seems reasonably clear that Anglican Labour supporters in New South Wales will most be worried by the knowledge that the Premier, Mr. Cahill, has already so "rigged" electoral boundaries that, if he is returned to office, the Labour Party will stay there for ever.

Even were the record of Mr. Cahill and his colleagues mostly good, let alone without blemish, few Anglican Labour men would wish to see the party established in office indefinitely, for nothing corrupts and eats a party like a canker more than prolonged power. There are certainly many achievements to the credit of the N.S.W. Labour administration; but the list on the debit side is too great for the Church of England as a whole to be happy about it.

There is little doubt of the dominating influence of one particular church in the Government of N.S.W. Let any Anglican Labour man only ask himself whether the N.S.W. Churches Cricket Union would have been similarly treated had it been associated with that church. There is little doubt that the proper course of justice has been impeded by members of the Cabinet, and condoned by the Premier himself. There is no doubt whatever that the chairman-presumptive of the Public Service Board was appointed for what he is: a leading member of Catholic Action. There is little question about the extent to which the Government has moved away from Labour principles, and of their corrupt relationship with the most powerful financial and industrial forces of the State. There is little doubt that the Labour Party in New South Wales has attracted a hungry swarm of careerists whose appointments to lucrative sinecures for years past has been a great scandal.

By Anglican and democratic standards, the time is come for a change.



Great Cloud of Economists

Mr. Menzies is compassed about with so great a cloud of economists (to adapt a Pauline phrase) that one hopes the Federal Cabinet will be able to distinguish the forest from the trees when it settles to the task of planning its economic policy for the immediate future.

One rather suspects that Mr. Menzies was not anxious to emphasise the extent of Cabinet's reliance on these experts, some from within and some from outside the Public Service. There are 11 of them altogether. But the constitution of this advisory panel was made known by instalments, and Mr. Menzies' comment that such bodies worked best without publicity suggested that the existence of the panel was revealed reluctantly.

There is every reason, of course, why the Government should seek the best and soundest advice available.

Solomon, who has a reputation for wisdom, said: "Where no counsel is the people fall; but in the multitude of counsellors there is safety."

One hopes there won't be confusion, too. This week, seven Ministers conferred with the panel. But there are 15 other Ministers who may expect to have the opportunity to mull over economic problems with the experts, too.

Mr. Menzies has emphasised that the decisions taken will be the Government's, but that it will feel better equipped for that task through having taken advice over a wide field.

It would be well, perhaps, to reserve judgement on this collaboration between 22 Ministers and 11 advisers (33 in all) until the pattern of a policy emerges. But the first impression is that the system could prove unwieldy, and likely to produce compromises where bold action may be required.

Tough Talk In Business

Having looked a trifle askance at the wisdom of Solomon in discussing the previous topic, perhaps we can agree more heartily with his advice on another subject when

he said: "A soft answer turneth away wrath: but grievous words stir up anger."

In somewhat similar but less dignified strain is a Chinese saying: "Softlee, softlee, cathee monkey."

Both these observations flashed across my mind this week when I noted the rather tough language in which a British motor magnate announced an expansion programme for his industry in Australia.

"Someone is going to get hurt," he said bluntly in announcing that his company planned to increase its share of the Australian market from 20 per cent. to 45 per cent. of total sales.

Even more abruptly he said: "A man's got to put his head down and use his elbows in this country if he wants to get along."

I don't doubt that business in many fields in Australia can be, and is, conducted pretty ruthlessly. So the British motor magnate may only have been expressing a terse truth.

Yet it is a poor commentary on our professedly Christian way of life if what he said is generally true. On the football field the man who uses his elbows or his feet deliberately to injure an opponent should be put off the field and kept off long enough for his manners to mend.

If they had not mended after he had been allowed to sweat out a period of suspension, then he should be permanently debarred.

It would be harder to police such a rule in commerce. But surely even the business of getting a living in a competitive world does not require such tough talk—even if in practice the talk is not fully matched by action.

Boundary Reform Needed

Two long-trenched State Governments come before the electors for judgement tomorrow—the Liberal-Country League Government in South Australia, led by Mr. Tom Playford continuously for more than 17 years, and the Labour Government in New South Wales, which has held office

for 15 years under three Premiers, of whom the current one is Mr. Joseph Cahill.

These two Governments of contrasting character are entitled to claim that their long terms reflect public confidence. But opponents of both administrations argue that "rigging" of electoral boundaries has also played a part.

In Queensland, electoral boundaries are open to the same criticism—and there, too, the arrangement has been to the advantage of the party long in power.

Recently Victoria cleaned up a similar situation. Some of the rural electorates there were too much like the "pocket boroughs" which were abolished by the Reform Act in Britain a century-and-a-quarter ago. Victoria has now based her State electoral boundaries on the Federal model. Each Federal electorate is divided into two State electorates, and, presumably, will be revised whenever Federal boundaries are changed according to shifts in population.

It is a pity public opinion cannot force this reform in all States so that all Governments could feel that they are based on the people's will.

Aborigines In The Arts

One of the items which pleased me most in this week's news was the announcement that the Aboriginal tenor, Harold Blair, has been appointed a teacher of singing on the staff of the Melbourne Conservatorium of Music.

He goes to his new position from behind a shop counter.

Australia has often been criticised for indifferent treatment of Aborigines. And I think it is broadly true that those who have been encouraged, like Albert Namatjira and Harold Blair, had already shown their ability in the arts.

Remembering our national shortcomings in this respect, we should not preen ourselves too much on the patronage given to exceptional Aborigines. But I think we are entitled to feel that, in gradually showing appreciation of the talent of some of our native Aborigines, we are lighting a small candle to set against the lamentably unlighted conduct that has occurred recently because a Negress asserted her right to study at the University of Alabama.

Colour prejudice is not so grave a problem in Australia as colour indifference—indifference, that is, towards the feelings, rights and aspirations of those whose skin is not white.

A Meeting With A Mission

This week I saw an invitation to a meeting in a Sydney suburb which has a challenging purpose: "To exchange ideas and comments to bring a greater vigour into our Anglican Church life."

The meeting is to be held next week and, I gather, is related to the recent formation in the Sydney Diocese of a department of promotion, which aims, inter alia, to expand Church activities and to free parish councils of continuous finance worries by a bolder system of appeal for more generous regular giving to the Church.

The progress this new department is able to make in Sydney Diocese in the next year or two should be of great value in showing other dioceses the prospect of success with similar organisations.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

S. Mark 10: 17 to 31

And when he was gone forth into the way, there came one running, and knelt to him, and asked him, Good Master, what shall I do that I may inherit eternal life? . . .

Then Jesus beholding him loved him, and said unto him: One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

And he was sad at that saying and went away grieved for he had great possessions.

And Jesus looked round about, and saith unto his disciples: How hardly shall they that have riches enter into the kingdom of God!

And the disciples were astonished at his words. But Jesus answered again, and saith unto them: Children, how hard is it for them that trust in riches to enter into the kingdom of God!

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

And they were astonished out of measure, saying among themselves, who then can be saved?

And Jesus looking upon them said, with men it is impossible but not with God; for with God all things are possible.

Then Peter began to say unto him: Lo, we have left all, and have followed thee.

And Jesus answered and said: Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's:

But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

But many that are first shall be last; and the last first.

The Message:

Just as Jesus begins His last journey towards Bethany, a young man, rich, a ruler of the synagogue, comes running to catch Him, eager and breathless. Humbly he knelt to ask the greatest question in life. Maybe he had seen Jesus bless the children, perhaps he had heard Him speak of the Kingdom of God. But there is an error in his question. It is not just what we do, but what we are, that matters most. Our Lord sifts his question, tests his meaning. Do you know what you mean by calling me good? Have you a superficial idea of what is good? For only God is good. Goodness is a tremendous fact. We need to think on this as much as the rich young man, lest we become content with our own achievement in living.

What a test—five of the six Commandments setting out our duty to our neighbour, with the added words "defraud not" which sum up the four Commandments preceding.

And what a claim! All these have I kept, what lack I yet! Was it of set purpose Jesus had not asked him about the tenth Commandment? For lovable as he was, honest and keen for better things, and much as Jesus esteemed him—his attitude to possessions would be the crucial test. Is he "poor in spirit." The test is too hard. He goes away, says S. Mark, "with a cloud on his brow," "lowering." He made what Dante called "the Great Refusal." And yet in a short time hundreds would do what he could not do, see Acts 4: 34-37.

Affectionately, Jesus speaks to the disciples. What a snare possessions can be. So often they possess us and we cannot let them go, cannot give! And if this is so we cannot enter the Kingdom of God. Take verse 25 literally! Riches keep many from God and from heaven. Only the Grace of God can help us to be stewards of what we have, and by that Grace we are saved. But the Christian life is not easy; it will include persecution.

CLERGY NEWS

COOPER, The Reverend E. A., was instituted and inducted to the parish of Alexandria, Diocese of Wangaratta, on February 14.

DAVIES, The Reverend D. P., Rector of Goodshaw, Lancashire, England, to be Rector of Southern Cross, Diocese of Kalgoorlie.

MAY, Canon A. R., formerly Registrar of the Diocese of Southampton, to be Rector of Yackandandah and Kiewa, Diocese of Wangaratta. He will commence duties on June 1.

POTTER, The Reverend W. R., of S. Matthew's, Glenroy, with Holy Trinity, Pascoe Vale, in the Diocese of Melbourne, has been appointed to Holy Trinity, Balacava.

SHERLOCK, The Reverend C. H., Rector of S. Peter's, Campbelltown, Diocese of Sydney, to be Rector of S. Mark's, Granville in the same diocese. He will be inducted on Friday, April 6.

FINANCE PLANS AT KILLARA

The Revenue Committee of S. Martin's, Killara, Diocese of Sydney, has inaugurated a plan of church finance which will do away with collections in church.

There will also be no more Temple Days, special appeals or fetes.

The committee aims to raise an income of £8,000 by a single annual pledge made by parishioners.

Last year's income was £1,559. With the increased income they plan to extend the church, reduce the mortgage and kindergarten loan, appoint a full-time verger and a part-time church secretary.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m., A.E.T.

March 5: Sister Julian.

March 6: The Reverend James Stuckey.

March 7: School Service, "Stories from the New Testament," Episode 61, "Jesus puts first things first."

March 8: The Reverend A. P. Campbell.

March 9: Dr. Alan Watson.

March 10: For Men: Monsignor James Freeman.

SUNDAY AFTERNOON TALKS: 2.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL.

March 4: This I say: Canon Chandu Ray.

PLAIN CHRISTIANITY: 7.15-8 p.m. A.E.T., 7.30-8.15 p.m. W.A.T. NATIONAL.

March 4: Dr. Ernest Payne.

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

March 4: S. George's Church of England, East Ivanhoe, Victoria.

THE EPILOGUE: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T. and W.A.T. March 4.

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

March 5: The Reverend J. Newton Bagnall.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.15 p.m. S.A.T., 11.45 p.m. W.A.T.

March 5-10: Mr. William Tainsh.

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

March 5-9: The Reverend W. R. Ray.

WEDNESDAY NIGHT TALKS: 10.10 p.m. A.E.T., 10.30 p.m. W.A.T.

March 7: "The Man in the Street asks: 'Isn't a 'Save your Soul' religion rather selfish?': Father Michael Scott, S.J.

EVENINGSONG: 4.30 p.m. A.E.T. March 8: S. Paul's Cathedral, Melbourne.

