

# THE ANGLICAN

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## BISHOP SHERRILL LOOKS TO THE FUTURE

### STATESMAN-LIKE ADDRESS TO GENERAL CONVENTION

FROM OUR OWN CORRESPONDENT

Honolulu, September 12

The Presiding Bishop, the Right Reverend H. K. Sherrill, broke with tradition at the opening session of the General Convention of the Episcopal Church in the U.S.A. on September 4.

Instead of preaching the customary sermon, Bishop Sherrill, in his address commented on the subject matter of Convention business.

He made concrete proposals about South India, the Ecumenical Movement, the structure of Convention and his own authority.

Looking to the future, the Presiding Bishop asked for a Church which realises that God works through every agency of life.

"There can never, therefore, be any sharp delineation between the spiritual and the secular," he said.

"God is in nature and in men, within the Church and without the Church.

"Of late there have been many sincere men and women who feel that the Church as a Church should have little to do with events and problems which are not immediately ecclesiastical.

"Other matters are to be met by Christians as individuals.

"Of course, God does speak through individuals but he speaks also through the Church.

#### PROPHETIC ROLE

"Are we to leave the moral issues of nuclear warfare to groups of scientists? or the spiritual implications of the race problem in the courts?

"No, the Church with a humble realisation of the complexity of modern problems nevertheless has a responsibility to state great ethical and spiritual principles.

"At her best in every age the Church has fulfilled a prophetic role. Religion must be relevant to life."

Bishop Sherrill said that he applauded the recommendation of the Commission on Ecumenical Relations that a study should be made of the relation of the Episcopal Church to the Church of South India.

"Up to now," he said, "I have been reluctant to press for action in this regard for I have feared that a debate in our Convention would be based not upon a knowledge of the facts but solely upon preconceived theological and ecclesiastical positions."

#### WAY PAVED

Bishop Sherrill said that now, however, the way had been paved by the recommendations adopted by the English Convocations last July.

"The degree of unanimity is most remarkable and to the greatest extent has taken this issue beyond the realm of partisan emphasis. This should be equally true of our own Church.

"I urge upon all our people a study of the Church of South India. From such a study we can learn much apart from any official action which may result."

The Presiding Bishop said that the importance of the increasing fellowship among Christians through the Ecumenical Movement could not be over-estimated.

"Of course, there are bound to be differences of opinion

and misunderstandings from time to time as there are in every relationship," he said.

"But as one who has had close contact with the World Council of Churches, the National Council of Churches, as well as State and local federations, I can testify that there is no desire in any of these to override the convictions of any group."

Bishop Sherrill made a strong plea for a new emphasis on giving, rather than getting, in Church life.

He said that there are too many churchpeople who view the Church on the basis of what they expect to receive.

"To-day," he said, "we live amidst an apparent revival of religious interest, but much of this seems to make the emphasis of using God for our own purposes of success, of health, of freedom from burdens and strains.

"The heart of true religion has to do with offering ourselves to God.

"We may need a different, a more selective, a more challenging approach to the whole problem of Church membership. After all we have to deal with all kinds and conditions of people."

#### SOME CHANGES

Bishop Sherrill said that he had found it a great responsibility to take upon himself the changing of the meeting place of the Convention from Houston (Texas) to Honolulu.

He hoped that a change would be made in the Constitution to transfer this power to the National Council which includes elected representatives

for every part of the Church and whose president is the Presiding Bishop.

He also suggested that the rules of the House of Bishops and the House of Deputies be changed so that an action passed by one house and defeated by the other will go to a conference committee.

Under the present rules, such a committee is in order only when an action of one house has been amended by the other.

Bishop Sherrill also suggested that a commission should be appointed to consider the structure of the General Convention, both in the House of Bishops and the House of Deputies.

"As our Church grows, our procedures demand constant evaluation."

#### MRS. SHERRILL FOR A.B.M. FETE

Mrs. Sherrill, wife of Bishop H. K. Sherrill, will be the speaker at the A.B.M. fete at Armidale on Thursday, September 22.

## SEAMEN'S CHAPLAINS MEET AT MELBOURNE CONFERENCE

FROM A SPECIAL CORRESPONDENT

Melbourne, September 12

Chaplains from all over the Australian Commonwealth assembled in Melbourne from August 30 to September 1.

These conferences are the only ones of their kind held anywhere in the world, outside the United Kingdom, and are regarded with such importance by London headquarters that a senior members of their staff always attends them.

The Reverend T. P. Kerfoot, a London Superintendent, was the chairman of this conference, to which he

was officially welcomed by the Senior Chaplain for Australia and New Zealand, the Reverend F. L. Oliver (Melbourne), supported by the Reverend R. L. Roberts (Brisbane).

From Townsville and Brisbane in the north, from Geraldton and Fremantle in the far west, from Adelaide and Port Pirie in the deep south, from Hobart, Newcastle, Port Kembla, Sydney and Melbourne, these missionaries to the men of the Seven Seas, came together, in one accord, to discuss many vital problems peculiar to their calling.

The Archbishop of Melbourne was the celebrant at the Holy Communion, held in the Mariners' Chapel, which inaugurated the conference.

In his opening address, the Reverend T. P. Kerfoot announced that H.R.H. the Duke of Edinburgh is now the President of the Missions to Seamen, and will continue to hold office until the end of 1956, the Missions' centenary year. This is a most signal honour, for H.M. the Queen is Patron-in-Chief, and it is very unusual for both the Sovereign and the Duke to be associated together, in this manner, with a society.

Mr. Kerfoot also said that the Archbishop of Canterbury

is a most enthusiastic supporter of the Mission, and that he will be taking a prominent part in the centenary celebrations of next year.

This was a conference of prayer and devotion, as well as of discussion and fellowship. Each day began with a celebration of the Holy Eucharist.

First priority was given to the spiritual work of the Mission, the initial item on the agenda being, "Preparation for Baptism, Confirmation and reception." The Mission has prepared many thousands of seafarers for Baptism and Confirmation. Sailors receive their instruction as they move from port to port, throughout the world.

The Missions to Seamen is a teaching mission, and in these days of atheism and Communism, the faith must be well taught, for seamen must be properly instructed if they are to counter successfully the anti-Christian arguments they hear aboard the ships.

The Missions to Seamen is the only Christian force actively combating the spread of Communism among the seamen, in the name of the Church.

During the discussion on "Publicity and Advertising,"

## FACT AND FANCY

Remember the note we had some weeks ago about Mr. George Robbins, who sang for so long in a Sydney church choir? We had the pleasure of a visit last week from his son-in-law, Mr. Frank Austin, who sang himself in the same choir as a lad. He told us a story which shews unrest is not confined to industry: the choir boys went on strike at one stage there for more money, more promptly paid. One of the staff has a bright boy aged nine who would be capable of similar things if anyone put wrong ideas into his head. He sings in his church choir, and is most diligent in attendance. Usually, the family manages to go out on Saturday afternoons; but for some time past this lad has opted to sing at weddings instead—there were three of them on one occasion. It was found later that he and the other choristers collected three shillings per wedding!

"I hope those who are in the habit of calling me by my Christian name will continue to do so," writes the new Archbishop of West Africa, the Most Reverend J. L. C. Horstead, who has been Bishop of Sierra Leone for many years. It all arose out of the number of letters received by Mrs. Horstead saying, "I am writing to you rather than to your husband, because I haven't yet found out how to address an archbishop, and I don't want to make a mistake." Early in the war, when the censorship made it impossible for the bishop to write to the Missions to Seamen in England about conditions in Freetown, which had overnight become a convoy assembly point, he entrusted a verbal message about it to a young seaman who is now on the staff of THE ANGLICAN.

I think one of the nicest things to come our way for a long time was a cheque for £20 for the Primate's Appeal for South-East Asia. It came last week from an Australian reader in Singapore.

Although the official Church as a whole made no protest about the Redex farce starting and ending on Sunday, I'm glad to see that the local Ministers' Fraternal at the starting point, including Anglican members, did so.

Interesting, those graphic Press accounts last week of the brave but unsuccessful attempt to swim across Lake Ontario. But no account that I read equalled the graphic description of the successful swim last year of the schoolgirl, Marilyn Bell, penned by the Bishop of Armidale in "America Revisited". There are still copies available, by the way, either from your bookseller or direct from this office, at 12/6.

I'm glad to notice from letters in the Press that Roman Catholicism is not quite so monolithic as some people imagine. Protests from R.C. laymen about that political pastoral letter from the R.C. hierarchy last week are all very interesting. I hear that the difference existed even in the hierarchy, and that there was long and fierce behind-the-scenes argument before the letter was issued. Even now, some of the R.C. bishops have not agreed to it. I was interested to learn, included several of the older bishops.

—THE APPRENTICE.



## CHURCH GETS ITS SPIRE

### CONTROVERSY ENDS

ANGLICAN NEWS SERVICE  
London, September 12  
The new parish church at Bawdeswell, Norfolk, which the Bishop of Norwich is to dedicate on September 27, is of more than usual interest for at least three reasons.

First, it replaces a church which was damaged beyond repair in the last war by a British aircraft.

Second, it is designed in the classical style, a style in which fewer than half-a-dozen of the 700-odd churches in the country are built.

Third, it has a spire which caused a controversy that went on for three years and had, in the end, to be settled by the Chancellor of the diocese.

The new church consists of nave, short chancel and sanctuary, with semi-circular apse, but no east window.

### GEORGIAN

The materials used are grey two-inch brick and unbroken Norfolk flint, with artificial stone dressings. The roof is of grey Norfolk pantiles.

The spire is entirely of wood; of oak externally with Canadian cedar shingle, surmounted by a copper ball and weather-cock.

The parochial church council objected to the spire in the original plans in 1952, mainly on the grounds that spires were not in the tradition of Norfolk churches and that it might be a danger to low-flying aircraft. The rector and the architect, on the other hand, felt that a square-topped tower without the spire would not suit the Georgian style of church.

The bishop's advisory committee approved of the spire, and the War Damage Commission granted £496 for its erection.

Finally, in November, 1954, the Chancellor of the diocese granted a faculty for the spire.

### SOUTH AFRICAN MISSIONS

ANGLICAN NEWS SERVICE  
Pretoria, September 12  
A deputation from the Christian Council of South Africa, which embraces all English-speaking Churches except the Roman Catholic, met the Prime Minister, Mr. Strijdom, and the Minister of Native Affairs, Mr. Verwoerd, on September 7.

The meeting was arranged to provide an opportunity for discussion on mission work among Africans and thus give the Churches a chance of broaching their doubts and difficulties directly to the head of the Government and the Minister of Native Affairs.

Such a discussion, it is hoped, may show the way to more good will and understanding from both sides.

### "CHURCH NEEDS AN OPERATION"

ANGLICAN NEWS SERVICE  
Toronto, September 10

The Bishop of Barking, who is visiting Canada, said here last week that the world is in its present condition because the Church has failed.

Christianity, he said, had not pierced the Mohammedan world or gone into other dark corners of the globe.

"We are not even convincing the civilised world," he said.

"We need a spiritual revolution. We need a penetrating diagnosis of what is wrong with us."

"We do not need a rest cure; we need an operation."

### INTERIM IN WORCESTER

CHURCH INFORMATION SERVICE  
London, September 3

Until the appointment of a new Bishop of Worcester, by mandate of the Archbishop of Canterbury, the administrative official of the diocese. This duty falls only on the Deans of London, Lincoln, and Worcester, when there is a vacancy in the See.

## NEW POLICY IN INDIA

### RESTRICTIONS ON MISSIONS

ECUMENICAL PRESS SERVICE  
Geneva, September 12

A new official policy towards the activities of the Christian missions in India was made public on August 23 in the Government Year-book, published to celebrate the eighth year of independence.

In future, no new missionaries will be permitted to enter the country either as replacements or as additional members of the mission unless Indians are not available.

While missionaries already in India will not be disturbed by the new policy "unless they come under adverse notice," new arrivals must have outstanding qualifications or specialised experience.

The statement said that "mission societies working in India would have to obtain Government permission before opening a new branch or institution, but missionaries who had worked in India for a period of five years or more would ordinarily be eligible for re-admission."

"It recalled that missionaries from Commonwealth countries were now required to obtain visas and would be subject to the regulations applying to foreigners."

### BIBLE SOCIETY

The Reverend Eric Fenn, editorial secretary of the British and Foreign Bible Society, said that the Indian Government's decision had not altogether come as a surprise.

Indian delegates to the society's third jubilee celebrations last year had expressed the view that some such move was not unlikely.

Fortunately, as long ago as 1944, when independence and nationalism were much in the air, the society had begun to transfer much of its work to native Christians, and this had led to the formation of the Bible Society of India, Pakistan, and Ceylon.

To-day this society, which was still subsidised by the British society, was in the main staffed by Indians, although there were European representatives in a few big centres such as Bombay and Calcutta.

### OXFORD MISSION TO SUSSEX

ANGLICAN NEWS SERVICE  
London, September 12

The Reverend J. Blades from Adelaide, now at Keble College, Oxford, is among the priests accompanying seventy Oxford undergraduates on a mission in Crawley New Town, Sussex.

The leader is the Reverend J. Grimwade, assistant curate at the University Church of St. Mary the Virgin, where Australian-born Dr. Roy Lee is the vicar.

Mr. Grimwade is the secretary of the Student Christian Movement in Oxford.

The members of the mission work on church sites in the mornings, spend the afternoons visiting and hold discussions and meetings in the evenings.

### BORNEO TEACHERS TO STUDY OVERSEAS

FROM OUR OWN CORRESPONDENT  
Kuching, August 30

Four diocesan teachers in Borneo left this month for training overseas.

Three men from Sarawak have been awarded scholarships for training in England. They are Yeo Ah Choo, Song Thian Eng and Ong Kee Peng.

In addition Miss Lim Gueh Ee has been awarded the Rotary Club scholarship for a year's post-graduate course of study at Wichita University, Kansas, U.S.A. She was the one successful candidate for South-East Asia.