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.

"ON IMPORTING BISHOPS"

FORGET PAST DIVISIONS

TO THE EDITOR OF THE ANGLICAN

Sir,—It is possible to obtain from Holy Scripture and the Book of Common Prayer the requirements for the office of bishop, and many Australians meet these but are "passed over" because we know too well their deficiencies—or is it better expressed by the word "idiosyncrasy"?

We find that "importees" possess such disabilities, but no one cares to state them before appointment.

We really have too many diocesan bishops in Australia, and potential leaders are lost by what amounts to rustication. But our past divisions are our real difficulty, in excluding men who are neither Evangelical or Anglo-Catholic but Church of England. These are to be found mainly in the larger sees. If they have talents they are watched and if it can be shown that they ever wore vestments or celebrated from the North End they are under suspicion for ever more.

We will pass over many Australians worthy of the office of bishop because we hold Churchmanship too highly.

We would be a happy people if we looked at a potential bishop as one who would ensure in his diocese justice to minorities; this does not appear to be the case in most of our dioceses as yet.

We are told, "Go for a big man." It is not easy to interpret that. If he be a "big scholar" he will live in a rarefied atmosphere; if he be a big personality, "the little men" will be very busy, seeing he does not get too big.

We are safer in choosing men whom we know remembering that so often the office develops qualities never suspected, but the prayers of so many of our people who know nothing of the tensions in the Church are the deciding factor, for such prayers of a child-like quality.

Jacob could pray, "I will not let Thee go unless Thou bless me"; if we pray in a like manner it won't matter if our new bishop be English, American, Asian or Australian.

Yours sincerely,
F. H. GAUNSON.

Prahran,
Vic.

RELIGIOUS INSTRUCTION IN SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—The N.S.W. Council for Christian Education in Schools is not only anxious to assist ministers in every way possible to raise the standard of Religious Instruction given in the name of the churches.

It also aims to encourage young people, about to begin training for the teaching profession, to take full advantage of the facilities available in the Teachers' College of this State in order to equip themselves to give Religious Instruction in both primary and secondary schools.

I should be grateful if, through the pages of THE ANGLICAN, I could recommend to young people of your denomination who are planning a teaching career, that they include a course of Religious Education in their programme of studies.

Although, at the moment, the teaching of Scripture in secondary schools is chiefly restricted to clergymen, this may

not always be the case. It would be a considerable advantage to the Churches to have teachers in the secondary schools who have received training in Religious Instruction.

Yours etc.,
(The Reverend)

J. W. HILL,
Secretary, Council for Christian Education in Schools.

ROMAN CATHOLICS IN THE CABINET

TO THE EDITOR OF THE ANGLICAN

Sir,—I suppose that very few of your readers have forgotten about the disgraceful demonstrations which occurred during the Royal Visit to Australia, and which involved certain Roman Catholic servicemen. These incidents were very embarrassing to all loyal Australians, and also, no doubt, to Her Majesty the Queen and His Royal Highness the Duke of Edinburgh. They all arose, of course, because members of the Roman Church objected to religious ceremonies in the armed forces which were not conducted by chaplains of their own denomination.

We have not forgotten, either, about the sudden and untimely removal of the initials "P.D." from the Australian coinage, a matter which has since been put right largely as a result of such influential journals as THE ANGLICAN.

The fact that the Commonwealth Public Service is dominated to a considerable degree by Roman Catholics need hardly be pointed out again to your readers.

All these matters seem to me to link up most vitally with the letter of the Reverend John Baskin, of Goulburn (January 13), and the remarks of the "Man In The Street" in your columns on January 20, when he discussed certain aspects of the new Menzies Ministry.

With the entry of Mr. John Cramer into the Ministry, there are now two Roman Catholics in the Federal Government, Senator Neil O'Sullivan is the other one. These two gentlemen are now, respectively, the Minister for the Army and the Minister for the Navy. These were the very services involved in the Royal Visit demonstrations mentioned above, when the Honourable William McMahon was Minister for the Navy and Air.

Since Mr. McMahon's firm and courageous handling of a rather delicate and touchy matter, he has been tactfully removed from any control over the armed services. Now, although he is generally recognised as being one of the most capable, hard-working, and enthusiastic members of the Ministry, Mr. McMahon has been left out of the Cabinet—a move which has surprised many people, including Government back-benchers.

Frankly, Sir, I don't like the look of it.

Yours faithfully,
LAY READER.
Adelaide.

WEST MAITLAND ORGAN APPEAL

TO THE EDITOR OF THE ANGLICAN

Sir,—May I remind your readers of the letter I wrote last year asking for contributions towards the cost of repairing the organ of St. Paul's, West Maitland. I realise that the busy season of Christmas has taken quite a lot of thought, and that parishes are now settling in for the year with new vestries etc. so I thought that this little reminder will perhaps help people to remember us.

I do urge you to bring the matter before your vestries at your next meeting. There has been quite a good response already, but I feel that there are parishes who perhaps have forgotten the appeal during the Christmas rush. Please try to help us to meet our obligations, which, I fear, may mean financial disaster for quite a long time without your help.

Yours in the service of the Master.
(The Reverend)

WILLIAM PETERSON,
26a Pierce Street,
West Maitland,
N.S.W.

THE BLAKE PRIZE

TO THE EDITOR OF THE ANGLICAN

Sir,—Does your photo. of Mr. Smith an injustice, or are we being culturally blackmailed? One knows the blackmailer's argument: if I don't like Picasso I am a Philistine, et cetera... Possibly, but what if I do like him? I have before me a 1950 sketch by Picasso of a girl's head that might have been done by Raphael, and proves him to be a superb draughtsman; and a book on John Piper, which shows how his massive work of the 1940's developed out of abstract painting—and what infinitely precise abstract painting?

In all the arts two things are needful: something worth saying, and the painfully-learned technique of how to say it. The breakthrough from representational art has produced various bandwagons, and too many of those who jump on are concerned to produce stuff that looks like their maestro's without spending five years, or five minutes, with Michelangelo and da Vinci first. Their relations often, alas, take up theology.

Yours, etc.,
(The Reverend)

J. P. STEVENSON,
Rockingham,
W.A.

ANGLICANS IN THE W.C.C.

TO THE EDITOR OF THE ANGLICAN

Sir,—Thank you for your courageous and outspoken revelations of unnecessary and out-of-place discrimination against Anglican and Methodist papers in connection with the recent meetings of the World Council of Churches in Sydney.

It is certainly more than time that this matter should be ventilated.

For ten years or more here in New Zealand I have been uneasy about the hold (I nearly said stranglehold) which the Presbyterian Church has had in the organisation of our local National Council of Churches. I think it is certainly about time that the growing monopoly of the secretaryship should be broken. It almost seems here (and apparently elsewhere) that only a Presbyterian need apply for this post.

If your leading article does anything to correct this unfortunate but persistent bias it can do nothing but good. If, on the other hand, this bias continues, then the sooner the Anglican Church takes a strong stand the better for the whole cause of genuine friendliness and progress.

Yours, etc.,

N.Z. ANGLICAN.
Nelson,
N.Z.

MOTHERING SUNDAY

TO THE EDITOR OF THE ANGLICAN

Sir,—I feel that some of your readers may perhaps be interested in a little special service we had in our church last year, as it had one or two novel features, besides incorporating the customary Simnel Cake.

I have always felt that on this occasion, when the emphasis is on Mother and Home, that the men should be made to feel that they too have an important place in home life. So I thought to entrust the making of the cake to the C.E.M.S. I called the men together, and explained the function of the Simnel Cake, and how it helped to cement home life.

They enthusiastically accepted the task, and appointed an elderly and slightly deaf member to make the cake. This circumstance caused some uneasiness later on at the service, when it became apparent that he had not quite understood my mention of cement.

The service was a slightly adapted form of Evensong. The last words of the response to the first versicle were altered to "shall consume this cake." Then the cake was immediately distributed and eaten, after which the service was resumed

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Fasting

A Queensland reader has asked us to give some advice on the value of fasting in the Christian Church to-day. "Was it not a Jewish and pagan importation into Christianity?" she asks. "What is the distinction between abstinence and fasting? What is the teaching of the Church of England on the matter?"

This is a most suitable question to be raised in Lent, which is a season of "prayer and fasting." A study of a concordance of the Bible, whether of the Old or of the New Testament, will make it perfectly plain that fasting was a practice highly commended by both Jewish and Christian teachers.

It is quite true that other religions beside Judaism stressed the value of fasting for the spiritual life, especially Hinduism and Buddhism, whilst for the later religion of Islam, fasting is a sacred obligation, especially during the month of Ramadan.

The fact that the devotees of many religions fast does not mitigate in any way the value of the practice; prayer, similarly is common to many religions, but no one would seriously discourage Christians from playing because Moslems and Hindus do the same.

The Christian Church did inherit the practice of fasting from its Jewish mother, but it is not true to say that it is "an importation" into Christianity; for such a phrase implies something improperly or unwisely introduced.

Two Points Of View

In Christianity, as in most other religions we find two strains or points of view that are not always reconciled. One accepts the world, and shows how the things of this world may be used for the service of God. The other, the ascetic strain, is world-denying, and maintains that religion should abstain from all sensual pleasures, and that the spiritual life should be one of self mortification.

This view lies at the back of many forms of Puritanism; the Montanists and certain Gnostic sects of the Early Church believed that the body

at the point where we had left off

I had written the words for a very modest little anthem beginning, "Thou canst not eat thy cake, and have it"; and happily my organist was able to fit this to a setting probably familiar to many of your readers, Baker in D Flat.

For the sermon I took as my text the closing phrase of the twelfth verse of the seventh chapter of the First Book of Kings. Afterwards all told me they felt that they had good cause for remembering this service for quite a time.

Yours, etc.,
(The Reverend)
O. DE WITTS.

FORREST RIVER MISSION

TO THE EDITOR OF THE ANGLICAN

Sir,—My attention has been drawn to a mis-statement in the news item "Missionary was a Policeman" in THE ANGLICAN of February 24.

Mr. Morrow has not gone to Forrest River Mission to take over the management of 600 cattle.

The facts are that Mr. Morrow is a very versatile young man and went to F.R.M. without any particular duties being assigned to him.

It was felt by the committee in Perth that owing to the extreme shortage of staff at the mission, it should be left to the superintendent, Mr. W. Jamison, to use him where there was the greatest urgency. For that reason Mr. Morrow is at

was an evil power imprisoning the divine soul, and hence all bodily appetites must be suppressed: gluttony, wine-drinking, sex and marriage were all evil. Even in orthodox Christianity, in such writers as St. Jerome, we find an immoderate praise of virginity and fasting.

Judaism and Christianity at their best attempted to reconcile the two strains, and avoid on the one extreme becoming entirely worldly, and on the other renouncing entirely the things of this world.

Fasting was commended and enjoined as a mark of penitence, and as a discipline which strengthened the spiritual life. Thus when the people of Nineveh heeded Jonah's preaching, "they believed God and proclaimed a fast and put on sackcloth" as a token of their repentance.

Similarly in the second chapter of Joel, read as the Epistle for Ash Wednesday, the prophet calls the nation to penitence, of which fasting is to be one of the signs.

Our Lord's Words

It is sometimes stated that Our Lord did not encourage the practice; opponent of fasting point to his reply to the Pharisees who complained that he and his disciples were not keeping the Jewish feasts: "Can the children of the bride-chamber fast while the bridegroom is with them? So long as they have the bridegroom with them they cannot fast"; and they point out that we always have the bridegroom with us, since he is "the same yesterday, to-day and forever."

But from the context, Our Lord is suggesting that the Christian practice of fasting should commence from the time of his death and ascension; till then it is a time of emergency, of crisis, when special measures may be necessary.

Again, in Matthew vi, Christ in the Sermon on the Mount is not condemning fasting altogether, any more than he condemns prayer or almsgiving. He questions the motive of those who make a show of such practices, who make them "works of supererogation," who allow them to minister to a sense of pride and self satisfaction.

at the point where we had left off

the moment in charge of the launch and book-keeping.

For some time now Mr. Harold Weibye has been in charge of the cattle and doing the job extremely well.

Yours sincerely,
(The Reverend)
ERNEST H. WHEATLEY,
Secretary, Forrest River Mission, Perth.

MASTER OF S. MARK'S COLLEGE RETURNS

FROM OUR OWN CORRESPONDENT

Adelaide, February 20
More than one hundred people attended a party at St. Mark's College, North Adelaide, on Saturday night to welcome home the Master, Dr. A. Grenfell Price, and Mrs. Price, who have returned from a year's trip abroad.

The function was organised by the S. Mark's Collegians' Association, and the president, the Reverend W. R. Ray, on behalf of members, said how delighted the College was to see Dr. and Mrs. Price back in Adelaide.

Dr. Price, who is the chairman of the Commonwealth Literary Fund, brought some important reports back with him to Australia. He conferred with the Prime Minister in Canberra earlier this month.

While in the Capital Territory, Dr. and Mrs. Price stayed with their son and daughter-in-law, Dr. Charles Price, of the National University, and Mrs. Price, and their young family.

faction, whereas they all should be done for the greater glory of God.

More than once in the Gospels prayer and fasting go together; the man of God can only pray when he has learned to conquer self, and fasting is a way in which man can "deny himself and take up his Cross and follow Christ." "This kind cannot come out save by prayer and fasting." "Watch and pray that you enter not into temptation."

In the Middle Ages, the Church, faced with a simply and often illiterate and worldly following, attempted as the Jewish Church had done in earlier centuries, to legislate for its people and to explain exactly what fasting involved.

Against such a background, the distinction grew up between fasting and abstinence. Abstinence meant merely that the faithful should refrain from eating meat; hence the importance of the fishing industry for the mediaeval world. Fasting involved a definite restriction in the quantity of food consumed, an abstinence not only from meat but from eggs, cheese, butter and the like.

The Church of England did not maintain this distinction at the Reformation, and the table which follows the Calendar of the Prayer Book reads, "A Table of all the Days of Fasting or Abstinence, throughout the year." The two words are thus regarded as synonyms.

The Puritans wished to abolish the ancient days of fasting and to substitute public fasts from time to time on the lines of the Old Testament prophets, when catastrophe threatened.

Anglican Teaching

But the Church of England retained as fast days the Forty Days of Lent, the four Ember Seasons, the Rogation Days before Ascensiontide, all Fridays, except Christmas Day if it fell on a Friday, and the Eves of Red Letter Saints' Days.

The fourth of the Homilies, mentioned in Article xxxv, was also written in praise of fasting. The 1928 Prayer Book made some slight relaxation with regard to the eves of certain saints' days, and Fridays in the Octaves of major festivals.

Consequently fasting is an obligation laid upon Anglicans by the Prayer Book, but we are not given, like our Roman Catholic brethren, detailed instructions as to how these days are to be kept, what foods we may or may not eat, and what quantities.

Very wisely, our Church leaves it to the conscience of the individual to make his own rule, and emphasises that the spirit of the law is more important than its letter.

I question whether in twentieth century Australia, the substitution of fish for meat can be regarded as a mark of self denial in Lent or on Fridays. For fish is to-day the luxury that "red meat" was in the Middle Ages.

It seems more in accord with the spirit of self denial to give up those unnecessary extra meals we call morning and afternoon tea, and supper, to forgo some favourite dish, or one course of our dinner, to abstain from smoking, or cakes, or the reading of light novels, or the drinking of beer or wine.

It is, after all, the desire of taking up our Cross and following Christ that ultimately matters.

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

THE ANGLICAN

(See Rates, Page 12)

MADRID: SEMINARY CLOSED BUT DOSSIER OPENED

By A European Correspondent

THE serious daily newspapers have now made very widely known the measures taken against Spanish Protestantism on January 23:

1. The Theological School:
The police ordered the Union Theological Seminary in Madrid, tiny institution with a 73-year history, to cease operating until it has a Government permit to do so. The student body never exceeds a dozen or fourteen students.

2. The Boarding Home for Youth:

The same order closed down, as "unauthorised," the only boarding home in Spain for Protestant children and students, an ecumenically aided residence for about 20 young people from larsh provincial communities whose families want them to study in Madrid schools.

3. The Day School:
Likewise forbidden are the classes held for about 50 small children from Protestant families in the capital itself.

4. The Guest House:

Since the police action included sealing shut all rooms in the historic Protestant Centre, "El Porvenir," other than the private quarters of the staff, additional important activities fall, in fact, under the ban. With most of the bedrooms, the common rooms, and the library closed off, Spanish Protestants coming to Madrid for medical treatments, to seek redress for grievances suffered in the hinterland, to take part in synods and committees, or simply to gain fresh spiritual strength through fellowship, have lost their Madrid home.

In this century of constant crises and recurring catastrophes the "incident of January 23" appears a trivial affair, affecting directly less than a hundred people, mostly children and youth, none famous in the eyes of the world—less than a hundred people among Madrid's million and a half inhabitants.

Moreover, the total Spanish Protestant community to which they belong numbers no more than one tenth of one per cent. of the nation's 28,000,000 population.

No blood has been shed, nobody imprisoned, and the chapel of "El Porvenir," where services are regularly held, has graciously been left free of the police's plain gummed-paper seals. In point of fact, only a very small thing has happened.

WORLD REACTION

The rising crescendo of world reaction to this minor police operation reveals that the importance of this event is out of all proportion to its size.

This pointed reminder that the first of all freedoms is insecure in Spain is felt by many as a signal of alarm, a sharp pain, as of a cancerous growth, deep within the body of the free world and even of the Christian Church.

Ask any international clipping bureau to furnish you with the Press reports since January 23, and you will be astonished by the intense concern manifested in many parts of the world.

Out of the testimony of many special correspondents and private inquirers in the Spanish capital, the depth-dimension of the story begins to break, and its general outlines would seem to be as follows:

1. The more progressive and humane forces in Spanish society have for many months been growing in influence, and there has been good reason to expect gradual liberalisation in the Government's policy on religion as in many other domains.

2. The Spanish have greeted with deep satisfaction the admission of their State into the United Nations, and many are proud to know that U.N.E.S.C.O. will be holding a major conference in their capital in April. In many circles there is an enlightened will to move toward a closer harmony with the spirit of the United Nations' Charter.

There are many Roman

Catholics who would like to see their Church and their Government treat the Protestant minority with genuine fairness. Even the Machiavellian political element would be happy to avoid any trouble, in relations with Spain's allies, over the infinitesimal Protestant minority.

3. Fanatically reactionary circles in Church and State have become alarmed by this growing expectation of a change, by the common assumption that the early restoration of the monarchy will bring with it more civil liberty and social justice.

With regard to the issue of religious freedom, the Jesuits in particular have been intransigent in their campaign for administrative regulations of a sort that will give every guarantee that Protestantism in Spain will die with the present generation.

Many well-informed people believe that the decision to close the Seminary and youth work was taken by the Government in a full cabinet session, on the strong plea of that Minister who is popularly known to be the most willing instrument of the Jesuit headquarters.

4. The administrative method settled on for closing the Protestant institutions is that which least reveals the Government's hand: not a writ from the religious affairs office or the de-

partment of justice, but quite simply a police order, from the nation's top policeman, the Minister of the Interior, and even that order, until now, not conveyed to the Protestants in writing.

All they have been told is that the "Seminary and Training Centre" are ordered "not to continue to function without authorisation."

No accusations of illegal conduct are alleged, and no indications which have been operated for years with the full knowledge of the Government, and so with official tacit consent, are suddenly required to obtain authorisation, nor where to turn, in the maze of secret bureaus and decrees, to obtain such a permit.

Foreign observers in the capital have been frank to say that there could hardly have been a more unprovoked, a cleverer, and yet a stupider repressive act than this. Unprovoked—for the Spanish churches, sponsoring this Seminary and youth work are circumspect in the extreme, many being third-generation Protestants, without any of the fire and audacity of the smaller sects.

Clever—for the little institutions toward which they look for renewal and the preparation of tomorrow's leaders have been closed down on a technicality

rather than an issue, and there is no apparent legal means for obtaining the required "authorisation."

WORLD OPINION

But stupid also, from the standpoint of world opinion—On November 28, 1955, the Minister of the Interior signed this discriminatory order. On December 15 Spain was admitted to the United Nations Organisation.

On January 23 the police executed the Minister's order—a flagrant violation of Spain's newly accepted obligations under the United Nations' Charter and, most especially, Article 18 of the Universal Declaration of Human Rights.

Surely the U.N. secretariat and various U.N. delegations, like the U.N.E.S.C.O. personnel going to Spain in April, cannot conceal their sincere desire to see their new partner deal fairly with its loyal, patriotic Spanish Protestant minority.

The choice of January 23 for the date of execution of this discriminatory order has overtones of something far less readily overlooked than stupidity. The Spanish police closed the Union Theological Seminary in Madrid on the Monday of the "Week of Universal Prayer for Christian Unity."

In 1956, Christians in Spain, Roman Catholics as well as Protestants, have been pressed as rarely before to participate in this great and solemn act of intercession for unity, the movement inspired by a Roman Catholic Abbe of Lyon, the late Paul Couturier, more than twenty years ago.

In many parts of the world, and notably in Britain, France and Switzerland, outstanding leaders of the Anglican, the Free Church, the Orthodox and the Roman Catholic traditions joined in holding public meetings for precisely this purpose during the week so designated, January 18 to 25. Surely the same leaders, shaken by this latest act of intolerance on the part of an officially declared Roman Catholic State, will not remain silent.

If spokesmen for all the great branches of Christianity now speak out, in anguish rather than in judgement, as the Executive Committee of the World Council of Churches has at once done at the outset of its session in Australia, there is every reason to hope that their cry will have a true echo in Spain itself.



Students in the library of the Union Theological Seminary in Madrid before it was closed by Spanish police.

HIGHLY-QUALIFIED WORKERS ARE MISSIONARIES IN NORTHERN LANDS

"If your conception of a missionary is that of a man or woman sent out by the Church merely to preach to people, you are ignorant of the renewed sense of urgency of Christian missions," said the Reverend W. H. S. Childs last Sunday.

Mr. Childs, who is the Australian Board of Missions Secretary for N.S.W., was preaching at S. James' Church, King Street, Sydney.

In three lands north of Australia—in Indonesia, New Guinea and Borneo—vital history-making, life-changing work was in full swing, he said.

The Australian Student Christian Movement had recruited graduates in Engineering and Medicine, educationists and social workers for work in Indonesia.

They were working under the authority of the Indonesian Government and receiving Indonesian award pay.

They were making their spirit and faith contagious, and they were appreciated by the Government as well as Christian Indonesians.

In Sarawak and British North Borneo, the Church was playing a major role in the educational programme of the country.