## GERMAN VISIT TO RUSSIA

### THEOLOGICAL CONTACTS

ANGLICAN NEWS SERVICE  
Berlin, September 10

A delegation of German Evangelical churchmen has returned from a 16-day visit to the Soviet Union.

They are fully satisfied that a contact with the Russian Orthodox Church has been re-established with favourable prospects for the beginning of useful theological exchanges.

The leader of the delegation, Herr Heinrich Held, said that agreement was reached on an exchange of theological students and literature, which would be the first in about forty years.

The German delegates, he added, were impressed by the spiritual intensity with which the Orthodox community took part in their Church services.

Though a sermon did not necessarily form part of the Orthodox service, it was becoming more and more customary because the community appeared to expect concrete guidance from the Church.

A process of reconstruction was noted, and the interest in restoring relations with foreign Churches was felt to be a reflection of the general desire in Russia for international contacts in every sphere and at every level.

### THE DESERTED VILLAGE

CHURCH INFORMATION SERVICE  
London, September 12

On Saturday, September 3, the barriers blocking the road to a deserted village on Salisbury plain were removed, so that the families who once lived there might pay a fleeting visit.

The village, Imber, was evacuated in 1943 to make way for a firing range.

The two busloads of people who had lived there found their homes in ruins, and one can imagine their feelings. It might have all been rather cruel, had not their visit had a special purpose.

This was to attend a celebration of the Eucharist in their former parish church, the only building which had escaped damage. It stood protected behind a concrete stockade.

Some 500 people—for many visitors accompanied parishioners—stood for the service in a nave stripped of pews, pulpit and font. The altar was a simple trestle table.

The occasion served also to mark the feast day of St. Giles, patron saint of the church, and the service created a precedent for what is hoped may be an annual event.

At any rate, it has made its point. Churches must be preserved for many reasons—architectural, aesthetic, historical—but the first purpose of a church is to be a place of worship and a house of prayer.

### HARMONY IN BURMA

ANGLICAN NEWS SERVICE  
Rangoon, September 10

Since the presentation of Jordan water and crucifixes to the head of the Christian Church on August 8, the policy declared by U Nu, the Prime Minister of Burma, of effecting religious harmony is bearing fruit.

Last week at Shwebo the authorities for the Society of the Propagation of the Gospel transferred the ownership of 14 acres of land to the trustees of Lawka Marazain pagoda to enable the building of a Buddhist monastery.

Recently in Rangoon a Muslim student won a prize in the Mangala Sutta (Buddhist scriptures) examination set by the Young Men's Buddhist Association.

## THE CHURCH IN BRAZIL

### A NEW AGREEMENT

ANGLICAN NEWS SERVICE  
London, September 12

The Bishop in Argentina and Eastern South America with the Falkland Islands, the Right Reverend Dr. D. I. Evans, also exercises jurisdiction over the Church of England chaplaincies in Brazil.

These chaplaincies fall within one or other of the three dioceses of the Protestant Episcopal Church in the United States established in Brazil.

An agreement has now been made between the Archbishop of Canterbury and Bishop H. K. Sherrill, under which the Bishop in Argentina is also accredited to the Presiding Bishop of the Episcopal Church in respect of the English chaplaincies, present or future, in Brazil, and is accorded exclusive episcopal jurisdiction over them.

The Bishop in Argentina and the American Bishop in Brazil will collaborate in every way to secure the best ministrations for British and American citizens alike, and for the general good of the Church in Brazil.

### BIGGIN HILL'S NEW CHURCH

ANGLICAN NEWS SERVICE  
London, September 12

The Vicar of St. Mark's, Biggin Hill, and his parishioners have begun to build their church from the redundant All Saints', Peckham, Diocese of Southwark.

Biggin Hill is in the Diocese of Rochester which is at present building more churches than any other diocese in England. It has also rebuilt more bombed churches than any other diocese.

The vicar, the Reverend Vivian Symons, was given the church which, after demolishing, he had transferred by lorry to its new site.

A great deal of money has been saved, as every beam, brick, and tile has been used.

The roof spans have been bolted together and the bricks have been cleaned.

The transept roofs, already tiled, act as store sheds.

Young and old parishioners work with the vicar every evening.

### NURSERY ADJUNCT TO CHURCH

ANGLICAN NEWS SERVICE  
London, September 5

A nursery for children whose parents wish to attend the Sunday morning services is to be set up in the parish hall at the Church of St. John the Baptist, Hampton Wick, Middlesex.

Women members of the congregation have volunteered to act as attendants.

The vicar, the Reverend Selwyn Cox, said last week: "I have drawn up a list of volunteers. We have so many that none will be called on for second duty until well into the new year. All we want now is for the parents to turn up at church with their youngsters."

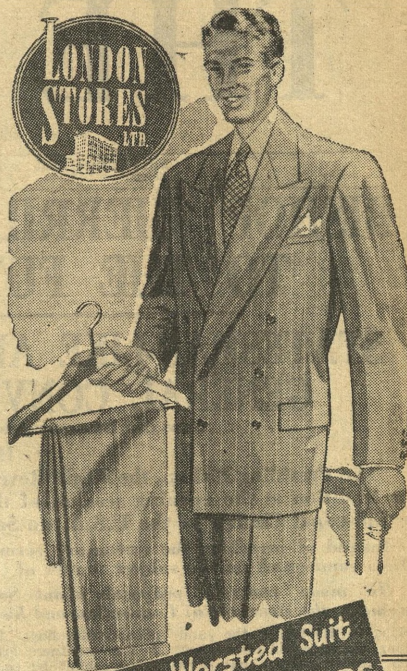
The vicar said he did not claim absolute originality for his scheme; it was an experiment which might or might not work.

### ARCHBISHOP NICOLAS BALAN'S DEATH

ECUMENICAL PRESS SERVICE  
Geneva, September 12

"Scanteia," the official government newspaper of Roumania, reports the death of the Orthodox Metropolitan Nicolas Balan of Transylvania. The paper said that leading government officials attended the Metropolitan's funeral.

Archbishop Nicolas Balan was a well-known figure at many inter-Church gatherings.



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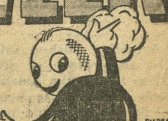
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## AN ANGLICAN SOCIETY FOR ADELAIDE

### NEW GROUP INAUGURATED IN UNIVERSITY

FROM OUR OWN CORRESPONDENT

Adelaide, September 9  
More than 80 people attended a meeting held in the University of Adelaide last night to form an Anglican Society within the University.

The objects of the society will be to promote fellowship amongst Anglican students in the University, to provide opportunities for corporate worship, study, and discussions and to co-operate with the Student Christian Movement.

"I feel sure that there is a great need of such a society in the University," said the Bishop of Adelaide, the Right Reverend B. P. Robin, in his address to the meeting. "I hope that this will fulfil the hope I have long cherished and the need which I have long felt."

The bishop will be the president of the new society, and he has appointed the chaplain of S. Mark's College, the Reverend N. C. Paynter, to be chaplain.

Mr. Michael Pennington was elected chairman, with Misses Meredith Austin and Margaret Evans, and Messrs. Ian Grenfell, John Hawker, John Warner, and David Lea members of the committees.

"I hope and pray you will form a real Anglican society, and not be apologetic about it," the Dean of Adelaide, Dr. T. T. Reed, told the meeting.

"There are 200,000 people in South Australia who say that they are Church of England. Only about 10 per cent. are practising members of their church. You can well do some missionary work on the 90 per cent. inactive Anglicans in the University, and help to make more and more keen and active Anglicans," he added.

#### S.C.M. VIEW

The general secretary of the Australian Student Christian Movement, the Reverend Frank Engel, who had flown from Melbourne to be present at the meeting, proposed that an Anglican fellowship be set up within the S.C.M., without all the members necessarily being S.C.M. members.

Its possible aims should be "to encourage members of the Church of England to exercise a loyal Churchmanship, and, to this end, to provide opportunities to Anglicans to offer the life and work of the University in sacramental worship from time to time; to provide opportunities for them to pray for the missionary societies of the Church of England and the churches which they serve; and to prepare Anglicans in the University to take full and intelligent part in the ecumenical movement."

Mr. Engel stressed the vital contribution which the Church of England had made to the S.C.M. during the last 20 years.

The S.C.M., he said, was not opposing the formation of denominational groups; they were at present thinking out the whole business. If a Fellowship were formed, as he was suggesting, there would be closer

personal relationships, and the lines of communication would be kept more open. "Our fundamental task is one of evangelism," he said.

Other speakers while supporting the formation of an Anglican Society, warned lest the new group eclipse the work and activities of the S.C.M. Mr. Tim Murrell, an Anglican formerly president of the Adelaide branch of the Evangelical Union, said he opposed the formation of a denominational group. A further speaker suggested that the E.U. itself should not remain separate from the S.C.M.

Miss Effie Best, research student and former S.C.M. President, said, "We do want to see the whole thing in the light of the work of the Church in the University. The S.C.M. needs every Christian it can get hold of."

Mr. Charles Stokes said that the former Anglican Group, for whose formation he had to accept some responsibility, had become a narrow and exclusive society.

"We must not let this happen to the new Anglican Society," he said.

An overwhelming majority voted for the formation of the society, and a few present abstained from voting. No one voted against it.

This afternoon the new committee had further discussions with Mr. Engel about the relationship of the society towards the S.C.M.

### ACCOMMODATION FOR INDONESIANS

FROM A SPECIAL CORRESPONDENT

Sometime in October or November 100 Indonesian students arrive in Sydney to study at local institutions.

These young people will be 18-22 years of age and will be studying under the Colombo Plan, receiving a satisfactory living allowance from the Government. This will enable them to meet costs of board.

The World Council of Churches and the National Missionary Council, concerned about the need for these young people to be brought into the atmosphere of Christian home life, will be glad to handle enquiries from those who are prepared to discuss the question of hospitality for these students.

A telephone call to MA5224 (Sydney), or a letter to either Council at 242 Pitt Street, Sydney, will enable enquirers to be put into touch with those who are seeking accommodation, so that private interviews will be arranged in due course.

## ANNIVERSARY AT DUBBO

### BROTHERHOOD RE-UNION

FROM A SPECIAL CORRESPONDENT  
Dubbo, N.S.W.

September 10

The 50th anniversary of the blessing of Brotherhood House, Dubbo, headquarters of the Brotherhood of the Good Shepherd, was celebrated here during the past two days.

Visitors for the occasion included the Bishop of Bathurst, the Right Reverend A. L. Wythe, the Bishop Coadjutor, the Right Reverend D'Arcy Collins, and a number of old Bush Brothers.

Bishop Wythe, a former principal of the brotherhood, was the celebrant at the Sung Eucharist on the Feast of the Dedication, September 9.

Greetings were received from the first principal of the brotherhood, Prebendary F. H. Campion, on behalf of ex-brotherhood men now in England.

The founders of the brotherhood, the Reverend F. H. Campion, the Reverend C. H. S. Matthews, and Mr. Reuben Coveale, arrived in Dubbo in January, 1902, and for fifteen months were on the staff of Holy Trinity, Dubbo.

#### FOUNDATION

During this time the late Canon E. Howard Lea visited England to interest people in the new venture of a brotherhood ministering to the isolated people of the Far West.

On his return from England the brotherhood was founded, on May 24, 1903, and the first brothers took up residence in their temporary home in a small cottage on the outskirts of the town of Dubbo.

The foundation stone of the new house was laid by the Governor of New South Wales, the late Sir Harry Rawson, on August 7, 1903. The brothers moved into their new home in July, 1905.

The blessing of the house and the dedication of the chapel were delayed until September 9 because the bishop was laid up through an accident.

### THEOLOGICAL COLLEGE PROPOSED

FROM OUR OWN CORRESPONDENT

Perth, September 9

The Perth diocesan trustees have agreed to consider the provision of capital for a Theological college in the diocese.

The Diocesan Council guarantees interest and sinking fund.

In the meantime the trustees are prepared to buy a site for a future college. It is hoped that this site will be near the University.

## HOME MISSION WORK

### MORE SUPPORT NEEDED

ANGLICAN NEWS SERVICE

Melbourne, September 12

Home Missions, like Cinderella, did all the necessary humdrum work at home without the recognition rightly given to foreign missions or social services, said Archdeacon R. H. B. Williams yesterday.

He was preaching in S. Paul's Cathedral, Melbourne, on the need for greatly increased support for Home Missions in the diocese.

He said the present income was designed to meet the needs of thirty-five years ago.

"Because Home Missions accepted responsibility for whole-time chaplaincy work in our hospitals at heavy financial cost, we have gained recognition from hospital managements," he said.

"Now the Mental Hygiene department is appointing chaplains to its institutions at its own expense."

It was true that the Penal department now accepted responsibility for the stipend of the Reverend John Burnett, chaplain at Pentridge, but only after the Church had shewn it was really interested in the work.

"These are only one aspect of Home Missions, which are trying to keep pace with developments in the outer areas, and providing assistance in the inner suburbs," Archdeacon Williams said.

### ADELAIDE CATHEDRAL HANDBOOK

FROM OUR OWN CORRESPONDENT

Adelaide, September 12

The S. Peter's Cathedral, Adelaide, illustrated handbook, which was first published about twenty years ago, is being re-written because the supply of copies is becoming exhausted.

The work of revision is being done by the Dean of Adelaide, Dr. T. T. Reed, who would welcome photographs, news cuttings, copies of services, cathedral leaflets, indeed anything, including reminiscences, which might help him to make the Handbook both an historical record and a complete guide to the Cathedral Church.

It would be appreciated if such documents and pictures, after they have been used for the booklet, could be added to the cathedral archives, which have been carefully cared for by Mrs. H. P. Fennis, but, should it be desired, they will be returned to those who supply them.

Material may be left at the Church Office, King William Road, North Adelaide, or posted direct to the Dean at that address.