In recent months, the Australian Board of Missions had sent to Borneo trained teach-

ers to help in the fight with the evil of illiteracy.

The Government authorities would be in a fix without the consecrated service of missionary teachers in the country.

Two English doctors left Sydney for the New Guinea Mission field on Friday.

They would bring their skill and devotion to the large team

of nursing sisters, medical workers and doctors already engaged in the task of healing the native people.

"So in secular tasks, teaching, and healing, the Church is contributing to the betterment of our near neighbours and the building up of the Kingdom of God on earth," he said.

SYDNEY ORDINATION TO THE DIACONATE

The Archbishop of Sydney ordained the following men to the diaconate in S. Andrew's Cathedral on February 26:

Bernard Russell Buckland (to Lithgow); Dennis Callow (to West Ryde); John Henry Darlington (to Lindfield); William John Dumbrell (to Miranda); Kenneth Clarence Gilmore (to S. Philip's, Sydney); Geoffrey Edwin Hayes (for Perth Diocese, to S. Matthew's, Bondi); Bruce Robert Molesworth (to West Manly); Jeffrey Richard Roper, Th.L. (to Ryde); Bruce Leslie Smith, Th.L. (to Chatswood); James Smith, Th.L. (for Adelaide Diocese, to B.C.A.).

NEGRO BISHOP TO VISIT RUSSIA

THE "LIVING CHURCH" SERVICE Milwaukee, February 27

Bishop D. Ward Nichols, Bishop of the New York district of the African Methodist Episcopal Church, has been chosen as the Negro delegate to visit Russia in March with the National Council of Churches delegation.

The Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend H. K. Sherrill, will also be a member (THE ANGLICAN, February 24).

Bishop Nichols is a recognised leader of the co-operative Church movement and a member of many N.C.C. committees.

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STATE ELECTION ISSUES

One of the freedoms which should be prized by all democratic people is the right to elect their representatives to govern their country for the good of its people.

When we add to this the intrinsic value of the individual which is fundamental to any Christian concept of society, we have good reason for taking seriously our right to vote.

This week-end the voters of N.S.W., including young people of twenty-one and over, will decide who will govern them for the next term.

As electors, they have the right to see that their views and wishes are respected and implemented by their representatives.

For this reason, the five-point programme of the churches regarding liquor and gambling ought to influence the voting in no uncertain manner, if electors take their responsibility seriously.

The churches have asked the candidates to declare themselves on the following points:

A referendum this year on the closing hours of public bars, with adequate notice of the polling date—

The introduction of the democratic right of local option,

MERIDEN

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to be exercised with respect to all types of liquor licences in each sub-division of each State electorate. The churches have asked that these decisions, which involve the transfer of liquor licences from one suburb to another, be decided by a simple majority of the residents voting—

A compulsory blood test for all involved in motor accidents where injury or death is incurred—

The elimination of the bona fide traveller's provision in the Liquor Acts, which at present enables anyone to drive thirty miles from the city and then as a "bona fide traveller" drink to his heart's content, possibly to the annoyance or injury of others—

Revision of club licences. Although no mention was made of this issue in the last liquor referendum, the number of club licences issued has risen from 398 to 792 in the last twelve months. In these cases, normal closing hours for bars may be legally avoided by those drinking on club premises.

Christian people ought to speak out on these matters. The liquor traffic, with its curse on individuals and home life, is a challenge to all who profess to love their neighbours. To be silent is to acquiesce in the growth of one of the greatest causes of juvenile delinquency and broken home life that exists to-day.

There is still time for electors—young electors—as individuals or as a Fellowship, to approach their local members on this issue and then vote accordingly.

If young churchmen want an opportunity to render worthwhile community service as men like Wilberforce and Shaftesbury have done in the past, here's the opportunity.

—THE YOUTH EDITOR.

SURPRISE CHEQUE FOR CHILDREN'S HOME

FROM OUR OWN CORRESPONDENT

Bathurst, February 24
The Lady-in-Waiting to the Queen during the Royal tour, Lady Pamela Mountbatten, has sent a bank remittance donation to Padre Harry Thorpe for the furnishing appeal for S. Michael's Prisoner of War Memorial Children's Home, Bathurst, as a gift for the dedication day in April.

Lady Pamela, who previously sent a message of goodwill for the foundation stone ceremony last year, sent for Padre Thorpe in London last November to discuss progress of the venture.

The £40,000 Memorial Home at Kelso, near Bathurst, is expected to be completed as a building early in April. The public are invited to attend the dedication by the Bishop of Bathurst, the Right Reverend A. L. Wyde, at 2.30 p.m. on April 28.

The Headmistress:
R. BRENDON GARNER, B.A., post grad. (Oxon.).

Illustrated prospectus on application to the Headmistress.

SCHOOL SERVICE

FROM A SPECIAL CORRESPONDENT
Some 250 schoolchildren, with their parents and teachers, attended the "Commencement of the Year" service held last month in the Church of S. John the Baptist, Milson's Point, Diocese of Sydney.

The service was conducted by the rector, the Reverend H. E. S. Doyle, at the request of the headmaster.

Familiar hymns were sung, and the rector gave an address on "Follow My Leader," in which he told the children that no one ever knew where following Christ might lead them, but the Christian life was full of interest and lasting satisfaction.

The Headmistress:
R. BRENDON GARNER, B.A., post grad. (Oxon.).

NEW G.F.S. HALL IN BALLARAT

FROM OUR OWN CORRESPONDENT
Ballarat, February 24
The Girls' Friendly Society has built a new hall in Ballarat at a cost of £2,000. It will be dedicated by the Bishop of Ballarat, the Right Reverend W. H. Johnson, on March 18.

Then a strange thing hap-

A BIBLE FOR PAPUA

SYDNEY BOYS' GIFT

FROM A SPECIAL CORRESPONDENT
At the close of the evening service in All Saints' Church, Hunter's Hill, Diocese of Sydney, on February 19, a copy of the Bible Society's Jubilee Bible was handed to a representative of the Bible Society to be sent to the A.B.M., Wanigela, Papua.

The Bible is a gift from the 12 boys in Miss S. King's Sunday School class, who, because of their own love for their Bible, wanted to give one to some boy on the mission field.

Their gift will be sent to the Reverend A. H. Lidbetter, of Wanigela, to be given to the head boy of the mission.

Inscribed on the front page are the names of the 12 boys and their teacher, and underneath the text: "Thy Word is a lamp unto my feet and a light unto my path."

In thanking the boys for their gift, the representative told them that the Bible Society's slogan this year is "Those who care, share." Their gift would be a link in building up the fellowship of Christ's Church here upon earth.

SYDNEY Y.A.s WELCOME COUNTRY MEMBERS

The Y.A.s of S. James, King Street, Diocese of Sydney, held their annual meeting on February 17, when the following officers were elected:

President, John Mason; vice-president, Clyde Cox; secretary, Betty Olsen; Treasurer, Betty Kendall.

During the past year they entertained many visitors, including the Bishops of Borneo, North-Western Australia, Bathurst and Gippsland.

A most successful camp week-end was had by all at Newport on February 4 and 5.

Country Y.A.s are reminded that when in Sydney they are invited to tea at 6.30 p.m. on Friday nights in the crypt of S. James.

Illustrated prospectus on application to the Headmistress.

CHURCH ARMY SUCCESS IN CHILDREN'S MISSION

FROM A SPECIAL CORRESPONDENT
As a result of a children's mission held from February 1 to 12 in the Parish of Marulan, Diocese of Canberra and Goulburn, many children were newly linked with the church and the Sunday school.

The missionary, Captain Roy Buckingham, of the Church Army, also held special mission services for adults, which drew the largest numbers for many years to the church.

The priest in charge, the Reverend D. Ross, also took the missionary to several country schools, and services were held in smaller centres with good results.

At the conclusion Mr. Ross thanked the missionary for the time spent, and said he felt sure that many children and adults had been helped greatly, and the life of the parish strengthened.

Captain Buckingham, who is the special children's missionary for the Church Army in Australia, is now doing an extensive tour of the Diocese of Canberra and Goulburn, and will visit many parishes, including North Goulburn, West Goulburn, Crookwell, S. Paul's, Canberra, Young, Boorowa,

Taralga, Tumut and several others.

Any parish in the Diocese of Canberra and Goulburn which would like a visit from the missionary is asked to contact Captain Buckingham, c/- Box 185, P.O., Newcastle.

CHILDREN ON COCOS ISLAND

FROM OUR OWN CORRESPONDENT
Although the children who live in the Cocos Island group are many miles away from a mainland and might be thought of as living in isolation, they are still not deprived of the benefit of religious education.

Each month a church mail bag containing lessons compiled at the Church Office in Perth is flown out to them.

This is part of the Church's plan to keep children in isolated areas in touch with their Sunday school, the organiser, Mrs. L. M. Evensen, said last week.

Lessons are sent regularly to 622 children in outback districts in the State, and there are 40,000 on the rolls throughout the Commonwealth.

Children on the mainland return their lessons to the Church Office each month for correction, and then each one receives a personal letter from Mrs. Evensen.

But the children on Cocos have had the benefit of a teacher to supervise their Sunday lessons.

GIRL TEACHER
She is 16-year-old Lynette Lance, who has lived there for the past 2½ years with her parents, Mr. and Mrs. N. F. Lance, of Belmont, who have now returned home.

"In the mail bag there are lessons for the following four weeks, and they include books with stories, questions to be answered and colouring-in sheets," Lynette said.

"We held the classes in a very old church made of coconut palms, and probably built by the natives many years ago and all the children on the island who were aged between 4 and 11 years came and enjoyed their lessons."

Life on the islands was pleasant, Lynette said. There was plenty of swimming, tennis and cricket. Her home was a bungalow-type house, furnished in the Swedish style.

Newspapers were received every two weeks, and radio reception from Melbourne, Ceylon and Singapore was usually good.

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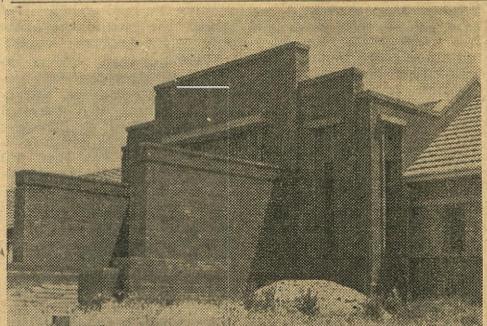
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The Prisoner-of-War Memorial Court entrance at present under construction at Kelso, N.S.W., for the S. Michael's Children's Home in the Diocese of Bathurst.

FOR SMALL PEOPLE

PHILIP

Boys and girls who play such games as cricket or basketball will know how important it is to be ready to play their part as soon as they are needed.

There is a man in the Bible who could be called, "The-Man-Who-Was-Ready." His name was Philip. We read about him in Acts 8.

Philip had been having a happy time in Samaria, in central Palestine.

He was a Christian preacher and as he told the people of Samaria the wonderful news that the Lord Jesus had come and died for them that their sins might be forgiven and that they might get right with God, many believed him.

Philip also healed many cases of sickness. Everyone was so overjoyed that the Bible says "there was great joy in that city."

Then a strange thing hap-

PEOPLE OF THE BIBLE

Dear Boys and Girls,
I have received two books of last year's Uncle Peter stories, sent in by two young people who have kept all those stories. Are there any more books to come?

Next week is your last opportunity.

A prize will be awarded for the best kept set of last year's stories. Entries close on March 11.

God bless you all.
Your friend,
UNCLE PETER.

On the road he saw coming towards him a dark-skinned man in a chariot. Philip felt that God wanted him to speak to the man. So he ran to the chariot.

To his surprise, the dark man was reading part of the Old Testament.

Philip, as he talked to the man, showed him that the words he was reading spoke of Jesus.

He told the good news of Jesus coming and dying and coming to life again, to his new friend.

And the man believed. He became a Christian.

What is even more interesting, too, is that this same man happened to be one of the leaders of eastern Africa.

Who can tell how wonderfully God used him in the days that followed. And all because Philip was ready—ready to do what God wanted him to do.



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**THE ANGLICAN SOCIETY
LOOKS AHEAD**

By GORDON PATTERSON

" . . . that we show forth thy praise . . . by walking before thee in holiness and righteousness all our days."

These words, of course, are familiar to us all, we have often repeated the General Thanksgiving. We have perhaps, too, often wondered how best to fulfil this ultimate of aspirations. How indeed?

Whilst these very thoughts are losing themselves in our mental jungle our wayward nature is plotting for their annihilation. The flesh must be forced to surrender and to submit to holiness. Then is God glorified. And how can the Pagan World see the power and goodness of the Almighty?

To make the pagan see the power of God is the duty of us all, no matter who we be, or what we do. It is undoubtedly a platitude to say that such witnessing is difficult, but it is, with patience and effort, quite possible.

It is the realisation of this need, and the awareness of personal weakness as a mirror of Our Lord, that brings many Anglicans together in the Sydney University Anglican Society.

PROGRESS

The Society has as its aim the strengthening of the faith and witness of Anglican undergraduates. This task has been pursued with great vigour. Vigour sustained by a body of people well aware, though perhaps not usually expressive, of the need of filling the nation's administrative, teaching, and numerous professional positions with as many faithful churchmen as possible.

To this end the Anglican Society has since its foundation a few years ago steadily worked to increase its membership, this aim being only eclipsed by the desire to increase the society's holiness.

Membership has increased, members have graduated and have carried their faith into their professions; still others have been called to the Ministry of the Church; and a place has been won as one of the most respected societies in the university.

It seems that one of the best methods of extending the work of Christ's Church in a university is by example. This, of course, is true anywhere, but is perhaps more important in a centre of learning.

EXAMPLE

For where people are gathered together to examine knowledge, minds are taught to be critical. Thus it is not unnatural for Christianity to be treated as just a "type" of philosophy and treated as such.

The Faith can, of course, withstand such criticism, but nevertheless the impression is to be found in many undergraduate minds that Christianity can be approached in a disinterested way.

Such an academic approach does not bring forth God-centred souls. All it produces is a knowledgeable heathen. To overcome this it is necessary to have examples, ready examples, of the merciful power of God. What better example, then, than an holy life?

Holiness, coming as it does from a continuous close association with God, is a grace which, as I have said, the society regards as paramount. Its channels, prayer, the Eucharist, Bible study, and self-discipline are naturally then the centre of the society's life.

No scope is given for those who desire to cavil in the sphere of doctrine. To the society a retreat or "quiet day" seems to be more appropriate, and such days are regularly placed on the lists of activities.

Amongst these many activities mentioned 1955 saw one great and highly important adventure: the "Mission in the University." This mission, led by the Reverend Charles Preston, S.S.F., was quite unique, its impact, far reaching.

MISSION'S SUCCESS

It saw none of the doctrinal skirmishes which at times highlight Roman Catholic missions, transforming them into rare pieces of entertainment. Nor was there any sickly emotionalism.

Father Charles aimed at the soul and heart, and proved himself an admirable marksman. Reverence and seeking-interest characterised all the meetings.

The presence of this man, so obviously a man of God, had a sobering and thought-provoking effect on all. His simplicity and material poverty threw a spotlight on the futility of life for those who serve Mammon.

The undergraduate mind was intrigued by an Anglican monk, and indeed, was even more interested when this tall, brown-cloaked figure deigned to enter the sanctum sanctorum of sophisticated immaturity: the restaurant of the Women's Union.

Since the mission the Anglican Society has pressed on with its prayer, communion, and study, consolidating its position and ever seeking new members. Its immediate task for the future is to place before the eyes of enquiring freshmen, who invade the university during "Orientation Week," the fact of the existence of the Anglican Society.

Much has been done to secure this: films, the most important afternoon tea, attractive literature, and personal contacts. When the freshmen come to taste university life, we trust that they will find a distinct Anglican Society flavour.

BOOK REVIEW

WOMEN IN THE CHURCH

WONDERFUL ORDER. F. C. Blomfield, S.P.C.K., Australian Price, 4/2. Pp. 43.

Mrs. Blomfield's booklet explains her reasons why women should not be permitted to the priesthood. Although one undoubtedly agrees with her conclusion (and surely there is no appreciable opinion in the Church of England otherwise?) her arguments which she tries so hard to make logical are often very illogical and unnecessary.

She bases her opinions on the statement: "A woman can no more celebrate the Holy Communion than a man can bear a child" and draws a parallel between the "liturgy" of child-bearing and the priestly celebration of the Eucharist.

Most women would be quite satisfied to be given equal status with men as part of the laity.

—J.S.

[Our review copy came from Church Stores, Sydney.]

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AN ALARMING SITUATION

FROM OUR A.B.M. CORRESPONDENT

It is not generally realised that each year, at about this time, the Australian Board of Missions is working on an overdraft on the current account.

The reason for this is that a large proportion of the Church's missionary income comes in during Lent and that in the meantime grants must be regularly made to the various missionary dioceses.

The position is highly aggravated by the fact that many parishes, (and in a few cases dioceses), do not send in their moneys immediately and sometimes take months to forward them. The result is a bigish overdraft in order to meet the urgent requirements of the missions.

Mention should be made of the Diocese of Rockhampton which sends in a twelfth of its assessment each month regardless of the amount in hand at the Diocesan Registry. If every diocese would do this the Treasurer of the Australian Board of Missions would be saved many grey hairs.

The Board has tried to assist the dioceses by announcing a budget for the calendar year at its previous July meeting, though A.B.M. works on a financial year ending on May 31.

Over the past few years income has increased considerably as have the budgets, but this means a consequent rise in the overdraft during the "drought" period.

This year the overdraft has reached alarming proportions. The Honorary Treasurer informed the Board at its last meeting that it was £39,000 overdrawn.

This sum, plus another £21,000 must be found within the next four months if we are to meet our commitments without calling on already strained reserves.

PROMPTITUDE

Will it come in its time? This is the thought of the Chairman and Honorary Treasurer each night as they go to bed! Last year it all came save for £5,000 which had to be taken out of reserves to balance the budget. This should never happen.

The Honorary Treasurer has recently issued a statement in which he urges all parish treasurers to send in all moneys due as quickly as possible.

Too often these amounts, large and small, are held in the parish accounts for months. This is dishonest practice, for A.B.M. is in the meantime spending some of the money given for missionary work in paying interest to the bank. In some cases the parishes are saving themselves from a simi-

REFINERY TOWN NOW A PARISH

Rockingham, W.A., Feb. 27

At a meeting of parishioners in the Methodist Hall on February 17, Medina was established as a separate parish in the Diocese of Perth.

The Archbishop of Perth told members of the Kwinana Oil Refinery and B.H.P., on their election as wardens and vestrymen, that he had no misgivings about their ability to raise funds for a worthy church hall (towards which he had already granted £2000).

The Reverend J. P. Stevenson, Rector of Cockburn Sound, will hold the two parishes in plurality. He retired from the British Army last year, having followed the present Archdeacon of Singapore as Commandant of the Chaplains' Centre (Mediterranean) in 1946.

Separated from the coast and refinery by a limestone ridge, and literally backed out of virgin bush, Medina—State-built to a bold and original design—is a new community of mainly New Australians, some of whose 800 children can hardly as yet speak English.

Civic consciousness is strong and the parson is but one of a squadron of enthusiasts who expect the ratepayer to have nine free evenings a week, and a four-figure income.

lar situation by holding missionary money.

It cannot be too strongly emphasised that the clergy have a duty to see that their churchwardens are not holding back these moneys, and that (however small) they should be forwarded each month.

DISHONESTY

The writer also visited a parish last year where an incoming rector made the unpleasant discovery that the churchwardens were using A.B.M. double-envelopes, forwarding their annual assessment, and keeping the balance! Again it cannot be too strongly emphasised that an assessment or objective is but the suggested minimum that the parish should give. In this particular parish the practice amounted to straight out dishonesty for which the churchwardens could have been held legally responsible.

However, it is doubtful whether care and promptitude would be sufficient to meet either the present situation, or the growing demands of the mission field. The truth is we must have more money.

There are many thousands of

people, men, women and children, who give regularly to missions. The question is, do they give more than they gave ten years ago? Will every reader think about this. Remember that we should all be giving at least three times as much as we did ten to fifteen years ago—a glance at your grocer's bill should convince you.

URGENCY

One last question for self-examination. Was the amount you gave ten years ago sufficient even then? Surely no one should put less than several pounds in his Lenten envelope if he has any sense of the urgency of the situation and if his faith really means anything to him. We need £130,000 for the calendar year, 1956.

It is no use mincing words. The Australian Board of Missions is not a society; it is a board appointed by General Synod—that is to say it acts on your behalf. We cannot carry on the present work, let alone meet constant demands for expansion unless all pull their full weight. Let's see what we can do this Lent 1956.

BOOK REVIEW

OLIVE OIL IS MISSING

MODERN HERESIES. Ian Shevill. 10th Edition Revised. The Anglican Truth Society. Price 2/-.

EVERY bishop from Australia who has attended a Lambeth Conference could not fail to notice the art of criticism as Englishmen have developed it. Someone has epitomised it in a description of Professor Sanday, of whom it was said that he "poured olive oil on his students' heads and then scalped them."

There is no olive oil in this booklet; yet sometimes at least there should be. It is not enough to describe the founders of these heresies (or even some of them) as "charlatans" and then dismiss what they have taught. As the writer says some of these heresies arose because of a lack in the teaching of the Church. Is there then anything in the heresy material containing a positive message, is there anything we can learn from them?

Holy Spirit in life and the reality of man's spiritual nature. The writer could have helped us by being less negative in his criticisms.

Spiritualism is dangerous! We do not understand it fully, but the writer of this review has seen devotees go insane. The warnings against it in this booklet, and likewise against the English Nazi faith—British Israelism—are necessary and justified.

This book has real value. A further revision might increase its value if certain flippancies were removed and more pointers given to church readers to show why such heresies have been possible—and what we should learn from them, even while avoiding them. —J.S.A.

THEATRE REVIEW

A GREAT ACTRESS

AUSTRALIA has produced another great actress in the Judith Anderson tradition in the person of Zoe Caldwell, a 22-year-old Melbourne girl who is leading lady in the play, "Ladies in Retirement," now at the Union Theatre, Melbourne.

Miss Caldwell won her first prize for elocution at the South Street, Ballarat competitions at the age of 9, and before she was 17 she had won 5 scholarships in this subject.

She was compering a session of "Views and Interviews" on station 3DB Melbourne, when she was 13, and after playing many parts with the Melbourne University Union Repertory Company was chosen for the Judith Anderson season of "Medea" and has now been chosen to play in the new Australian Drama Company of the Elizabethan Trust.