## WEETHALLE CHURCH DEDICATED

### REALISATION OF TWENTY-YEAR-OLD DREAM

FROM A SPECIAL CORRESPONDENT

The Bishop of Riverina, the Right Reverend H. G. Robinson, opened and dedicated the Church of S. Christopher, Weethalle, in the parish of Arah Park, on September 8.

Despite unfavourable weather the new church building was filled to overflowing with people from Weethalle and nearby centres.

Unfortunately floods in the diocese prevented many Riverina clergy from assisting at the ceremony which marked the realisation of a twenty-year-old dream of the Weethalle congregation.

Besides the bishop and the rector the Reverend D. H. Newell, clergy present were the Reverend B. Thomas (Lake Cargelligo), who acted as Bishop's Chaplain, the Reverend M. C. Battarbee (Condobolin, and formerly of Lake Cargelligo—when Weethalle was in that parish), Canon W. E. Butler (West Wyalong) and the Reverend G. H. Officer (Wyalong), these last three representing the Diocese of Bathurst.

The dedication followed the traditional form with the bishop being received at the closed principal entrance of the church (the congregation had been admitted through the vestry) by the rector and church-wardens who prayed him "to dedicate this Church," following which the bishop gave the three knocks on the door with his pastoral staff.

Then the doors were opened and the crucifer, Brenden Battarbee, led the procession to the Sanctuary where *Veni Creator Spiritus* was sung and the preliminary prayers were offered by the bishop.

#### HALLOWING

Then the hymn "We Love the Place O God" was sung while the procession proceeded to the baptistry and font to begin the hallowing of the various parts of the church.

At each place an appropriate portion of Holy Scripture was read, followed by a versicle and response and a prayer by the bishop as he sprinkled the place concerned.

After hallowing the baptistry and font and praying that it would be the place of the new birth for all who shall be baptised here" the bishop then proceeded to the chancel step where the prayers were for those who would "renew the promises and vows of their baptism" there and for those who should "be joined together . . . in the holy state of matrimony."

Next the lectern was hallowed, then the chancel—with a prayer for all who should minister in this place.

Finally the ceremony reached its climax in the hallowing of the altar, which was "blessed, hallowed and consecrated"

with sprinkling and then the anointing with oil of the five crosses of the mensa stone (a square marble stone set in the centre of the altar, with a cross carved in each corner and one in the centre. Upon this stone would stand the Sacred Vessels at every celebration.)

Then the altar—bare and undecorated until now—was covered with the fair linen cloths, the necessary ornaments ("a cross and two candlesticks") as well as two vases of flowers were then placed thereon by the bishop and dedicated for the "service of the Sanctuary" of the church.

#### HERITAGE

In his sermon the bishop referred to the state of affairs Nehemiah found in Jerusalem (the first lesson for Evensong that day was Nehemiah 2) and warned the people against neglect of their heritage and allowing their church to fall into decay—for a church in such a state of disrepair indicated an apathetic and spiritually dead congregation.

After the service the congregation were entertained in the Weethalle Hall at afternoon tea by the S. Christopher's Women's Guild. Mr. Hatley, to whom much of the success of the venture is due told the guests something of the gifts and free services willingly offered towards the completion of the church—nearly all the furnishings had been donated either as memorials or gifts, the painting of the Church had been done as a freewill offering, and the builder had made substantial discounts as the work proceeded.

In fact the various gifts made it possible for the Church to be built for not much over £4000, for a reinforced concrete building seating at least 100 people.

Another interesting point about the church is that it is the product of local industries—the contractor was a district builder and all the furnishings (including the altar) were made either in Weethalle itself or West Wyalong.

#### MODERN

The church itself is beautifully designed and furnished with a spacious sanctuary and a really substantial altar. Also it is well lighted—but the conventional "East Window" has been left out. For Australian conditions this is a very great improvement.

The colour scheme of polished wood, light coloured walls and pale blue ceiling is restful and harmonious, whilst the provision of linoleum floor covering and power points within the church will make the task of keeping the church swept much easier than is often the case in many country centres.

### WHYALLA MISSIONS TO SEAMEN

FROM OUR OWN CORRESPONDENT

Adelaide, September 12

The Whyalla branch of the Missions to Seamen has received a letter from the Earl of Athlone thanking the local committee, the Harbour Lights Guild, the Lightkeepers' Guild, and the members of the branch for their letter sent to him when he resigned as president of the Missions to Seamen.

"I shall miss very much my contacts with branches of the society in all parts of the world, which always added to the enjoyment of my tours abroad," writes his Lordship.

"But it is time for a younger man to be at the head of this very important organisation, and I am glad that His Royal Highness the Duke of Edinburgh has consented to be president for the Centenary Year."

### "COMPANIONSHIP" RALLY

FROM A SPECIAL CORRESPONDENT

Melbourne, September 12

There will be a rally for all leaders and students working on the "Companionship" assignments, at Holy Trinity Parish Hall, Clarendon Street, East Melbourne on Saturday, October 1, from 2.45 to 9 p.m.

The programme will include games, a Bible quiz, competitions, singing, etc. In the evening there will be a programme of movie films on topics of general and missionary interest.

There will also be an "Exhibition of Work and Aids" which will help with the assignments. Each group is asked to select two books for display in this exhibition. A wall picture will be awarded to the best group.



The delegates to the Missions to Seamen Australian Chaplains' Triennial Conference held in Melbourne this month. (See story page 1). Front row (left to right): The Reverends H. Coffey, I. L. Skelton, F. L. Oliver (Senior Chaplain), T. P. Kerfoot (a London Superintendent), J. E. Meakin, R. L. Roberts, F. Reeves. Back row: R. Stuart-Murray, Esq., the Reverend H. W. G. Nichols, Mr. W. Aries, the Reverends C. J. Eldridge-Doyle, H. Hughes-d'Aeth, C. Craven-Sands, G. T. Morphet, W. L. D. Morgan, Mr. A. H. Kelly, the Reverends J. L. Drayton, A. H. Crigan.



# THE ANGLICAN

FRIDAY SEPTEMBER 16 1955

## THE "WILD MEN" AGAIN!

The Diocese of Sydney has no monopoly of the "wild men" of the Church in Australia. It has long been known that representatives can be found in the warmer climates to the north of New South Wales. Their numbers, in truth, are small. But, like the few in Sydney, they tend to make up with noisy energy what they lack in numerical support. Like their Sydney opposite numbers, again, they have hitherto managed to give the rest of the Church the impression that they represent the majority view in their respective dioceses.

Like the Sydney men, they do nothing of the kind.

It will surprise many to read elsewhere in these columns that our good friend the ARCHDEACON OF CARPENTARIA, THE VENERABLE C. G. BROWN, has made public criticisms of the draft Constitution which seem to qualify him for the select ranks of the "wild men."

ARCHDEACON BROWN expressed three criticisms which, he said, had marred the last draft and led to its rejection by Carpentaria. The first, concerning difficulties which, he claims, would still remain in such matters as Prayer Book revision, we are content to leave to General Synod. The second, that so far from welding the dioceses in unity, the draft will have the opposite effect, we shall hope to see discounted by the history of our own time. The third, concerning "matters of faith and doctrine... traditionally settled by the Bench of Bishops," and "now to be placed in the hands of the Appellate Tribunal," is one proper for us here to traverse.

If one-half of the "wild men" can believe no good of bishops, it seems that the other half want to make them either individually or collectively infallible. Neither attitude is in the true Anglican and Catholic tradition. Even the great conferences at Lambeth pass no judgements legally binding upon the Church. There are very few bishops indeed who would want it to do so. Lambeth decisions are in fact observed simply because, as we have pointed out time and again, they have a moral force far greater than could be given through any legalistic forms.

To say that matters of faith and doctrine have traditionally been settled by a bench of bishops is plain nonsense, and is utterly opposed to Catholic experience, belief and teaching. It is worse than nonsense: it is the kind of nonsense which led the Church of Rome to separate from the rest of Christendom, and into such grave errors as the doctrine of papal infallibility.

From the earliest times, matters of faith and doctrine have traditionally been resolved not by bishops alone; but by bishops, priests, deacons and lay members of the Body of Christ! Even unbaptised persons have helped!

It was THE EMPEROR AURELIAN, towards the end of the third century, who was in effect the Appellate Tribunal which decided between the claims of the heretical PAUL OF SAMOSATA and DOMNUS to the See of Antioch. He did not merely enforce the decision: he made it. EUSEBIUS is specific on the point and on the grounds of the decision, which were such as would still commend themselves to every churchman to-day.

Similarly, EUSEBIUS makes it clear that it was the EMPEROR CONSTANTINE who was personally responsible for the addition of the vital word "homonomous" at Nicaea. And if this did not constitute framing, let alone interpreting, the doctrine and faith of the Church we should like to see a better example.

If further examples are needed, it is necessary only to consider the position in the Greek Church, where many, if not most, of the leading theologians happen to be laymen even to-day!

In the Church of England since the Reformation, at any rate, the position has been quite clear: laymen have been associated all the time with the sacred ministry in settling disputes upon matters of faith and doctrine. The association of laymen with the bishops in the proposed Appellate Tribunal is thoroughly in accord with the teaching of the Church Catholic. The provision whereby the laity of a given parish are associated with their parish priest in making changes in the parish, too, is in accord with that tradition.

THE LORD BISHOP OF CARPENTARIA says that the draft Constitution is "a stick of dynamite." Of course it is! And a very good thing too, if we have the necessary faith that it will be used not upon each other but upon the forces of evil.

That is the real point upon which acceptance of the Constitution hangs. Are the "wild men" with their mistrusts and fears to win? Or have we the courage to shew our faith in God and our fellow-Anglicans?



## Political Smearing by Radio

The conversion of Parliament House, Canberra, into a stadium for Labour faction fighting is to be deplored.

For a while, perhaps, there was an air of novelty and dour entertainment to Labour's public feuding. And the Government must have regarded the daily spectacle of Labour wrangling with considerable satisfaction.

But now the bitter party warfare has reached the stage where it is impeding the proper, calm consideration of the nation's business.

Both the Evatt Labour and the Joshua Labour parties are competing feverishly in the raising of urgency motions, designed only for propaganda effect.

Is it not time the Government gave some thought to ways of limiting these opportunities? It would be improper to deny any member of Parliament the facilities for discussing topics of real urgency. But surely the standing orders could be amended to reduce the occasions when more important business can be interrupted just to enable the Labour factions to gain a political point at the other's expense.

In any case, the adjournment motion in the evenings should normally suffice for the discussion of grievances. One realises, of course, that, as proceedings at that stage are not broadcast, the propaganda value of speeches then is not great. But I feel it is an abuse of broadcasting facilities to allow the smearing "urgency" speeches of recent weeks to consume so much time on the air.

## Making Voice of Church Heard

The Dean of Sydney, the Very Reverend E. A. Pitt, was reported in a Sydney newspaper last week as favouring the appointment of a public relations officer for the Church of England (presumably in the Diocese of Sydney) because "the Church at present has no official channel of communication."

## CLERGY NEWS

BAYLY, The Reverend F. T. R., has resigned the Parish of St. Alban, Large Bay, Diocese of Adelaide, and will act as Priest-in-Charge of the B.H.M.S. Mission of St. Columba, Findon West, in the same diocese.

CAMPBELL, The Reverend R. S., has resigned from the Subdeaconery of All Souls Cathedral, Diocese of Carpentaria. He will continue to work in the diocese.

DANIELS, The Reverend W. J., of Ingham, Diocese of North Queensland, to be Subdeacon of All Souls Cathedral, Diocese of Carpentaria.

ELEY, The Reverend N. J., has resigned from the Lockhart River Mission, Diocese of Carpentaria, as from November.

GOODMAN, The Reverend J., of the Diocese of Bathurst, to be Chaplain of the Lockhart River Mission, Diocese of Carpentaria.

HALEY, The Reverend A. N., Rector of Darwin, Diocese of Carpentaria, has resigned as from October.

HUNTER, The Reverend Harold, has retired from the teaching staff of the Canberra Grammar School and is to assist in the Parish of St. John the Baptist, Canberra, Diocese of Canberra and Goulburn.

JONES, The Reverend A. G., Rector of Willichra, to be Rector of Darwin, Diocese of Carpentaria.

LEASK, The Reverend K. J., formerly Curate-in-Charge, The Oaks, Diocese of Sydney, has been inducted as Rector of Cook's River, in the same diocese.

MILNE, The Reverend R. L., Assistant Chaplain, Missions to Seamen, Sydney, has been appointed Curate-in-Charge at Canley Vale, Diocese of Sydney.

WYNTER, The Reverend H. M., has resigned from the Torres Strait Mission, Diocese of Carpentaria, as from October.

## CLERICAL ILLNESS

FINNIS, Canon H. P., became suddenly ill last week and is in a serious condition in the Calvary Hospital, North Adelaide.

This seems to me to be a very important proposal. How often one hears doubt raised about the attitude of the Church on some public issue, or regret expressed that the Church has not given a clear lead on some national problem.

It is true that some of our Church leaders and preachers often speak out boldly and courageously on such questions. But these utterances often leave the impression that the views are strictly individual.

There seems to me, too, to be need for co-ordinating Church views on matters of national concern. For instance, such questions as adequate housing, fatalities caused by drunken and otherwise reckless motorists, and the standard of Parliamentary debating are being discussed in all States. Has the Church of England official views on such matters, and, if so, how will they be made known?

My own hope is that one effect of the adoption of a constitution for the Church in Australia (if that does come about through the guidance of the forthcoming General Synod) will be that the Church will be enabled to speak out authoritatively and unequivocally on questions of the day.

There should be no reluctance to do so because political issues may be involved. Certainly the Church should scrupulously avoid entanglement in party politics. But it has a function as "the conscience of the nation" which, if it is to be performed, it must be able to speak out on such issues.

## Is Fadden on a Farewell Tour?

Is Sir Arthur Fadden gradually on his way out as Federal Treasurer? He left (with his wife) by air for Turkey last week to attend a meeting of the International Monetary Fund.

The next day the Prime Minister, Mr. Menzies, who is acting Treasurer, announced that he would have talks with heads of the trading banks on the need for preventing the Australian economy from passing from a state of prosperity to one of great inflation.

## RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

September 19: Mrs. Frances Maling.

September 20: The Reverend George Nash.

September 21: School Service: "Stories from the Old Testament—God's Way with Job."

September 22: The Reverend A. P. Campbell.

September 23: Father Kevin Halpin, O.F.M.

September 24: For Men: Mr. V. K. Brown.

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

September 18: "This I say—Dietrich Bonhoeffer." Professor J. Davis McCaughey.

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

September 19: Sir Kenneth Grubb — with music by the Oriana Madrigal Singers, Melbourne.

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

Combined Churches of Southport, Queensland.

THE EPILOGUE: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T. and W.A.T. September 18.

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

September 19: Monsignor James Freeman.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T. INTERSTATE.

September 19-24. The Very Reverend Kenneth Jones.

READINGS FROM THE BIBLE: 7.30 a.m. A.E.T., 8.10 a.m. S.A.T., 8.45 a.m. W.A.T.

September 19-23: The Reverend Edwin White.

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

September 21: "Predicaments—12. You're a worrier." The Reverend Edwin White.

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

September 22: St. John's Cathedral, Brisbane.

## ONE MINUTE SERMON

S. Mark 3:7-19.

But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

And he straitly charged them that they should not make him known.

And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him.

And he ordained twelve, that they should be with him, and that he might send them forth to preach.

And to have power to heal sicknesses, and to cast out devils:

And Simon he surnamed Peter;

And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite.

And Judas Iscariot, which also betrayed him: and they went into an house.

## The Message:

In every active life there must be quiet times; work must be followed by rest, activity by prayer, giving out by taking in, day be followed by night. So does our Lord withdraw Himself from the multitudes—for they have followed and come to him from many quarters and make tremendous demands upon Him. A small boat — provides the answer. By it He can for the time escape the crowds who would touch Him to be healed of their plagues, or the troubled souls possessed by evil who despite themselves long to be healed.

He goes up to a mountain and (as another Gospel has it) spends all the night in prayer. The time has come to choose from the crowds who follow an inner circle for special training, whom He can commission to carry out a ministry. Twelve are chosen (it may be, reminiscent of the 12 tribes of Israel).

And these twelve are to be with Him constantly in companionship, to catch Him the message of the Kingdom, to gain from Him the power of His inner life, so that (1) they may have power to preach the message of the Gospel, and (2) may have such an overflowing life that they can heal the sick and cast out devils.

Of the twelve Peter, Andrew, James and John become the inner circle, near him in all the crises of His ministry. Matthew became the evangelist: Of the rest we hear nothing after Pentecost. Judas had betrayed Him. But even though they had been so near to Him, Peter could deny Him, they could all of them quarrel as to who should be the greatest, and all of them forsook Him and fled.

There is a deep warning to us all in this. It is not enough to "be near Him" in the sense of outward regularity in worship, or in observance of times of prayer unless this means that we give Him our deepest loyalty, we come to Him in penitence and faith, and our communions are such that through them "we dwell in Him and He in us."

—THE MAN  
IN THE STREET.



## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

## THE DRAFT CONSTITUTION

### AGAINST A TRIAL PERIOD

TO THE EDITOR OF THE ANGLICAN

Sir,—The suggestion in the letter of Canon Marcus L. Loane, appearing in your issue of September 2, that the proposed Constitution should be placed on trial for ten or twenty years before being given legal effect, is, at first sight, attractive. But a little consideration will show that such a course would be impracticable, and in actual fact, illusory. For, unless the Constitution has the force of law, it cannot be given an effective trial.

To state the case a little more concretely, one of the most important practical effects of the Constitution will be to give General Synod actual legislative powers. But these powers cannot exist unless appropriate legislation is passed in the various State Parliaments, the law of which at present knows only the Diocesan Synod as the legislative body.

It is clear, then, that during a trial period, a Diocesan Synod would not be legally bound by any enactment of General Synod to which it had not previously given assent. And that is exactly the position which prevails to-day. Again, the Constitution sets up certain tribunals. These tribunals would be a mere sham if their decisions or decrees had no legal sanction behind them. The supposed trial of the Constitution would, therefore, be an illusion.

The analogy of the so-called "Companionate Marriage" suggests itself. A "marriage" in which two parties decide to live together for a period "to see how they get on," with a view to seeking legal sanction for their union if all goes well, is, apart from the moral aspect, no marriage at all, simply because it lacks legal sanction.

This somewhat wishful clinging to the status quo by church people in Australia is a little difficult to understand in view of the fact that the other great Churches in the Anglican communion outside England have been organised as autonomous Churches on a national basis; and none of them seems to be any the worse for it.

The Australian problem is really a survival of early colonialism and has been an anachronism, at least since Federation. It is significant that the movement for an autonomous Australian Church commenced soon after the proclamation of the Australian Commonwealth, and the history of the movement since then has been a series of brave but abortive attempts to frame a constitution acceptable to all parties.

Surely the present draft is sufficiently hedged about with safeguards to reassure the most cautious churchmen against the risk of revolutionary changes. May we not look for the guidance of the Holy Spirit in the deliberations of the General Synod and the decisions of the tribunals if the Constitution comes into force?

Yours sincerely,

B. F. PIDGEON,  
Chancellor of the Diocese of Bendigo.  
Bendigo,  
Victoria.

## SYDNEY SYNOD REPORT

TO THE EDITOR OF THE ANGLICAN

Sir,—Any group of churchmen, including those who direct THE ANGLICAN, are entitled to meet in private if they want to. The Lambeth Conference meets in private, and so does the Australian episcopal bench annually.

Many of us applauded the decision to hold a private and unofficial conference of members of Sydney Synod on the Constitution.

No one will dispute your right to oppose a private gathering, but many will be saddened to see that you had violated the canons of good taste by publishing what was meant to be private.

As to your informants, I can only say that they were men of zeal rather than "men of honour" unless, of course, they gave their information in confidence.

Now that a report has been published, let me say that the Reverend W. J. Siddons is too much of a gentleman to have used the words "a party propaganda sheet" you imply he used. Those were not his words at all. The hidden tape-recorder went wrong!

The Constitution cannot be discussed by General Synod or a diocesan synod unless there is the right spirit among the members. You have done little to promote it.

Yours faithfully,

(The Reverend)  
O. M. GILHESPY,  
Arncliffe, N.S.W.

[We are grateful to Mr. Gilhespy for this chance to clear up a misunderstanding. The phrase "a small Sydney 'party' propaganda sheet" was that of our own writer. The transcript sheet it was not used by Mr. Siddons, who referred to the publication by its title. Although the phrase was not directly attributed to Mr. Siddons—there are no quotation marks around it—we quite see that the impression could be formed from our report that he had used these words.]

No violation of good taste or confidence was involved in our report of the proceedings. We do not report private meetings without weighty cause. In this case, after due consultation and prayerful thought, we came to the conclusion that there was no reason for withholding the facts, and every reason for giving them. Our overriding duty, consistent with the public interest and the interest of the Church, is to our readers. We considered them entitled to know what had transpired. We thereupon did our duty.—Editor]

## A DRAIN PIPE COLLECTION

TO THE EDITOR OF THE ANGLICAN

Sir,—Knowing how you enjoy hearing of similarities to items of news in THE ANGLICAN, I thought you might be interested in the following, which has reference to your article, "Collection Bins Aid Cathedral" (September 2).

During the period of imprisonment at Changi, there was a large group of civilians interned in a new camp, which was reputed to be far from rich in amenities.

In our camp, the men, hearing of this, suggested a collection at the church service—a procedure without precedent in the camp history. The small amount of pay—pittance would be a better word—given to men by the Nips was doled out in dollar (Japanese) notes, and collection plates would clearly be unsuitable. I scouted round and found, as the most suitable thing, a drain pipe, and this was placed at the entrance to the chapel. Men, coming in, placed notes in the drain and, before the service was over, the pipe was filled, and an amount of hundreds of dollars (Japanese) was sent to the civilian camp.

It was a splendid collection, reminding one forcibly of the widow's mite, for it must have been true of many of the lads that they had given all that they had, and their pay was sorely needed for such "extras" as were available to eke out their miserable rations.

Yours sincerely,

KENNETH JONES,  
(formerly Chaplain A.I.F.,  
Malaya.)  
The Deanery,  
Armidale,  
N.S.W.

## MOORE COLLEGE APPEAL

TO THE EDITOR OF THE ANGLICAN

Sir,—The parishes throughout the Diocese of Sydney will observe next Sunday, September 18, or the nearest convenient Sunday, for the purpose of the Moore Theological College Annual Embertide Appeal.

This will give rectors the opportunity of drawing the attention of the members of their congregations to the great need for an ever-increasing number of candidates for the ministry of the Church of God and for the adequate provision for their training at our Diocesan Theological College.

It will also afford an added opportunity to draw attention to the forthcoming centenary celebrations of Moore Theological College, which will be held next year, Moore College commenced its history on March 1, 1856, at Liverpool, in the former residence of the late Thomas Moore, with three students. After thirty-three years at Liverpool, it was moved to its present site, adjacent to the Sydney University. During its 100 years of service to the Church, 750 men have been trained for the Sacred Ministry, eight of whom have become bishops.

Since the launching of the Centenary Appeal in 1954, a sum of £11,400 has been raised for this important work, and it is hoped that, as the centenary of the college draws close, even greater support will be given to this fund. Large amounts are needed to clear the college from debt and to establish endowment funds for the furtherance of the work in meeting the needs of an ever-growing Church and population.

Yours faithfully,

(Canon) S. G. STEWART,  
Hon. Centenary Commissioner,  
Moore Theological College.

## DEDICATION IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, September 10  
The Archbishop of Melbourne, the Most Reverend Dr. J. J. Booth, will dedicate the completed nave and church furnishings of Christ Church, Ormond, on Saturday, September 17, at 3 p.m.

The original wooden church was erected for \$265,272 in 1901 on the present corner site in North Road purchased from the E. S. & A. Bank for £75.

In July, 1937, the present dignified brick chancel and vestries were added to the original church building at the cost of £2,000, and now, after 18 years, the brick nave has been built at the cost of £12,000.

It is the hope of the vicar, the Reverend H. J. Thorp, that many former worshippers will join with parishioners and witness the achievement of an objective envisaged shortly after the depression years when the church's finances would not permit the complete erection of a brick building.

## EMERALD VICAR INSTITUTED

FROM A SPECIAL CORRESPONDENT

Emerald, Q., September 12  
The Reverend John Hamer Howarth was instituted Vicar of S. Luke's, Emerald, by the Bishop of Rockhampton, the Right Reverend James Marsden, on September 3.

The bishop was assisted by the Archdeacon of Rockhampton, the Venerable J. L. Matthews.

The bishop preached, and in his sermon to the large congregation he commended and spoke highly of the good work being done in the Emerald parish, with special mention of the brick chancel and sanctuary being built.

The importance of the work of the laity was also stressed, and the bishop said that now that S. Luke's had a resident priest, it behaved all Anglicans to keep their hands to the plough and go from strength to strength.

The church was full, and visitors included Canon A. R. May, S. Luke's, Rockhampton; the Reverend A. G. Fellows; and the Reverend E. Ullock.

# ANSWERS TO QUESTIONS ON THE CONSTITUTION

BY THE BISHOP OF BALLARAT, THE RIGHT REVEREND W. H. JOHNSON

## 1. What need is there for a Constitution?

The Church in Australia needs a constitution that will enable it to act as a unified self-governing part of the Anglican Communion as do our sister Churches in Wales, Scotland, Ireland, Canada, the United States and other members of the Anglican Communion.

At present the Church in Australia is organised on the basis of twenty-five Dioceses each of which is legally part of the Church of England in England. It has not the powers of a National Church as have these other Churches.

At General Synod in 1950 the Archbishop of Canterbury urged us to proceed with the movement that seeks to obtain these powers for the Church in Australia.

This would not cut us away from the Church in England. The proposed Constitution would ensure that the Church in Australia was in full communion with the Church in England as are the Churches I have mentioned.

## 2. What has delayed this movement?

The Church of England is more comprehensive than any other part of the Church of our Lord Jesus Christ. In it are different schools of thought and it allows more freedom of thought than does any other branch of the Church.

There are extremists who abuse this freedom. There are a few who order their services in such a way that it is difficult to recognise them as Prayer Book services though we are pledged to use the form prescribed in the Book of Common Prayer.

Then there are extremists who seem to dislike and distrust Bishops and hold a theory of the Ministry that is Presbyterian though the Church of England declares in the Book of Common Prayer:

"It is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same, and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England,

or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the Form hereafter following, or that had formerly Episcopal Consecration, or Ordination."

These extremists must bear a large share of the blame for the way in which the movement for a constitution has been hindered and frustrated. Extremes inevitably create confusion and uneasiness.

But the extremes, it is to be hoped, are fading out, and the great body of Anglican opinion seems to be bringing the movement forward to a successful conclusion.

Anglicanism, as the Prayer Book shows, is Catholic in its acceptance of the Faith and Practice of the Catholic Church; Evangelical in its acceptance of the Holy Scriptures as the basis and test of sound doctrine and life; and Protestant in its rejection of Roman abuses and superstitions.

The divinely-appointed task of the Anglican Communion is to combine within its life the Catholic and Evangelical elements of the Christian religion which are essential to the church's full life but which outside the Anglican Communion have become divided against one another.

If the Constitution is to be true to the ethos of the Church of England it must be in accord with these facts and we must not be surprised or discouraged if now and then we have experiences of tension.

## 3. Is the Proposed Appellate Tribunal satisfactory?

In this matter we have to remember two facts. Firstly, the Bishops are the Guardians of the Faith as the ordinal makes clear. Secondly, the Church of England at the Reformation restored to the laity their rightful place in the worship, life, and work of the Church.

With these things in mind I think it is right that a layman whose experience fits him to preside over and guide a tribunal should be Chairman of the Appellate Tribunal with three Bishops and three legal men with him. The Bishops would be as Guardians of the Faith and the laymen would be there as persons expert in legal matters and legal procedure.