The present play provides as fine a display of acting as has been seen in Australia for some years, and it is excellently produced by Ray Lawler.

Other outstanding members of the cast are Pamela Greenall, Sheila Florance, June Jago and Frederick Parslow.

It is very well worth going to see.

—W.F.H.



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AN ACCUSATION—AND THE FACTS

(Continued from Page 1)

took it as a matter of course that we would be compensated for our loss of revenue during the period of time in which you were in occupancy of our property. Is not this the general practice?

"I would also add that at the time we were advised by officers of the Department that it was expected that the occupancy would be for a period of approximately six months from March to September, 1947.

"However, the occupancy of the grounds has already exceeded 18 months and it does not appear likely that the grounds will be fully restored to us until the end of this year at the least.

"Although for the past 18 months we have received practically no revenue from the ground whatsoever, it has been necessary for us to meet the demands of the Canterbury Municipal Council and the Metropolitan Water, Sewerage & Drainage Board and also to cover the 14 wickets which your Department has since relaid.

"As we have pointed out, the Trust did not possess sufficient funds for this purpose and in view of the Department's failure to comply with our request it has been necessary for us to borrow money to pay our way and meet other necessary expenses.

REIMBURSEMENT

"In your letter of August 6, you stated that 'the question of reimbursement will be considered in due course, in the light of the improvements to the playing areas as a result of the work carried out by the Department in placing the filling and regrading the existing area and the new areas for recreation purposes, and the amount allowed for regrassing.'"

"May we remind you that on July 23 (Ref. HR.47/865) you informed us that all such work would be carried out in consideration of our waiving our claim for compensation in respect of resumption of a strip of land approximately 25 feet wide extending along the realigned right bank of the river measured from the top of the bank and also for such land as now forms part of the river bed?"

"You appear to have no justification, therefore, for now

Joseph Medcalf

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stating that our claim for compensation must be considered in the light of this work.

"You advised on July 23, 1947, that a formal document covering the agreement as between the Union and the Department would be forwarded for signature.

"More than 15 months have elapsed and the agreement has never been presented to us either for ratification or signature.

"It was the firm belief of all Trustees present that the ground would be re-grassed and left ready for play as was intimated in my letter of November 12 last. We regard the amount that you have offered us to undertake this work, viz. £225, as inadequate.

CONFUSION

"We have sought, so far without success, to get a quotation for the job. We would appreciate it, therefore, if the Department would either undertake the work itself or provide us with the names of firms which would be prepared to quote.

"We are still of the opinion that the full cost of regrassing the area should be borne by the Department.

"We would never have agreed to the covering of at least 75 per cent. of our area with the spoil from the river had we not fully believed that it would have been re-grassed and returned to us in a suitable condition for the playing of cricket.

"The Minister informed us on May 3, 1948 (Ref. HR.48/1356), that the work would be completed in August, 1948. It is now November, 1948, and an appreciable part of the work is still in hand.

"On the good faith of the Minister's assurance we accepted teams into our competitions to play on the area on which you are still working.

"The failure of the Department to keep to the time-table has created for us a maximum of confusion and disappointment."

DUST BOWL

Mr. Cahill loftily ignored this letter, and four months later, on March 4, 1949, the Secretary of the Union wrote again.

"It is now March, 1949, and the pitches are still not laid—neither is the grading completed. Alas for the promises of politicians and civil servants!

"We, however, believed it all and arranged our competitions, which cover no less than 222 teams with more than 100 fixtures each Saturday, accordingly.

"In consequence serious inconvenience has been caused and in the absence of the four additional wickets under reference above, our position is now desperate.

"It would almost seem that the Department wishes to do all in its power to hamper us in every conceivable way. Is it because we are a Church Organisation without political affiliations?

"Your policy of inaction can only mean that the area must remain a dust bowl for yet another 12 months, much to the annoyance of the hundreds who play on the grounds and to those whose homes are in the immediate vicinity.

"We must also now increase the amount of our claim for compensation for loss of revenue. Failure to restore the balance of our grounds has necessitated the hiring of alternative fields.

"Loss of revenue during the season from the 2 wickets you were to have laid (the area will, of course, take 4) at £33 per wicket (i.e. £12/- per wicket per Saturday for 30 Saturdays) is £66, making our total claim, apart from the matter of resurfacing the ground, £650.

"It will be noted that we have not made any claim for lettings which may have been possible apart from our own actual use on Saturday afternoons."

Mr. Cahill himself answered on March 7 "to say that I shall make some immediate inquiry with a view to helping your members in the restoration of your playing fields."

But three months went by, despite this promise of an "immediate" inquiry, and still Mr. Cahill had done nothing. On June 6, therefore, the secretary of the N.S.W. Churches' Cricket Union wrote him a gentle reminder.

More than a month later, Mr. Cahill replied with a letter which shewed he had not gone into the question at all (after all, these were only non-Roman Catholic cricketers!).

Mr. Cahill's letter of July 15 was a masterpiece.

QUOTATIONS

"At this date 18 cricket pitches have been restored or constructed, which is 5 more than the number of wickets on the ground when the Department entered it," he wrote! (letter Ref. HR.49/7285).

Mr. Cahill complained that the cricketers had not accepted the £225 offered for re-grassing!

Most of the ground was quite unplayable, and local residents were already complaining about dust blown from it; but Mr. Cahill said "there is no doubt that the ground is much improved and the trustees will have a more valuable asset than they had in March, 1947 . . . it appears to me that you should be well satisfied with the Department's work . . . without raising questions of compensation for temporary loss of revenue."

The matter dragged on. On October 7, Mr. Cahill's Department asked (letter Ref. HR.49/8346) for the names of firms and prices quoted by them to re-grass the playing fields. "On receipt of this information the question of compensation will be further considered."

The cricketers asked quotations from eight different firms. Of those prepared to do the work, the cheapest quotation (owing to the complete spoiling of the grounds) came to the enormous sum of £8,600!

Yet Mr. Cahill reproached these men for refusing to accept £225!

The cricketers informed Mr. Cahill of this quotation, and gave him the names of the firms they had consulted. As usual, they received no acknowledgement.

IMPUDENT OFFER

On April 18, 1950, following a general meeting of members, the Honorary Secretary of the Union wrote Mr. Cahill a satirical letter pointing out that since he was Minister for both Works and Local Government, perhaps he could have a conference with himself to do something about relieving the Union from the crippling Local Government rates which could not be met because the Department of Works still withheld compensation!

This letter was acknowledged two months later, when Mr. Cahill's Department replied that "efforts are being made to finalise the negotiations . . ."

Yet two months later, on August 2, Mr. Cahill's Department wrote that "after due consideration of all aspects of the matter, the Department is prepared to offer an amount of

£500 in full settlement . . . in addition, to undertake the re-grassing of the area by planting couch runners and sowing suitable seed in accordance with the latest approved methods.

"These operations will be carried out on the distinct understanding that the Union will see that the runners and planted seed are protected until such time as they have taken root.

"This is a responsibility which the Department is placing on the shoulders of the Union."

"This offer can only be called impudent. The cricketers, however, were desperate. On August 17, 1950, they held a special meeting and accepted it. (The runners and seeds have still not been planted.)

Five months went by, during which the Department took no action. On February 19, 1951 (the story now moves into the period of modern historical times), the cricketers were informed that "following consultation with the Department of Agriculture" tests were to be carried out on six small strips of the ground.

Another six months passed. On August 11, 1951, the cricketers wrote asking the Department how the tests were going, and when the main work would start.

This letter was ignored. The cricketers wrote again on September 14, and Mr. (Continued from Page 12)

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C.E.M.S. IN VICTORIA NEW DRAFT CONSTITUTION FOR MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, February 22

A well-attended meeting of the Melbourne diocesan council of C.E.M.S. held on February 16, discussed and adopted the revised draft of the constitution of C.E.M.S. in the diocese.

The draft had been prepared by a special sub-committee of the diocesan executive. The opinion of a solicitor, who is a member of C.E.M.S., had been obtained in order to obviate any mistakes in the Constitution.

The draft supersedes the 1942 Constitution which has been amended many times, and brings in several new features.

Among the new clauses is a provision that former lay-presidents may, if they so desire, remain as members of the council. The new Constitution gives greater balance between clerical and lay members of the executive.

In view of the special meeting of the council to discuss the Constitution, the meeting of the executive held on the same evening was short. Business included the arrangements for the various functions to be held in March.

The annual meeting of the diocesan council will be held on March 15. The Archbishop of Melbourne, the Most Reverend J. J. Booth, will preside and will install the office-bearers for 1956.

This will be the last annual meeting presided over by Archbishop Booth, who is retiring at the end of the year.

The annual meeting and the annual Corporate Communion and breakfast of the society are two of the most important functions in the C.E.M.S. Year, and the society is grateful for the interest of the archbishop, who always endeavours to be present at these functions.

As reported in last month's notes, the archbishop will be celebrant at the Corporate Communion and is to be the guest speaker at the breakfast at the St. Kilda Town Hall.

The Chancellor of the Diocese, Sir Edmund Herring, who has been a great friend of C.E.M.S., has written a letter to all parish clergy pointing out that the archbishop will be retiring this year and asking them to ensure that the men of their parishes are present in force.

ST. ARNAUD

The annual rally organised by the diocesan executive of C.E.M.S. in the St. Arnaud Diocese will be held at St. Margeret's, Mildura, from March 10 to March 12. The diocesan council will meet on the Saturday, under the presidency of the bishop of the diocese, the Right Reverend A. Winter. The conference leader will be the Bishop of Gippsland, the Right Reverend E. J. Davidson.

Full details may be obtained from the diocesan secretary Mr. T. Harmon, St. Arnaud North.

BALLARAT

The annual meeting of the diocesan council of C.E.M.S. in Ballarat held at "Rocklands" on January 28 was attended by delegates from nearly every branch in the diocese.

In the absence, through illness, of the Bishop of Ballarat, Archdeacon Richards installed the new officers, who include the following: lay chairman, Brother Arthur Browne (Hamilton Branch); secretary, Brother W. J. Crouch (St. John's Horsham); vice-presidents, Brother H. Schofield (Balmoral) and Brother D. Rowe (St. Paul's Ballarat); chaplain, Canon E. Yeo (Ararat).

Archdeacon Richards paid a warm tribute to Mr. J. S. Bolton, retiring lay president, who had been responsible for the council buying the Rocklands property.

Brother Bolton has been a tower of strength to the society, not only in his own

diocese but also in the wider sphere of Provincial C.E.M.S. and is a popular figure at the conferences of the society.

The new lay president, Brother A. A. Browne, was formerly the diocesan secretary, and his election will be a popular one. He represented the diocese at the recent National Council meeting at Armidale.

The meeting at "Rocklands" carried a resolution conveying best wishes to the bishop for a speedy recovery from his illness.

After the annual meeting, members went into conference and discussed three topics, introduced by different branches.

DISCUSSIONS

Hamilton branch, led by the diocesan lay-president, Brother Browne, introduced the first topic, "The role of C.E.M.S. in the Life of the Parish." Points raised included the great problems facing the world to-day, and the vital duty of C.E.M.S. members to provide leaders in the parish, to provide fellowship and to encourage other men to go to church.

Questions asked included "Do you consider a C.E.M.S. branch an essential part of parish life?" "In this age of credulity how can C.E.M.S. help the Church to present the truth of Christianity in such a way as to train believers and convert unbelievers? What kind of a programme is necessary?"