## 4. Is the proposed Constitution satisfactory?

What I have already said makes it clear that there are bound to be elements of compromise in the Constitution. Because of this, each of us could point to details that, according to our view, are weaknesses in the Constitution. If any of us feel that there are weaknesses which make the Constitution seriously defective, we will have the right to move an amendment or amendments during the convention in Sydney.

Be that as it may, I give it as my opinion that the Constitution as proposed is sound in four ways that are essential. Firstly, it ensures that the Church of England in Australia will remain true to the Catholic Faith and will remain a true part of the Catholic Church.

Secondly, it ensures that the Church in Australia will remain true to the principles adopted by the Church of England at the time of the Reformation.

Thirdly, it ensures that the due rights of the Bishops, of the Clergy, and of the laity will be preserved.

Fourthly, it will make the Church of England in Australia a unified body with freedom for self-government and with an effective General Synod while at the same time it will preserve the rights of Provincial and Diocesan Synods.

It is my purpose to vote for the acceptance of the Constitution unless the deliberations at the Convention in Sydney convince me that duty demands that I should do otherwise.

## OBITUARY

### THE REVEREND C. H. SEARLE

We record with regret the death on September 5 of the Reverend Clement Henry Searle, formerly a priest in the Diocese of Bathurst.

His funeral took place at S. Peter's, East Maitland, and thence to Beresfield Crematorium.

#### A.P.R. writes:—

There is both sorrow and thanksgiving in the hearts of his family and friends—sorrow at the loss of one dear to them and thanksgiving that he has been relieved of the burden of a long and painful illness.

He commenced his ministry in the Diocese of Bathurst when he was made deacon in 1923 and ordained priest in All Saints' Cathedral in 1924. His first appointment was curate of Rockley 1923, then Rector of Rockley 1924-26, Rector of Coolah 1926-33, and Rector of Cudal 1933-47.

He was a first rate country pastor and a teacher who put his very best into a work which he loved. Any company which he joined was the brighter for his coming. His glorious sense of fun, the product, as I think it always is, of a well proportioned mind, and the fruit of an instinctive and unaffected humility of spirit, earned him the sincere affection of many friends.

"May his soul rest in peace."

### EDGAR HIRSH

We record with regret the death this month at Toronto, Diocese of Newcastle, of Mr. Edgar Hirsh.

#### J.H. writes:—

Born in the Newcastle diocese, son of the late Canon A. C. and Mrs. Hirsh, and brother of the late Canon Gordon Hirsh, he passed all his life in several towns within the diocese, residing for the past thirty-five years at Toronto.

As a lay reader and chorister, Mr. Hirsh was attached to S. Paul's Church, Stockton, and for over thirty years he journeyed from Toronto to Stockton in all weathers to be present at Evensong, unless, as frequently happened, his services were required elsewhere.

In Toronto he took an active part in church affairs, being a regular communicant at S. Saviour's Church, Coney Bay, and at the time of his death was secretary of the vestry there.

As a member of Toc H, he visited the Newcastle Hospital

twice weekly for very many years.

His life was characterised by a high sense of duty to his God and his Church and a real devotion to the work he did.

### REGINALD MacD. KING

We record with regret the death of the late Reginald MacDonnell King whose State funeral took place on September 8 after a service in S. John's Cathedral, Brisbane.

The late Mr. King, who was 86, was a great Churchman and served the Church faithfully in the Diocese of Brisbane for many years. He was one of the group that founded the suburban Parish of Coorparoo, where he lived for a long time. He was later a churchwarden for the parish and a synodist.

Mr. King, a barrister by profession, was a member of the Legislative Assembly in the Queensland Parliament for 15 years. He was also Minister for Education and Works and also Deputy Premier under the 1929-1932 Moore Government.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, presided in the cathedral and read the lesson in the funeral service. The Bishop-Coadjutor preached the panegyric while the Dean of the Cathedral, the Very Reverend Denis E. Taylor, and the Rector of Coorparoo, the Reverend G. A. Lupton, conducted the rest of the service, at the end of which the "Dead March in Saul," by Handel, was played by the cathedral organist, Miss Louise Grimes.

A mounted police escort accompanied the funeral to the Mount Thompson Crematorium.

The Governor of Queensland was represented by his aide-de-camp, Lieutenant-Commander J. E. Tucker.

Pall bearers were the Deputy Premier, Mr. Dugan; the former Premier, Mr. A. E. Moore; the Lands Minister, Mr. Foley; the State Leader of the Opposition, Mr. Nicklin; a former cabinet minister, Mr. Godfrey Morgan; and the Queensland Law Society President, Mr. W. H. Boyd.

The Acting Chief Justice, Mr. Justice Mansfield, was also present. Representatives of the State Parliament, the Services, Public Service, City Council and members of the legal profession, the business and commercial world attended the service and funeral.



## BISHOP H. K. SHERRILL

**HENRY KNOX SHERRILL, D.D.**, became twentieth Presiding Bishop of the Episcopal Church on June 1, 1947. Three years later he was accorded another signal honour when he was elected first president of the newly organised National Council of Churches of Christ in the U.S.A.

As Presiding Bishop, the Right Reverend Henry Knox Sherrill is titular head of the Church; president of the National Council, administrative body of the Church; and chairman of the board of directors of the Domestic and Foreign Missionary Society, the missionary arm of the Church. Bishop Sherrill's term expires in November, 1958, when he reaches the age of sixty-eight. For the present, his official seat is in the National Cathedral, Washington, D.C.

During his two-year term as president of the National Council of Churches, Bishop Sherrill headed an organisation serving thirty Protestant and Orthodox communions and ten interdenominational agencies, representing approximately 35,000,000 church members.

It functions through more than 875 city, county and state councils, 1,720 councils of church women and 2,000 local ministers' associations. Bishop Sherrill continues to serve the National Council of Churches as vice-chairman of its Committee on Policy and Strategy and chairman of the Committee on Maintenance of American Freedom.

Born in Brooklyn, N.Y., November 6, 1890, Bishop Sherrill attended the Polytechnic Preparatory School in Brooklyn and Hotchkiss School, Lakeville, Connecticut. At 16 he entered Yale University and graduated in 1911.

His ordination as deacon on July 1, 1914, followed graduation from the Episcopal Theological School, Cambridge, Massachusetts, with the degree of bachelor of divinity. The following May he was ordained priest, after a year as assistant at Trinity Church, Boston.

### ARMY CHAPLAIN

In 1917, Bishop Sherrill went overseas as a chaplain in the A.E.F. At the end of the war he remained in France, serving as a Red Cross and U.S. Army chaplain with the First Army.

He returned to America, and the rectorship of the Church of the Saviour, Brookline, Massachusetts, in 1919, and in 1923 returned to his first charge, Trinity Church, as rector. Seven years later he was elected ninth Bishop of Massachusetts.

Under Bishop Sherrill's leadership the Diocese of Massachusetts became one of the three largest contributors to the national Church, and its communicant strength increased from 68,000 to 78,000.

From 1930 to 1936, Bishop Sherrill was a member of the National Council of the Episcopal Church, representing the First Province (New England). At the General Conventions of the Church of 1934 and 1937, he served as chairman of the Committee on Dispatch of

Business of the House of Bishops. In 1938, Presiding Bishop Henry St. George Tucker appointed him assessor to the Presiding Bishop.

During the Second World War he again assumed military responsibilities, this time as head of the Episcopal Church's Army and Navy Commission and later as chairman of the General Commission on Army and Navy Chaplains. In this connection he flew to the Aleutians and made two trips to the European war fronts, supervising chaplains of more than thirty Churches. For his work he was awarded the Medal of Merit (U.S.A.).

### INSTALLATION

In September, 1946, Bishop Sherrill was elected Presiding Bishop of the Episcopal Church on the first ballot by the House of Bishops and confirmed by a voice vote of the House of Deputies. He succeeded the Right Reverend Henry St. George Tucker, of Virginia, and was installed the following year at the National Cathedral in the nation's capital. That same year he was named a member of President Truman's Committee on Civil Rights.

In 1953, Bishop Sherrill was honoured by another President

when he was invited to read the closing prayer at the inaugural ceremonies for Dwight D. Eisenhower.

The Presiding Bishop is married to the former Barbara Harris, of Brookline, Massachusetts, and they have four children. Their three sons are Episcopal clergymen.

The Sherrills have a permanent home at Boxford, Massachusetts, north of Boston, which they occupy mostly during the summer months. Bishop Sherrill enjoys gardening and is an ardent baseball fan as well as an enthusiastic golfer. He is remembered as being a mainstay of the baseball team when Episcopal Theological School alumni challenged the students.

Bishop Sherrill is the author of "William Lawrence: Later Years of a Happy Life" and "The Church's Ministry in Our Times."

### MISSIONS TO SEAMEN LEADER IN CANADA

FROM A SPECIAL CORRESPONDENT  
London, September 3  
The General Superintendent of the Missions to Seamen, the Reverend Cyril Brown, flew to Canada on August 25 to address the General Synod at Edmonton.

### SINGLETON GIRLS' HOME GIFT DAY

FROM A SPECIAL CORRESPONDENT  
Singleton, N.S.W., September 12  
The Bishop of Newcastle, the Right Reverend F. de Witt Batty, visited Singleton on September 7 to attend the Gift Afternoon at S. Elizabeth's Home for Girls.

He was accompanied by Mrs. Batty, Archdeacon A. N. Williamson, and other Newcastle visitors.

Others came from parishes from Newcastle to Murrumbidgee. The bishop, in opening the afternoon, said that the children's homes in the diocese, at Singleton, Lochinvar, and the new one being built at Taree, are a vital part of the Church's work.

He paid tribute to the Church Army for staffing the homes and especially to Sister B. J. Upfold and her assistant, Sister McCarroll, for their work at S. Elizabeth's.

During afternoon tea, the girls presented several playettes in verse.

### RESETTLEMENT PROGRESS

FROM A SPECIAL CORRESPONDENT  
The volume of work being handled in the Sydney office of the Resettlement Department of the Australian Council for the World Council of Churches is steadily increasing.

The office at present handles close on 900 individual travel loan accounts. Before long the total amount advanced will reach £200,000.

Collections of repayment and new deposits averaged £6,000 a month in the first six months of this year.

### BOOK REVIEW

## ORDINARY MEN MADE HISTORY

THE SOUTHWARK STORY. Florence Higham. Hodder and Stoughton. Australian price 28/9. Pp.315 with ten illustrations.

H. G. WELLS once criticised the ordinary history books as being concerned mainly with kings, castles and wars, whereas history is really concerned with ordinary people. He would have enjoyed this book. Assuredly it does tell of Kings and Queens and Bishops and clergy, of wars, rebellions, plague and fire, but it makes one realise the place of the Church in the lives of ordinary men, and it shows ordinary men making history.

Probably there is no Church in England which stands as much "in history" as Southwark Cathedral. The great roads from the South to London passed by it. As early as 62 A.D. there was a bridge from London to Southwark (though it was not spelt that way in those days). It is in Saxon times that there is the first suggestion of a nunnery dedicated to S. Mary Overie (over the river) on the site of the later cathedral, so that worship has been continuous there for 1300 years.

From S. Swithin's time till 1877 Southwark remained in the Winchester diocese. But the book is packed with detail. Canute, Earl Godwin, William the Conqueror, all made their contribution to change the face of Southwark from being a busy market to being the home of great prelates, who lived hard by the lovely church built by 3 Williams, 2 Knights and a bishop in 1106.

Southwark's heyday was in the 12th to 14th century. It was a region of conflicting rules and regulations, some part under the Crown, some parts the "Liberties", the Archbishops', the Great Liberty, and the clink under the Church. Stews, alehouses, were a rendezvous for the less respectable, but "fair inns" there were for the receipt of passengers from Europe. IT WAS the only way into London till the 18th century till the way of arrival and departure. But after mediaeval days prelates and magnates seldom visited Southwark. The French wars brought it new prosperity and increased population all in the realm of business.

To-day it is all but impossible to recover a sense of the long distant past. So much has vanished.

But William of Wykeham, Wat Tyler's rebellion, the struggle between the House of York and Lancaster all touch-

### BOOK REVIEW

## WORSHIP

A SWORD IN THE PARISH. D. S. Wallace-Hadrill. Faith Press. Price, 3/4.

Here is a delightful little book. The author does indeed wield a very sharp sword, which cuts deep into contemporary parish life. In his own note, he says it is a book about worship.

There are some people who think that worship is irrelevant, and they talk about the need for "practical Christianity." Well, this is the very book they ought to read.

Our author, using an imaginary dialogue between a Christian and a "visitor," sets out to show what is real Christianity, and how worship and Christian action are inextricably bound together.

Every priest ought to circulate this book amongst his congregation. It's worth repudiating the right to make any little points of petty criticism. A congregation which accepts its challenge will indeed not be very far from the Kingdom of Heaven, and will also be growing rapidly.

—A.L.

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

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The Bishop of Newcastle (right) installing Bishop C. E. Storrs as Warden of S. John's College, Morpeth, on September 3. (See story last week's issue.)



**S. Andrew's Cathedral School, Sydney**

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**PRIMARY AND SECONDARY SCHOOL FOR BOYS.**  
 Language, Technical and Business Courses Provided.  
 Staff of Trained Teachers and Graduates.  
 Choral Training under MR. KENNETH LONG, M.A., Mus.B., F.R.C.O., A.D.C.M. Cathedral Organist and Master of the Choristers.  
 The School now has accommodation for an additional 40 boys who want to pursue the general courses apart from music or choral training.  
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**S. CATHERINE'S SCHOOL FOR GIRLS, WAVERLEY**

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 Ideal boarding conditions for country girls.  
 Modern additions to buildings and equipment.  
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**THE FRAILTY OF MAN**

Part of the heritage of the Church of England is the rich store of set prayers in the Book of Common Prayer. These were not designed to cover every situation that life might bring, but they cover a wealth of experience. Where they do meet a situation, they usually do so with sound sympathy.

The collect for the fifteenth Sunday after Trinity is a prayer for God's keeping and guidance in the light of man's frailty.

We live in days when to suggest that man is frail is to court a heresy hunt. "Man is the measure of all things," we are told. There is no limit to the possibilities of his achievement. He can conquer space, he can check (but not yet conquer) disease, he can harness much of nature.

Then into this rosy picture comes the Church with this "archaic" prayer—  
 "Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy; and because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord, Amen."

Apparently the Church of England has certain reservations about man's ability.

Indeed she has, as any Bible-loving society or individual must have.

Furthermore, man's progress is leaving many thinking people, particularly of the older generation, with grave doubts about the modern interpretation of the word "strength."

In the United States, the committee appointed by the Senate to investigate juvenile delinquency has pointed out that modern youth has lost something, in its inheritance of the fruits of progress.

The moral values which played a more prominent role in the lives of their grandparents, are being forsaken.

**BRISBANE G.F.S. HOUSE EXTENSIONS**

FROM OUR OWN CORRESPONDENT  
 Brisbane, September 13  
 At the Girls' Friendly Society council meeting on Wednesday, September 7, it was decided to proceed with extensions and renovations to G.F.S. House at New Farm, Brisbane.

This property is a fine one situated in a residential area close to the city and the building, known as "G.F.S. House," provides accommodation for members of the society from the country living in Brisbane.

Extensions, which are estimated to total approximately £3,000, will include provision of single rooms, more bathrooms, kitchen renovations, and additions to staff and matron's quarters.

**SYDNEY ATHLETICS CARNIVAL**

FROM A SPECIAL CORRESPONDENT  
 The Church of England Fellowship, Diocese of Sydney, will hold its Athletics Carnival at S. Paul's Oval, Newtown, on September 17, commencing at twelve noon.

There will be the usual races with branches competing for the Senior and Junior Pennants and the C.E.F.D.O.S. Athletic Cup.

Food and drinks will be on sale.

**THE CAMBERWELL CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL**

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 Chairman,  
 THE REVEREND CANON M. W. BRITTEN, M.A., Dip. Ed., B.D.

Without them, progress so-called becomes a Frankenstein monster.

The Christian Church believes that those moral values are part and parcel of the Christian gospel. Only in Jesus Christ, by whom God and man are reconciled, can real meaning and purpose be given to life.

Man needs God. Man's abilities are only good, in the true sense of the word, when linked to and directed by Almighty God.

To be so linked and controlled is only possible as man forsakes himself and yields to God in Christ.

That is why the Church still has a big job to do in this exciting age.

—THE YOUTH EDITOR.

**GRAFTON G.F.S. CAMP**

BY A SPECIAL CORRESPONDENT

From August 26 to September 1, 37 girls from centres as far north as Tweed Heads and as far south as Kempsey took part in the G.F.S. camp at the new Youth Centre at Grafton.

This was the first camp held at the new centre with Mrs. McMillan as hostess.

The camp commandant was Mrs. J. Winslow, Macksville; camp secretary, Mrs. R. Matcett, Grafton; camp mother, Mrs. Baldwin, Murwillumbah; canteen supervisor, Mrs. A. E. Singleton; instructors of handicrafts, Misses P. Parry, Lismore, and J. Rossiter, Kempsey; sports, Miss M. Yalden, South Grafton; folk dancing, Misses Rosemary Norris and Frances Chidgey, Grafton.

The theme of the camp was "The First Australians," which was introduced by Mrs. R. L. Edwards.

Daily Bible studies on the "World Wide Church" were taken by the Reverend R. L. Edwards, of South Grafton. Miss E. Robinson, a teacher at the Cabbage Tree Islands aboriginal settlement, gave a most interesting talk on her work.

On the last night of the camp the finals of the folk dancing competition were held and the Ceremony of Light performed.

The camp closed on Thursday.

**FOR SMALL PEOPLE****FENCES**

Just down the street where John and Stephen live, a man was busy building a fence.

The boys were all on holidays, so they walked down the street to watch the fence being built.

Mr. Jones, the builder, had already put the posts in the holes and had everything ready now to nail on the palings.

"That's going to be a nice fence," said Stephen.

"I hope so," said Mr. Jones, hammering away at a shiny silver nail.

"Why are you building a new fence, Mr. Jones?" asked John.

"Was the old one no good?"

"That's right, John," replied Mr. Jones, looking up from his work. "That old fence wouldn't keep anything out of my garden. I've got some new shrubs in the garden and I've got to keep the cats and dogs right down."

"It's a good idea to have a

**C.E.B.S. DISCOVER GOLD GRAFTON DIOCESAN CAMP AT URBENVILLE**

FROM A SPECIAL CORRESPONDENT

Casino, N.S.W., September 12

There was considerable excitement when a party of C.E.B.S. discovered traces of alluvial gold when on a visit to an old gold diggings at Upper Taloom, on the north coast of N.S.W.

The boys were on an outing arranged for members of the Grafton Diocesan C.E.B.S. Camp which was held at the Urbenville Show-ground from August 26 to September 2.

At the camp there were over 60 boys, representing branches at Grafton, Casino, Coff's Harbour, Woodburn, Dorrigo, and Woodenbong-Urbenville.

The beautiful surroundings were an ideal setting for the open-air celebration of the Eucharist on Sunday morning. Members of the camp attended a church parade at Urbenville church in the evening.

Throughout the week the Eucharist was celebrated daily, and each night the camp leaders, in turn, conducted prayers in the sleeping quarters.

A C.E.B.S. flag is competed for at the athletic sports, at these camps each year, and this was won for the second year in succession by Woodburn; Casino was second, and Coff's Harbour third.

A C.E.B.S. cup for the best individual performance went to Glen Smith, of Casino.

Ross Sutton, of Dorrigo, who

had been an outstanding worker throughout the camp, was presented with a book in recognition of his services.

As well as the trip to the Upper Taloom goldfields, the generosity of local residents made possible bus excursions to Taloom Falls and to Mt. Lindesay. As Mt. Lindesay is over the Queensland border, it was the first time that many of the boys had been in that State.

The ceremony of the Presentation of the Flag won by Woodburn took place in the park at the border gate. Other events in the life of the camp were a visit to the pictures and a camp concert.

The camp was arranged by the Vicar of Woodenbong, the Reverend T. R. Lawton, who was also camp commandant.

Other leaders who assisted him were the Registrar of the diocese, Mr. A. E. Singleton; the Chief Commissioner for C.E.B.S., the Reverend W. R. Paton, priest assistant of Casino; Mr. L. Tomlinson, from Armidale Teachers' College, and Mr. G. Burkhardt, from the New England University.

**S.A. HOLIDAY FOR 12 PERTH GIRLS**

FROM OUR OWN CORRESPONDENT

Adelaide, September 3  
 Twelve girls from S. Hilda's, Mosman Park, West Australia, left Adelaide last Wednesday after spending nearly three weeks in South Australia.

While in Adelaide they were the guests of the Presbyterian Girls' College, Glenunga. As well as debating against Woodlands C.E.G.G.S. and Scotch College, and a P.G.C. team, the girls had a week with their hostesses in the Flinders Ranges.

They also attended some of the Australian Inter-University Debates, which were held in Adelaide during the University vacation.

Mrs. W. Le Fanu, a member of the staff of S. Hilda's, was in charge of the party.

**YOUTH NEWS**

The Bishop of Nelson, New Zealand, the Right Reverend F. O. Hulme-Moir, will preach at the Girls' Friendly Society annual service in S. Andrew's Cathedral, Sydney, at 3 p.m. on September 25.

A Leaders, Secretaries and Committees' Conference of the Sydney Church of England Fellowship will be held at the University Hall, 281 Parramatta Road, Broadway, on September 24, from 2.30 p.m. to 7 p.m. There will be a "Navigators' Natter" and a "Mates' Muster" led by the Reverend David Davis.

Youth leaders met at S. Hilda's House, East Melbourne, on September 10, to consider the findings of the recent week-end conference on "Understanding and helping the adolescent."

**WORD-PICTURES FROM THE BIBLE**

fence, isn't it?" said Stephen. "Then you can look after your flowers and shrub. It stops people from picking your flowers, too."

"Yes," said Mr. Jones, "a fence is a very handy thing to have."

Then, tipping his hat back a little on his head, he pointed with his hammer to a corner of the garden.

"You see those little shoots over there?"

"Yes," said the boys.

"Well, they don't look much now. But when they grow big, they'll be some of the loveliest shrubs you ever saw. I'd hate anything to happen to them."

"That's why a fence is so handy. I can keep an eye on them all and I know that they won't be trampled on."

"But cats can climb fences," said Stephen.

"Yes, I know, son," replied Mr. Jones, taking another nail out of his pocket, "but I'll be watching this garden pretty carefully. Those shrubs and flowers mean a lot to me."

Just then Mummy called. It was almost time for tea.

"We have to go now, Mr. Jones," said Stephen. "I hope your fence stays up well."

"It will," said Mr. Jones with a smile.

That night, before the boys went to sleep, Mummy read to them from the Bible.

She chose Psalm 121—the "Keeper's" Psalm. As she read, she came to these words—  
 "The Lord will keep you safe from all evil."

"That's just like Mr. Jones' fence," said Stephen.

"Whatever do you mean?" asked Mummy in surprise.

"Well," said Stephen, "Mr. Jones is building a fence to keep the cats and dogs from getting on his new little shrubs. That's like what God says in what you just read. He will be a fence to us. He will keep us safe, so that we can grow up good."

"That's very true, Stephen," said Mummy quietly. "Let us thank God for that as we say our prayers."

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# GILL OF BOLANAI AND OF THE MAMBA

BY CANON JAMES BENSON

DURING that visit the Governor had been present at sittings of the "Boianai Parliament," and had seen some of the "Ministers" in action. There was a "Ministry of Works and Housings," a "Ministry for Drains and Latrines," a "Ministry for Hospitality," etc. The Ministry for Housings, for example, had two officials; one for height and one for length. Each, possessed with his measuring stick of office, would solemnly visit any new house, and if the stick would not go in with a few inches to spare, the buildings must be enlarged. So did "improved housing" come to Boianai.

Out of that early experience of Judge Murray undoubtedly grew the now famous "Murray Policy," in which the Village Council plays so large a part; and which was taken up as an ideal by the British Colonial Office in the administration of primitive societies and peoples. Out of that, in its turn, grew the idea of mandates and trusteeship adopted by the League of Nations, and carried on to today by United Nations. All of which reminds one of the saying: "Can any good thing come out of Nazareth?"

Meanwhile, what of the boy Ukulawa? Ah! Ukulawa was very happy at school at Boianai, and he grew into a fine strong young man. After about five or six years he was ready for Baptism; and by that time he had learned that Father Romney had a brother in England named Macdonald. So, with the idea, I suppose, of further identifying himself with the family of his beloved "Father," he chose to be named Macdonald.

Now here is a beautiful thing. Macdonald Ukulawa, on the very day of his baptism, said to Father Romney, "Father, now that I am a Christian, I must go to those people who killed my father and my brothers, and I must tell them of Jesus and of God's love for us all." Of course, the good Father Romney said: "Not yet, my son; later perhaps, when you are a teacher, you may go." And he

This is the third instalment of the story which tells of the work of the great New Guinea missionary, Archdeacon Romney Gill. The fourth instalment will appear next week.

did go; after proper preparation, he became the evangelist to the murderers of his people.

Later, in 1922, when Father Romney volunteered to leave his beloved Boianai and go north to begin again the neglected work on the Mamba River, several of his Boianai boys joined him; and among them Macdonald Ukulawa.

Though latterly he suffered much from rheumatism, Macdonald laboured faithfully as teacher and evangelist. He was in charge of the important outstation of S. James', Dewade, on the southern end of the Mamba delta, when war struck the country in 1942.

The Japanese landed at Dewade during August and burnt down the mission buildings. Macdonald and his family went into the bush with the local people and there the work continued; daily Matins and Evensong and classes.

THEN Father Gill called them across to join his party in hiding up the Mamba; and for the rest of the war they shared in the epic hardships and perils of that hunted little church, moving from place to place by canoe as the situation changed.

A wonderful story of the war years, which was so graphically told in "Letters from the Papuan Bush," which Archdeacon Gill had printed just before he died.

Soon after the war ended Macdonald had to retire. Now almost crippled with rheuma-

tism, he is back at Boianai, the scene of his wonderful boyhood experiences; and I am sure he must often recount to his friends the stories of those early days, and of the great things God has wrought.

OF Buorobo, the evil one, there is much more detail in the diaries, and if this were a "long" and not a "short" story, I should only need to quote them. I must, however, do some editing; and also, of course, I have heard of Buorobo from others, as well as from Father Romney. My dear friend, Jack Atkinson, then R.M. at Baniara, has told me of the end of Buorobo, and it will make a good finish to this tale.

When Romney Gill, in his diary for January 17, 1921, says of Buorobo, "He is the chief sorcerer, and without doubt the worst man in this part of New Guinea," it is, to say the least, an "under," rather than an "over" statement. I myself had seen a man's knees knock together with terror, at the mere mention of the name of Buorobo; and that was at Makawa in 1919, on Cape Vogel, some 70-odd miles away from Wedau, where the sorcerer lived.

Now Wedau, near Dogura, the head station of the mission, was not, of course, part of the parish of Boianai, and it was not until he had definite knowledge and evidence of the evil one's doings in his district that Father Romney took a hand in the matter.

The opportunity came when Buorobo threatened death to Matthaia, the teacher at Baniara, unless Matthaia should give Buorobo a certain fine fat pig; and Matthaia, in fear, had given it. The manner of death would be, that the familiar spirit of the sorcerer would leave his body for the time and hang around Matthaia, awaiting a suitable opportunity to tear out his liver; it would then return to its master, Buorobo, for further orders. This is just one of the techniques of your successful sorcerer.