Horsham branch introduced the subject of "The Church and Politics" and stressed different aspects of political life, and how Christians could help frame the laws of their country. At the close of questions and discussion on the subject conference carried a resolution appealing to all Churchmen to fulfil their responsibilities regarding church, home, Sunday school and political life.

Warrnambool branch introduced the subject of "Marriage Guidance," in which discussion centred around the need for experts in the field.

The last topic introduced was "Extension of hotel closing hours." Members discussed 10 o'clock closing and carried a resolution that conference considered that "the best interests of the country would not be served if hotel trading hours were extended to 10 p.m."

BOOK REVIEW

A LENTEN BOOK

SEVEN STEPS TO HEAVEN. J. W. C. Wand. Longmans. English price 3/6.

IT is a fitting gesture that, in his last year of office as Bishop of London, Dr. J. W. C. Wand should have written his own "Lenten book" and dedicated it to the people of his diocese, and also that this farewell gift should be a simple book about the spiritual life.

This is not a theological or philosophical treatise, but a bird's eye view of the normal stages in spiritual development, and though between these stages there are, in life, no clear lines of demarcation, the division of them into "seven steps" simplifies the situation for the plain man by showing him what to expect.

We are shown that Heaven is a condition which begins on earth, and that there is much of it that a Christian can have for the asking here and now. This book is at the same time a sane, restrained and reasoned diagnosis of the human situation.

—C.I.O.

DIOCESAN NEWS

ADELAIDE

WHYALLA

The parishioners of St. Martin's, Whyalla, are donating money for the purpose of buying a further plaque in the series made by Mr. Andros Messerars, of Melbourne. It is hoped that the plaque will be purchased in time for it to be blessed at the Family Eucharist on Mothering Sunday. The rector of St. Martin's is the Reverend A. R. Bowers.

BOOKS FOR SEAMEN

There is a constant demand for light reading matter at the Whyalla branch of the Missions to Seamen. The chaplain, the Reverend Henry Kelly, says that in 1955 over 7,000 books and magazines were distributed to ships visiting port. Gifts of gramophone records for the mission would also be much appreciated, as the radiogram is in constant use.

BALLARAT

ORDINATION

The Bishop of Ballarat, the Right Reverend W. H. Johnson, held an Ordination at Christ Church, Warrnambool, on February 5, when Mr. Anthony Taylor and Mr. John Leaver, students of St. John's College, Morphet, were admitted to the diaconate.

The Reverend Anthony Taylor is now assistant to Canon Pettell in Warrnambool, and the Reverend John Leaver is senior student at St. John's College and Sunday assistant at St. Peter's, East Maitland, and a candidate for the Diocese of Melbourne.

CHURCH BUILDING

On February 25, the bishop set the foundation stone of additions to the beautiful church of Christ Church, Hamilton. The additions will cost about £30,000 and include a sanctuary, chancel, vestries, side chapel and organ chamber. The Vicar of Hamilton is the Reverend V. H. Julien.

A similar service is to be held shortly at Horsham, where a new church is to be built.

In the last week in February, work was started on the building of a new vicarage at Skipton. This will be the sixth new vicarage to be built in the diocese in recent times.

VISITORS

The Metropolitan Juhanon Mar Thoma has been staying at Bishop-courts. He addressed a crowded meeting in the cathedral hall. Ballarat is now awaiting a visit by Bishop Lakdasa de Mel.

BATHURST

£100 FOR HOME

The Whitney Pastoral Company Pty. Ltd., has forwarded an unsolicited donation of £100 for the S. Michael's P.O.W. Memorial Children's Home furnishing appeal. The only stipulation was that it be credited to the Parish of St. Paul's, Carcoar, where the company is situated. Another nice surprise was a "credit" of £77/- at a Bathurst gift shop. Mrs. Moseley, of Cowra, makes pottery, and she has given all the profits of recent sales to help S. Michael's.

Harvest Festival sales in the Parish of Grenfell will also be devoted solely to the furnishing of the Children's Home, which is looking so well on the hill at Kelso. It is hoped that some rectorors will have retiring collections on Easter Day as a parish donation for the Dedication Day on April 28.

SYNOD

The Bishop has summoned members to Synod. Plans are for a clergy conference on Friday, April 27; dedication of S. Michael's P.O.W. Memorial Children's Home at Kelso, and visit to Marsden School at 2.30 p.m. on Saturday, 28; Synod Eucharist at 9 a.m. at All Saints' Cathedral on Sunday, 29; lay conference in the Cathedral Hall that day following breakfast; visit to All Saints' College on Sunday afternoon. Synod proper will commence at 10 a.m. on Monday, April 30.

KALGOORLIE

THE CHURCH ARMY FILM UNIT The Rector of Kalgoorlie, the Reverend R. S. Judge, welcomed to Western Australia the Church Army Film Unit which has successfully crossed the Nullarbor Plain. It is in charge of Captain Trotter, who was formerly attached to a parish in the Diocese of Perth, and who is assisted by Captain Thompson. Films of first-rate quality were shown at outdoor services in Kalgoorlie, Coolgardie and Southern Cross in the Kalgoorlie Diocese. Captain Trotter and his assistant are spending five months with their caravan in Western Australia.

We urge our neighbours in the other dioceses of the province not to miss this fine piece of evangelism.

CHANGES OF STAFF

The Reverend D. P. Davies has resigned as Rector of Southern

Cross, and will return at his own request to the cathedral parish as assistant priest. He will also act as priest-in-charge of the northern district of Leonora-Gwalla. Padre Davies will not take up his new work until after the arrival from England of his successor at Southern Cross in July or August. The bishop has appointed to the Parish of Southern Cross the Reverend A. R. H. Greaves, Vicar of Goodshaw in Lancashire. Ordained priest in 1941, the rector-elect took his degree at the University of Manchester and studied for Holy Orders at Ridley Hall, Cambridge. He and Mrs. Greaves are keen members of the scout and guide movements. They have a daughter and a son of primary school age.

SYDNEY

RETIRED CLERGY

The annual meeting of the Sydney Association of Retired Clergy will be held at 2 p.m. on Tuesday, March 13, in Committee Room No. 2 at Diocesan Church House, George Street, Sydney. All clergy holding the Archbishop's licence to officiate are eligible for membership of the association.

G.F.S. HOSTEL WARDEN On account of ill-health, Deaconess Dorothy Bransgrove has resigned her position as warden of the G.F.S. Hostel, Sydney. She will be on leave of absence for six months, commencing April 1.

PROCESSION OF WITNESSES The Good Friday Procession of Witness on March 30 will leave the Domain at 4.20 p.m. and is expected to reach St. Andrew's Cathedral at 5 p.m., where a brief service will be held. Parishes will be grouped according to their rural deaneries. Church organisations will march as separate units. Canon H. N. Powys is in charge of arrangements.

MARRIAGE GUIDANCE

The S. Andrew's Cathedral Marriage Guidance Centre will hold lectures for engaged and married couples at Church House on Tuesdays in March (6, 13, 20, and 27) at 7 p.m. Admission is 5/- per lecture (7/6 for couple). The first lecture on March 6 will be on "Falling in Love." The lectures will be Mrs. Jean Hughes and Dr. Howard Guinness.

COOGEE State Electorate

L. A. WALSH, B.Ec., M.L.A.
Member for Coogee
Fellow of Sydney University Senate



He has given faithful service to every person and every organisation in the district. He asks for your No. 1 VOTE.
Authorised by Hon. W. R. Coulter, M.L.C., Parliament House Sydney.

URGENT NEEDS!

The Australian Board of Missions Urgently Requires the Following Personnel:

IN THE DIOCESE OF CARPENTARIA

ALICE SPRINGS — Two housemothers, laundress.

EDWARD RIVER — A nurse (triple certificated if possible).

MOA ISLAND (Torres St.) — A headmaster for S. Paul's School.

IN THE DIOCESE OF POLYNESIA (FIJI)

TEACHER (Second-in-charge) to assist the Principal of the Girls' School at Lambasa.

A MALE TEACHER to assist the headmaster of the Boys' School (400 boys).

WE NEED: PRIESTS, TEACHERS, and NURSES IN ALL FIELDS, AND THE MONEY TO SEND THEM.

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Ever since Holden was first produced, hundreds of owners have written spontaneous letters of satisfaction. From Armadale, W.A., Mr. H. M. Paterson wrote:

"... I feel you are justly entitled to this little note of my experience over nearly 70,000 miles of very pleasurable motoring... The car has been over a large part of our country roads and tracks and has given unflinching satisfaction under all conditions... The car is driven hard all the year round,

and one of its most pleasing features has been its capacity to retain performance without continual tinkering and adjustment... I know of nothing within £500 to £600 of the price to equal my Holden for all round performance and safety on any road... More Australians buy Holden than any other make simply because Holden offers the best value for money there is on the Australian car market. The demand for Holden continues to be heavy, so may we suggest that you place your order as soon as possible.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. B. Meredith, of the Martyrs' Memorial School, Agenehambo, Papua, who sent us this picture of Duncan Teiukuri, a teacher-evangelist at Emo River in the Wawunga country in the mountains east of Kokoda, Diocese of New Guinea. With him is his wife Jill and family. The small, shy child in the centre is an Orakiana boy Duncan and Jill adopted after they found the village people about to bury him with his mother, who died at his birth.

C.E.M.S. IN QUEENSLAND

NEW BRANCH AT EKIBIN

FROM OUR C.E.M.S. CORRESPONDENT

Brisbane, February 27

A new branch of the Church of England Men's Society was constituted at Ekibin on February 19 in the presence of a congregation which included representatives of many other British branches.

Among the new members admitted to the society was the Rector of Ekibin, the Reverend Ralph de Voil. The admission service was conducted by the Provincial Chairman, Brother J. H. Bowen.

Brother J. B. Carthew, whose membership of the society dates back to 1912, sang the Office, the lessons being read by two young laymen of the parish. The Provincial Secretary, Brother N. H. Macklin, preached.

MEMORIAL BURSARY

The Department of Public Instruction has advised that the winner of the bursary for this year is Delma Ellen Cowley, of Mackay, who gained a pass of 92.5% in the recent Scholarship examination.

Delma is the daughter of a member of the Mackay branch of C.E.M.S.; the bursary is awarded each year to a member of the Church of England Boys' Society or to the son or daughter of a member of the Church of England Men's Society on the result of the State Scholarship examination.

PROCESSION OF WITNESS

This outstanding event in Church life in Brisbane will follow the usual plan, but Brisbane, this year, will be extremely fortunate in having Bishop Lakdasa De Mel to give the address in the City Hall.

It is hoped, too, that as the Queensland Band Contest will be held in Brisbane, some bands will be able to take part in the Procession.

PILGRIMAGE

On Sunday, March 11 (Refreshment Sunday) a pilgrimage of C.E.M.S. men, with their wives and families, will take place to the Beaudesert parish.

The object of this journey is twofold; first, to renew ac-

REFERENDUM IN VICTORIA

The Social Service Department of the Methodist Church has arranged three meetings in Melbourne concerning the Victorian referendum on the 10 p.m. closing of hotel bars.

All these meetings will be addressed by the Reverend Gordon Powell, of Sydney. They are as follows:

Thursday, March 8: 1.10 p.m. to 1.50 p.m. Melbourne Town Hall.

Thursday, March 8: 8 p.m. Box Hill Town Hall.

Friday, March 9: 8 p.m. Malvern Town Hall.

AN ACCUSATION — AND THE FACTS

(Continued from Page 10)

Cahill's Department finally got round to replying on October 9, 1951. A little more experiment was needed, it seemed.

Alas! A whole year now passed by without correspondence.

The cricketers, their spirits presumably broken by now, asked, in a letter of June 13, 1952, how the grassing experiments were going and what chance there would be of playing on their own grounds during the forthcoming season.

The Department replied on September 4, 1952 (letter Ref. HR.51/2576) that "work . . . has temporarily closed down on account of curtailment of Loan Funds. It will not be possible, therefore, to consider the question of further grassing of your area at present . . ."

"ZONING"

In February, 1953, the Union's honorary secretary asked whether, perhaps, a senior officer from the Department might inspect the grounds, because no work had been done, and they had deteriorated so badly—the river banks had caved in and every wind blew away more dust from the "playing field," leaving a series of holes—that local residents were again complaining.

This letter, of course, was ignored.

It was now six years since the "temporary" invasion of the grounds by the Cahill Government.

The cricketers, realising that they were unlikely to get any satisfaction, decided to sell the grounds (a most valuable industrial site). A large commercial firm was prepared to offer them the sum of £40,000, with which they could have bought another site for their cricket pitches.

But immediately news of this offer reached the State Government, the area was "zoned" for recreational purposes only under the County of Cumberland Planning Scheme. The effect of this "zoning" was to reduce the value of the land from £40,000 to about £10,000.

One of the strangest features of the case, still not explained, then appeared.

Within a week of this "zoning," a Roman Catholic organisation, one of the Christian Brothers' Colleges, approached the N.S.W. Churches' Cricket Union with an offer to buy their grounds for use as playing fields.

The Anglican makes no suggestion whatever of improper conduct on the part of the Christian Brothers, a teaching body with a fine record.

No blame whatever attaches to them if the State Government passed on certain information and if they acted on it in offering to buy the grounds. The offer was refused, in any case.

NO DEPUTATION

Instead, the Trustees for the cricketers lodged a claim for "injurious affection" with the County Council under the Planning Acts. This meant that, if the land continued to be "zoned" for recreational purposes, thus preventing the cricketers from selling it as home or industrial sites, then they would be entitled to compensation for the low price at which they would be compelled to sell it.

The matter then dragged on until August of 1956, when, following a strong Resolution passed by the cricketers at their annual general meeting, the Union wrote to Mr. Cahill asking him to receive a deputation comprising an Anglican priest, and ministers of the Methodist, Presbyterian, and Congregational Churches with one lay Anglican to see whether the whole question could not be finished.

Mr. Cahill (letter of August 26, Ref. 55/1630) regretted that "present commitments and the pressure of my Ministerial

duties" were such that he could not receive the delegation.

Instead, he informed the cricketers that he had "referred the correspondence to Mr. Renshaw (Mr. Cahill's successor as Minister for Public Works) and have asked him . . . to discuss the matter with the representatives of your Union."

Mr. Renshaw was also busy. He waited until September 22, 1955, to write to the Union (letter Ref. HR.1006/27) to tell them so, and also to tell them for the first time that he had been arranging for the local Council to acquire the land!

Further he mentioned that he proposed to give them £8,000 to re-grass the area—if the Union would abandon all claims to compensation!

The union replied on October 7 in these terms: "We were particularly disappointed at your unsympathetic receipt of our request for reconsideration of the whole matter."

"As you assume in the first paragraph of your letter, we were not aware of your correspondence with the Canterbury Municipal Council with regard to the area in question in recent months because of the lack of courtesy in providing us with copies.

"We have no doubt, however, that your Government is still pursuing its policy of dispossessing the Protestant Churches of this fine area of land.

"It will, of course, be obvious to you that because of your refusal to pay us just compensation for loss of revenue we are unable to meet our ever-increasing rate commitments, and that this would eventually force us to dispose of the area.

"RESENTFUL"

"When it became apparent that you had no real intention of restoring the lands to the condition in which you found them when entry was forcibly made in 1947, naturally the only thing that we could do was to sell the ground at the best possible price and to use the funds which we obtained to purchase suitable playing areas elsewhere.

"It was not difficult for us to obtain a suitable offer, but, of course, this was smartly checked by your zoning the land as for recreational purposes only.

"This reduced the market value of the land from £40,000 to approximately £12,000.

"The immediate result of this was the receipt of an offer to purchase on the low valuation basis from one of the Christian Brothers' Colleges to whom apparently the necessary information had promptly been passed.

"Naturally we are extremely resentful over the whole handling of this matter by your Government.

"There seems little doubt that a savage sectarian influence is at work.

"The matter is not political, for we have many Labour supporters and trade unionists amongst our membership. These men are firmly convinced that, as Dr. Evatt is claiming, the New South Wales Cabinet, being predominantly Roman Catholic, is using its position under the influence or direction of the Group Movement to act in a most improper way with regard to a Protestant Church Organisation.

"We would be most interested to receive your Government's reply to three questions:

1. Why it will not restore the grounds to the good playing condition in which it found them when they were taken over in connection with the Cook's River Improvement Scheme. At no stage did we ask for our grounds to be interfered with — we

were quite content and happy with them as they were. At the request of your officers we agreed to allow the sludge to be deposited there to save a big expenditure in the carrying of it elsewhere, on the distinct understanding that the grounds would be restored.

"2. Why your Government, having made the grounds unusable, refuses to pay us compensation for loss of revenue, and on the other hand, has insisted year by year on the full payment by us of municipal and water rates.

"3. Why no claim is to be made for the pending resumption of certain of the land which you state is to be below high water mark. Incidentally, we have no knowledge of the impending resumption. Some Department or other is digging trenches across the ground at the present time without our knowledge, and recently the entrance was barred so that we were unable to obtain access to our own property.

LETTER "NOTED"

"Your complete disregard for our rights in this matter would be unbelievable if unfortunately we were not experiencing and being most seriously embarrassed by what seems to us to be little short of persecution."

Mr. Renshaw merely "noted" receipt of this letter. Last week, the Trustees for the Union received a contract of sale for their playing fields from the Cumberland County Council. The price offered was £12,825. A condition was that the Union forego all claim to compensation.

Unless the Cahill Government changes its mind, or is defeated at the forthcoming elections, the N.S.W. Churches' Cricket Union will be dispossessed after nearly ten years of disgraceful treatment.

CHURCHWARDENS' MEETING IN SYDNEY

FROM A SPECIAL CORRESPONDENT

The first of the 1956 conferences for Churchwardens of the Diocese of Sydney will take place at the Gibulla conference centre, Menangle, from March 9 to 11.

The director of the Department of Promotion, the Reverend Ronald Walker, will introduce this forward move to the wardens. Mr. Norman Jenkin, Q.C., a leading barrister and Synodman, will address a session on legal problems; Mr. Ernest Benson, who was one of the Anglican delegation at the recent World Council of Churches meeting, will give his impressions of the overseas visitors and their message.

On Saturday afternoon, March 10, the wardens will take part in the Moore College centenary celebrations at Liverpool.

There are a few vacancies still available for this conference, and wardens who would like to attend are advised to contact the chairman, Mr. Trevor E. G. Moon, at telephone WL3714.

TEWKESBURY ABBEY APPEAL

ANGLICAN NEWS SERVICE

London, February 20
An appeal for £25,000 will be made this year for restoring Tewkesbury Abbey, one of the finest Norman churches in the country.

The abbey was consecrated in 1123. At the Dissolution, Tewkesbury bought it from Henry VIII for £453 to retain it as a parish church. The abbey is rich in mediaeval tombs and chantries and fourteenth-century glass.

CLASSIFIED ADVERTISEMENTS

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

Classified advertisements are accepted under the following headings:—

- ACCOMMODATION VACANT
- BAPTISMS, BIRTHS, DEATHS
- EDUCATIONAL ENGAGEMENTS
- FOR SALE AND WANTED
- HOLIDAY RESORTS
- IN MEMORIAM
- MARRIAGES
- POSITIONS VACANT

ACCOMMODATION WANTED

YOUNG CHRISTIAN couple urgently require accommodation, both quiet, both working after marriage next April. Phone JM1994, JJ3381, (Sydney Exchange) after 6 p.m.

BROTHER AND SISTER from country require self-contained flat or part house urgently. Preferably Northern Suburbs. Keen Church workers. Ring W1437 between 3 and 7 p.m.

WANTED TO RENT. House or flat by family. Phone WB3564 (Sydney Exchange).

CHRISTIAN BUSINESS lady requires furnished or unfurnished rooms, close city. Reasonable rental. Reply No. 3, THE ANGLICAN.

WANTED. PRIVATE home willing to board first year medical student. Apply with particulars to Mrs. Finlay, Barker College, Hornsby, N.S.W.

FOR SALE

CANTERBURY BOOK DEPOT, 22 Leigh Street, Adelaide. BUY where your purchases help your Church's Missions. Our range covers Theology, Biography, Prayer and Hymn Books, Children's Books, Novels, Bibles, Candles and Wafers.

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ALL KINDS OF ECCLESIASTICAL AND ACADEMIC OUTFITS. Cascaros, Surplices, Vestments. Academic Hoods and Gowns. Choirs outfitted, interiors of churches designed. Prices on application to—Mrs. E. J. Cooper, S. John's Rectory, Halifax Street, Adelaide.

CLERICAL, CHOIR Robes, Vestments, Frontals, to order. Enquiries, Mrs. Burns, The Rectory, Wingham, N.S.W.

PALM CROSSES made by Comrades of S. George, St. Matthew's, Mundubberga. To a n a v i l l e. Every one's Cost 10/- plus postage, dried (plus postage). Orders in by March 12. Proceeds to S.E.A. Appeal, A.B.M.

WANTED

A FIREPROOF safe for parish use, inside measurements approximately 48" x 18" x 15". Phone UA3998 (Sydney Exchange).

POSITIONS VACANT

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

THREE IMPORTANT parishes fall vacant Easterday. Scope and opportunities abounding. Bishop of Rockhampton, P.O. Box 116, Rockhampton, Queensland.

OPPORTUNITY for specialised training at Australia's only Chaplaincy Training Hospital: a vacancy as Assistant Chaplain at the Royal Melbourne Hospital will open May 1 for a priest, preferably between ages 30 and 45 years. Good accommodation. For details of stipend, etc., apply to the Director, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, N.3. Victoria.

SENIOR ASSISTANT Priest required for Cairns, North Queensland. Town population 21,000. Present staff of two. Furnished house, new car. Lighting, fuel, Diocesan scale stipend. Reply, the Rector, P.O. Box 52, Cairns, Queensland.

WANTED. BOOKKEEPER for Church of England Diocesan Office. Apply Youth Department, 2nd Floor, Cathedral Buildings, Melbourne, Victoria.

CHURCHWOMAN WANTED as COOK at the A.B.M. Missionary Training College, 111 Cambridge Street, Stanmore, N.S.W. Cooking only. There are at present eleven in the house, visiting missionaries in addition. Bed-sitting room provided. Apply to the Warden, Telephone LM4750 (Sydney Exchange).

WARDEN For City Women's Students' Hostel. Applications in writing invited from Christian woman. G.F.S., 201 Castlereagh St., Sydney, N.S.W., before March 6, 1956.

DEATH

MITCHELL, George Henry Elther. February 24, 1956. At his residence, 30 Cromwell Street, Croydon Park, N.S.W. Loved Father of Doris (A.B.M., Sydney). In his 82nd year.

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