BUT if extortion under threat did not succeed, Buorobo just took what he wanted and there were many charges of theft against him though people were too terrified to make any charge in court. If Government did put a sorcerer in goal it was only for six months or so, and he was out again and woe betide those who had "put him in."

So Father Romney Gill decided he must act alone; and on an evening, January 17, 1921, without a word to anyone, set out with a few boys in the small launch, *Kimsari*, from Boianai, and timed his arrival of Wedau for just after dark, when all the village would be at the evening meal. *Kimsari* carried a small yet powerful searchlight, for night travelling through reefs, and suddenly the light was switched full on to the village, sweeping and creeping here and there, until it picked out the house of Buorobo, already known to him from the time when he lived at Dogura.

Then the tiny launch nosed its way up to the beach with its light full on the house, and the priest, in his white cassock, leaped lightly over the bows on to the shingle, and strode straight up the beam to where Buorobo stood blinking. It was the perfect entry; drama of the sort Papuans can understand.

All the world and his wife, of course, rallied round. The whole of Wedau were there; and the Wamira people came hurrying along the beach track, from across the river; which was just what Romney wanted. The stage was set and the drama went on.

## CANON ARROWSMITH IN W.A.

FROM A SPECIAL CORRESPONDENT  
Perth, September 12

Canon H. M. Arrowsmith had a very successful visit to Western Australia during the latter part of August and early September.

He addressed special meetings of the British and Foreign Bible Society at Perth and in several country centres in the south, south-west and central districts.

The chief emphasis was on the new Bible House at Port Moresby at present in course of erection and to be opened on October 15, and dedicated by the Bishop of New Guinea.

Approximately £3,000 is still required in order to open the building free of debt.

During his visit to the Great Southern, Canon Arrowsmith preached at St. John's, Albany, and St. George's, Wagin, and made contacts with members of the Anglican clergy in several other centres.

## BISHOPS OF BORNEO AND SINGAPORE

FROM OUR A.B.M. CORRESPONDENT

The Bishops of Borneo and Singapore will be spending twelve days in the Province of New South Wales, and their time will be shared between A.B.M. and C.M.S.

The itinerary of the Bishop of Borneo, the Right Reverend Nigel Cornwall, will be as follows:—

September 24.—3 p.m. Men's Rally—south Coast, Wollongong.

September 25.—9.30 a.m. S. Mark's, Granville; 11 a.m. S. Paul's, Burwood; 7.15 p.m. S. Andrew's Cathedral, Sydney.

September 26.—8 p.m. Missionary Rally, Sydney Town Hall.

September 27.—General Synod.

September 28.—General Synod; 3 p.m. Women's Auxiliary Reception to Missionary Bishops.

September 29.—General Synod.

September 30.—General Synod.

October 1.—Diocese of Newcastle, 8 p.m. Scone.

October 2.—7.30 a.m. Muswellbrook; 11 a.m. Singleton; 2.30 p.m. Maitland; 8 p.m. Missionary Rally Newcastle Stadium.

October 3.—8 p.m. N.S.W. Comrades of S. George State Conference, S. John's, Ashfield. October 8.—South Coast. Youth Gathering, Wollongong. October 10.—Diocese of Riverina.

October 11.—Diocese of Bathurst.

October 12.—Board Meetings.

The Bishop of Singapore's itinerary will be as follows:—

September 24.—3 p.m. Men's Rally, South Coast, Wollongong.

September 25.—8 a.m. S. Mark's, Darling Point; 11 a.m. S. Andrew's Cathedral.

September 26.—8 p.m. Missionary Rally, Sydney Town Hall.

September 27.—General Synod.

September 28.—General Synod; 3 p.m. Women's Auxiliary

Reception to Missionary Bishops.

September 29.—General Synod.

September 30.—General Synod.

October 1 and 2.—Diocese of Newcastle—Woy Woy, Gosford. 8 p.m. Missionary Rally, Newcastle Stadium.



The Bishop of Singapore, the Right Reverend Henry Baines.

October 3.—8 p.m. Comrades of S. George N.S.W. State Conference, S. John's, Ashfield.

October 5.—S. Peter's Cathedral, Armidale.

October 10.—Diocese of Canberra and Goulburn. Women's Gathering, Yass.

October 11.—S. Matthew's, Windsor. Missionary Rally, Hawkesbury Rural Deanery.

October 12.—Board Meeting. The Reverend W. H. S. Childs, who is the Bishop of Borneo's Commissary in Australia, would be glad to arrange meetings for anyone who wishes to meet the bishop personally.

## NEEDHAM MEMORIAL LIBRARY

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## AUSTRALIAN CHURCH UNION

(Sydney Branch)

A Solemn Eucharist will be celebrated in Christ Church S. Laurence, Railway Sq., Sydney,

on

SATURDAY, SEPTEMBER 24, 1955

at 11.30 a.m.

The occasional preacher will be

The Lord Bishop of Kalgoorlie, The Right Reverend C. E. B. Muschamp.

In view of the momentous decisions that are to be discussed during the following session of General Synod, the A.C.U. feels that this opportunity should be offered to all concerned with the welfare of the Church in Australia, to pray that God the Holy Spirit may guide the deliberations of those upon whom the future of the Church depends.

PRAY FOR GENERAL SYNOD!

10 College St.,  
Drummoyle.

C. J. T. DALE,  
Hon. Secretary.

## "CAN CHRISTIANITY CO-EXIST WITH COMMUNISM?"

Churches' Forum of the Air

Speakers: Dr. R. Davidson, Methodist Mission; Glebe; Ald. T. Wright, Council of the City of Sydney; Dr. P. Ryan, Sacred Heart Monastery, Kensington.

Broadcast:

2CH, 3 p.m., Sunday, September 18, 1955.  
From Waverley Christian Community Centre, Bondi Junction.

VISITORS ARE WELCOME

If you cannot attend, participate by telephoning your questions to FW 3100.

BUSH CHURCH AID SOCIETY

## ANNUAL RALLY

CHAPTER HOUSE, S. Andrew's Cathedral, George Street

FRIDAY, 23rd SEPTEMBER, 1955 at 7.45 p.m.

Chairman: His Grace, the Primate of Australia.  
Speaker: Reverend Theo Hayman of Ceduna, S.A.

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# CAMP PELL INTERLUDE

BY A SISTER OF THE COMMUNITY OF THE HOLY NAME, MELBOURNE

"I'M SORRY, Mrs. B., the Camp Pell Sister, is out; but I'll come at once if you think we can help you."

I hung up the receiver, and set out in obedience to that peremptory call from the camp "busybody." It was dark, and a strong winter gale whipped across the camp, wailing round the dreary rows of huts. With difficulty I found the place.

Through the window one could see a crowd of people packed into a dingy living-room. Mrs. "Busybody" came to the door, loud with self-importance, then, turning to the others with all the air of a general in command, snapped out an order, looked me up and down, evidently found my appearance inadequate, and remarked dubiously that we had better get across to Mrs. X.

On the way she poured out a tangled, highly coloured narrative of insanity, death and immorality. Even when we reached the dimly lit, disordered hut and found Mrs. X crouched in a corner on the floor, she kept it up.

Her strident voice cut across the low moaning of the other woman, and seemed to bounce off the grey, rocking figure. Then relief, in the shape of a small boy, appeared: "Dad says, if you don't come straight back, he'll knock yer one. He's just home," and Mrs. B. returned to her own affairs.

Mrs. X wasn't quite as bad as she at first appeared: She thought she would like a cup of tea, and there was a sedative in the cupboard. It was difficult to know where to start in the kitchen: Heels of bread and tins of jam littered the table, the half-cooked Sunday dinner, abandoned in congealed fat, was spilled across the sink; clothes were flung on the floor. The cupboard revealed bottle upon bottle of pink tablets, apparently hoarded over months. At last the tea was produced—and one of our own tablets—and Mrs. X was able to tell her tale of tragedy.

Her husband was in the camp, but living openly with another woman a few doors away. Though not willing to support her and the children, he would not leave them alone, but would entice the older boy and girl into the other woman's house. They knew all about the relationship, and taunted their mother with it. Already their young minds were warped and darkened by vice and cruelty. She knew they were lost to her. Only the two babies were still her own. She had clung to them grimly through months of despair and mental agony.

And until so-day there had always been "Dad"—"Dad," who had lived with them, and paid over his old age pension for their support. He had been found dead this afternoon in the yard, wedged in a corner, where he had lain for six hours. The older children had ransacked his room and gone—she didn't know where. Once more her head drooped, and she fell to her crazy rocking and moaning again.

ANOTHER interruption—a young girl with a fanatical, immature face, burst in upon us. Someone had said there was a Sister here. She had always wanted to be a Sister. "I had a dream once . . ." and so it went on. But this was no time for visionaries! Tactfully as I could, I sent her away, and settled down again to listen to the confused murmuring, to piece together the sordid history.

The terrier bitch chained in the yard yelped interminably. The youngest child woke up and began to cry—a thin, piercing wail. Suddenly flames shot up against the kitchen wall, and there was a raucous peal of laughter. It was the two older children, their eyes avid and ablaze in peaked faces. "We'll burn youse. We'll roast youse!" they called triumphantly. I rushed out and made them put out the fire, but the evil spate of abuse I couldn't extinguish. They scattered across the park.

This sombre sketch of life in an emergency housing camp illustrates the Mission work being done by the Sisters of the Community of the Holy Name.

Now it was father's turn, driven, I suppose, by some dim desire to justify himself. He was a youngish man, with a pale, dissipated face, sub-normal, unbalanced, vicious. He stood before the stricken figure of his wife and harangued us. All he wanted was to have her certified and out of his way. I interrupted. He turned on me with a torrent of invective, and rushed out, as suddenly as he had come.

FOR a moment I wondered wearily if this might not all be a bad dream. The dark, eerie night, the dim disorder about me, the sudden appearance and disappearance of half-crazy people all combined to produce an air of unreality. But the moaning woman and the crying child were real enough. I turned to again, and eventually some of the worst mess was cleared away, the second child found, both soothed and put to bed.

The woman, too, was calmer, and ready for sleep. She covered the children with a pile of clothes and crawled into bed with them, an old lemonade bottle of hot water at her feet. And so I left them, with the promise that "the Sister" would come to-morrow, as soon as she could.

## PROBLEMS OF LIVING IN A HURRY

SAINTS AT SIXTY MILES AN HOUR. Joost de Blank. Faith Press. Price 5/-.

HERE are 74 pages of spiritual wisdom, rising from the life of one widely-revered in England as a real father-in-God, and expressed in simple, arresting and refreshing style.

The Bishop of Stepney writes about the devotional life of the individual Christian. He paints his picture on a wide canvas, yet with a deftness of touch adds colour and meaning to each of the many topics he discusses.

Himself a very busy person—and, some see him as future Bishop of London—he knows the problems of living in a hurry. Realising that this is the problem of so many people, he sets out again the simple aids of the Church for its solution.

There can be expected no immediate escape from this apparently unending rush-hour of life. We all seem to be caught up in the whirlpool. Commonly, when we think of the breakdown of Christian living, we think of prevalent denials of faith.

But many nominal Christians are living shoddy, low-

### HISTORICAL SOCIETY IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, September 12 The first general meeting of the Melbourne Diocesan Historical Society will be held on Tuesday, September 27, in the Mollison Library, S. Paul's Cathedral, at 8 p.m.

There will be an election to fill vacancies on the executive committee.

An appeal is to be launched to purchase material required for recording—typewriters, filing cabinets, and later, photographic equipment and printing facilities.

A Church Art section and an Illustration section of Church Designs, have already been established in conjunction with the Mollison Library.

With the establishment of the photographic section coloured slides will be made of present Melbourne churches for a permanent record.

On the way home, I called in on Mrs. B., but she was busy with the next thing! There was a police van outside her hut, and inside three constables and some women police. A buxom young red-head with bold eyes was the focus of attention, and was obviously settling down to a really enjoyable evening. I left them, not without a wistful backward glance at the police van. It was a long walk to the tram.

There will be families like this one as long as the world lasts, and only the Church can really help them. The broken, the homeless, the men and women without hope, these will always be our special responsibility. State education, medical benefits, the whole fabric of social services, can only go just so far, for even minds and bodies cannot develop fully or be completely healed if spiritual needs are neglected. Much of our mission work changes, and some of it has passed from our hands forever, but the real task remains.

The first claim upon us as Mission Sisters is the work of showing forth Christ in the world, of spreading the Gospel, and leading souls to God. The State may build a New Jerusalem of bricks and mortar upon the earth, but it is for us to infuse life into the building. Without the mortar of the Holy Spirit it will crack and crumble, and "the new world" be neither brave nor beautiful.

grade spiritual lives. We are not implementing what we believe. We retain a kind of faith but have discarded the technique by which faith grows real.

For the spiritual life, as with everything else in life, we need a technique. Every realm of spiritual excellence requires practical methods of nurture and discipline.

This little book is both a tonic and a medicine for just this purpose. Peace and joy and love are not to be found in racing madly to keep up with the multitude, but in being silent and alone with God.

Give this book as a present to your friends and neighbours. It will help them.

—A.L.

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

## FESTIVAL AT RYDE

### HISTORY REMEMBERED

BY A SPECIAL CORRESPONDENT

The birthday of the old Anglican church of S. Anne's, Ryde, N.S.W., was commemorated on Sunday last in perfect weather.

The day began with the celebration of the Holy Communion at 8 a.m. by the rector, the Reverend R. N. Langshaw, assisted by the Reverend H. Dormer. It was also the annual men's corporate celebration and it was good to see the church filled with the men of the parish.

The Communion breakfast followed in the parish hall and was attended by the ministers of the Methodist and Presbyterian churches, together with members of Federal and State parliaments and other visitors.

The after-breakfast speaker was the Federal Secretary of the British and Foreign Bible Society, Canon H. M. Arrow-smith.

At the official service at 11 a.m. the preacher was the Reverend John Mason, Chaplain of S.C.E.G.S., North Sydney. He referred to the work of the pioneers at Ryde, and reminded his hearers of the great responsibility which rested on them to carry on the work in their day and generation.

### NEXT SUNDAY

The dedication festival will be concluded on Sunday next, September 18, when the services will commemorate the 157th anniversary of the first preaching service held in Ryde on August 26, 1798; when the preacher was the Reverend William Henry—a pioneer missionary from the Pacific Islands.

From the year 1798 to 1825 the services of the Anglican Church in Ryde were conducted in a barn, somewhere near the Parramatta River.

At the services on Sunday next, many descendants of the Reverend William Henry will be in attendance and some will take part in the services.

The preacher at the festival service at 11 a.m. will be the Reverend N. Shelley.

During the afternoon there will be the conducted inspection of the Church and visit will be made to the grave of the Reverend William Henry, just near the chancel in the churchyard. Visitors will be very welcome.

At the final festival service at 7.15 p.m. the Reverend Barnard Judd, of S. Peter's, East Sydney, will preach.

## TO-DAY'S WORLD NEEDS "LESSONS IN TRUTH"

### DEAN OF GRAFTON PREACHES AT SYNOD OPENING

FROM OUR OWN CORRESPONDENT

Grafton, September 12

The world to-day needed lessons in the truth of the doctrine that makes men free from the uninhibited beatings of the Julian Huxleys and the Russells of our time, the Dean of Grafton, the Very Reverend A. E. Warr, said here to-day.

Dean Warr was preaching the Synod sermon in Christ Church Cathedral at the opening of Grafton Diocesan Synod. He took as his text, "The love of God constraineth us."

"We've been so wrong often in the apologetics of our defence," said Dean Warr.

"The Bible needs no defender, God needs no defence. The Bible is true and the love of God our Saviour is undoubted within the Church of God. The life of the Church is every man's need; the cleansing by God, the food of God with the medicine of immortality can fill every man's lack."

"We in these days have substituted the Church's need for man," instead of "man's need of God in His Church." Man's sense of obligation, man's sense of stewardship, man's sense of the fitness of things will not come right until our emphases are re-directed.

"The indestructible elements of our doctrine, non-fissionable and yet explosively convincing, should make us aggressive for truth against the beatings of the modern heresy that would exalt science before God."

"The love of God must ever advance in the soul of the believer, emboldening him in the conquest of foulness, steeling him in the face of opposition, while always keeping him

soft in the presence of need, gentle in hardship, persuasive in areas of doubt."

The dean outlined briefly the background of the draft Constitution for an Australian Church, which is to be considered in the current Synod session.

"There is no desire to change fundamentals," he said. "There is a desire for unity in essentials. At the moment there is some discussion concerning what ought to be fundamental."

"In the hands of your General Synod members have been placed copies of the draft constitution which, it is hoped, the General Synod will adopt."

### LOVE AND TRUST

"But it is only in the spirit of love and trust that it will become law for us. In trust that in those who have long borne the burden and heat of the day, there was a loyalty equal to our own; in trust that the constraining love of Christ has guided our leaders; in trust that the spirit of compromise was not weakness where non-essentials were concerned; in trust that as the British Constitution came to be formulated through the expressed need of earnest though small groups, so the small diocese may give expression to its need."

"The plaint about congregationalism is the plaint of the feudal lord who wants his will imposed. To-day there are other ways. Either democracy embraces the best in what was feudal and what is modern, or we are beating the air piously about our way of life."

"The congregation has the right to resist imposition, it also has the responsibility of accepting what the labour of years and consideration of the whole mind of the Church considers best."

"The whole Church ought to resist dictation, but we believe with the Archbishop of Canterbury, with the Constitutional Committee, with the 34th Article of our Faith, that we ought to stride out toward constitutional autonomy, protecting our heritage, but willingly accepting the guidance of the Holy Spirit through the constraining love of Christ."

Synod will meet to-day and to-morrow.

### CLAYFIELD C.S.G.

FROM A SPECIAL CORRESPONDENT

Brisbane, September 12

The first three months of the branch of the Comrades of S. George at Clayfield, Brisbane, have been packed with activity.

Their meetings are held every second and fourth Sunday at 5 p.m.; at these the attendance has averaged at least thirty.

They have held a dance, a quiet afternoon with Southport and Brisbane Comrades, visited Southport and Nundah branches, entered the inter-branch Drama Festival, and have held two concerts.

They are now planning a gala masked Dance for November 5.

The first admission service was held on September 11.

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# BISHOP HUDSON ATTACKS THE CONSTITUTION CARPENTARIA SYNOD MEETS

FROM A SPECIAL CORRESPONDENT

Thursday Island, September 10

The Bishop of Carpentaria, the Right Reverend W. J. Hudson, strongly criticised the draft Constitution, declaring it was "not half a loaf, but a stick of dynamite," at Thursday Island on September 1.

The bishop was speaking at the second session of the seventh Synod of the Diocese of Carpentaria.

He urged Synod not to join the band of those who said that we had been trying to get a Constitution for fifty years so we had better accept this one now.

"After all," he said, "what is fifty years in the life of a Church? Let us go on till we can get a Constitution that will really be for the glory of God and for the greater good of the Church."

Turning to the question of the Appellate Tribunal, Bishop Hudson said: "The Constitution is putting its imprimatur on a method of deciding faith and order, which is not used by any other part of the Catholic Church, or of the Anglican Communion. It is a method which is novel, uncatholic, and hedged about with provisos."

Referring to the steps which, under the draft, are necessary if a priest wishes to introduce any deviation whatsoever from the 1662 Book of Common Prayer, the bishop said that while he felt that the laity should be consulted about what went on in the parish churches, yet he believed still more in the "teaching right of the clergy in consultation with the bishop and with Synod."

Archdeacon C. G. Brown pointed out that, in his opinion, the draft still contained those features which had made Synod reject it in the past. These he listed as:

1. The difficulties which would still exist in carrying out reforms such as a revision of the Book of Common Prayer.
2. Although many people felt that a constitution was a means of welding all dioceses together in unity, he felt that this draft would have exactly the opposite effect.
3. Matters of faith and doctrine, which had traditionally been settled by the Bench of Bishops, were now to be placed in the hands of the Appellate Tribunal.

Two members of Synod, the Reverend C. Ware, of Mossman, and the Reverend N. B. Butler, of Groote Eylandt, spoke in support of the draft.

## ABORIGINES FOR SYNOD

After a very lively discussion, an amendment to allow each aboriginal mission to send one native representative to Synod was carried.

The amendment was introduced by the Chaplain of Lockhart River Mission, the Reverend N. J. Eley.

He said that the aborigine should not have the power to vote unless the superintendent of the mission were absent from Synod, but he stressed that these people, who are taking an ever-increasing part in administering their own affairs, should have the chance to come to Synod and learn how their Church was administered.

The Reverend A. N. Haley said that the aborigines were not yet ready for this, and pointed out that the Torres Strait Island laymen were not admitted to Synod until there were some clergy among them.

After much discussion, the amendment was carried, so Carpentaria now joins North Queensland in being able to summon aborigines to Synod to represent their missions, if the bishop sees fit.

An Island priest, the Reverend Boggo Pilot, proposed that the Missions to Seamen should be asked to take up work at Thursday Island and also at Cooktown where the trochus luggers put in during rough weather.

He received great support for

his proposal, which was carried unanimously.

A motion was also carried asking the Federal Treasurer to exempt for income tax purposes gifts made to church causes.

Two priests opposed this on the ground that it destroyed the true spirit of Christian giving, which should be without thought of any reward or remuneration. However, the motion was carried by a large majority.

Another motion, introduced by the Superintendent of the Lockhart River Mission, Mr. J. Warby, was passed, urging the Federal Government to grant Social Service benefits to full-blooded aborigines, as is done with the Torres Strait Islanders.

The report of a committee set up by the last Synod to consider the problem of the drinking of methylated spirits by at least fifty per cent. of the working population of the Torres Strait Islanders was discussed.

## DRINKING PROBLEM

This report was sent to the Minister of Health and Home Affairs of Queensland in February last year, but, so far, no reply has been received, and Synod resolved that a copy of the report should now be sent to the Premier of Queensland, and that the following minute should be sent to the Federal Government:

"That in view of no action having been taken by the Minister of Health and Home Affairs on the report submitted by the Bishop-in-Council re the drinking of alcoholic liquors by Torres Strait Islanders, and in view of the fact that the same liquor question has been raised recently in the State Parliament, this Synod requests the Bishop-in-Council to forward a copy of this report to the State Premier."

The main recommendation of the report was that all Islanders should be allowed to drink beer on licensed premises only, and that if a man was convicted of drunkenness, after one warning, he should be sent back to his own island for a definite period of time.

It was felt that beer was much less harmful than methylated spirits, and the Reverend A. N. Haley told how, at Darwin, when the half-castes were given permission to drink, gloomy things were prophesied about the drunkenness figures; but actually, since the ban had been lifted, the people's self-respect had been so boosted, and their pride so stimulated, that there had not been one single case of drunkenness reported; and moreover, the people had begun to take a more active part in community affairs of the town; he felt sure that the same would happen in this area.

The Synod was preceded by a clergy retreat conducted by Dr. A. Capell, of Sydney University.

In his Charge delivered on August 31, Bishop Hudson considered the difficulties caused by constant changes in the personnel of the diocese.

He said that of the fourteen European priests who were in the diocese at the beginning of the year, five will have left by the end.

"Circumstances, of which our climate and isolation are part, militate against long service in this part of the world; but there is something else, which is not peculiar to this diocese but is noticeable in many parts of the Church—a spirit of restlessness," he said.

"On the whole, priests are not staying as long as they used to do in the same parish or other spheres of work; there are, of course, many exceptions, but it is less common than it once was to find priests carrying on a ministry in one place for periods of, say, twenty years; and it seems, unhappily, to be unusual for priests to offer even for missionary service with the intention of making that their life work."

## INSTABILITY

Referring to Carpentaria, the bishop said: "We are not in a position to find and train European ordinands except on rare occasions, and this means that as each vacancy arises we are bound to attempt to fill it by looking to another diocese to send us a priest to fill it."

"We have virtually no permanent staff at all and little opportunity of movement within the diocese itself."

Bishop Hudson said that he had thought deeply that perhaps the present diocesan situation was not in the best interests of the Kingdom of God.

"We are not technically a missionary diocese," he said.

"We are a normally constituted diocese with our own Synod and Constitution but within our boundaries some two-thirds of our work is of a missionary character and receives the assistance of A.B.M. and C.M.S."

"It may well be that some change in our diocesan position would be in the best interests of the Church in Australia as a whole and this part of Australia in particular."

"Some concrete proposal along these lines may come before you, not at this, but at a later meeting of Synod."

Bishop Hudson referred to the resolutions of the Conventions of Canterbury and York allowing episcopally-ordained presbyters of the Church of South India to celebrate the Holy Communion and for lay members to communicate in Anglican churches.

He said that as the Church of England in England had not entered into communion with the C.S.I. as a Church, the granting of status to certain members of that Church and not to others, was an exaltation of the individual over the Church of which he is a member.

"Should the Church of England in Australia make similar regulations, and should the occasion arise in this diocese, I should be unable to give permission to a bishop or presbyter of the C.S.I. to celebrate Holy Communion or administer other Sacraments in this diocese," he said.

## SIR KENNETH GRUBB IN VICTORIA

FROM OUR OWN CORRESPONDENT

Melbourne, September 10. The president of C.M.S., London, and chairman of the Churches' Commission on International Affairs, Sir Kenneth Grubb, will arrive in Melbourne next Wednesday.

On Thursday he will speak at a luncheon arranged by the English Speaking Union at the Victoria. At 4 p.m. he will be tendered a civic reception, and at 7.30 p.m. will be welcomed by the general committee of C.M.S.

On Friday he will speak at a meeting arranged by the Evangelical Union, to be held in the Public Lecture Theatre at the University.

## BOOK REVIEWS

### MANY TOPICS

THE EXPOSITORY TIMES JULY 1955:

THE WORLD Council of Churches by its choice of the theme for the Evanston Assembly brought the word "hope" vividly before the Christian community. This issue of the Expository Times opens with a review of Professor James S. Thomson's book, "The Hope of the Gospel."

When hope is not controlled and subdued by the will and purpose of God it can become a demonic power and work havoc. Hope if it is to bear its true and fine fruit must be redeemed. The review is interesting, the book must be.

Other works mentioned include Larymead-Cassidy's "Graceful Reason"; "The Primacy of Preaching Today," by Arthur Cowan, D.D.; "Faith is the Answer" by Norman Vincent Peale and Dr. Smiley Blanton; and "Heaven and You," by W. J. McMillan. The last two are notes on Spiritual Healing and both are praised by their reviewers, especially the latter, whose author seems to have had unusual experiences.

The debate on the Episcopate goes on and two books "Episcopacy Re-asserted" by Professor E. R. Fairweather (Toronto) and "The Church of Christ" by Dr. A. L. Peck (Cambridge) deal critically with the recent book "The Historic Episcopate."

The reviewer charges Professor Fairweather with begging the question persistently.

The second book is described as more profound, more logical, but not much more conclusive. It, too, begs the question, e.g., when it says that "a community by having no bishops is automatically 'un-church'ed." Both books seem to be tied to the idea of a state church.

"Rediscovering Prayer" by John L. Castele is described as a remarkable book with so much that is fresh and illuminating that no single sentence can be taken as read. It inspires to prayer.

Those interested in mysticism will find the Reverend Charles Smith's article on Meister Eckhart full of inspiration and helpful, and as usual the short sermon pages are full of ideas. A good number! —J.S.A.

## "BY WHAT AUTHORITY?"

FAITH, TRADITION AND AUTHORITY. H. Burn-Murdoch. Faith Press. Price, 2/6.

This is but a little book, but it is packed with a lot of wisdom, with a vast number of references for wider reading on a subject which worries a lot of people.

"By what authority?" is an ancient and an oft-repeated question. The author repudiates both the "Bible-only" and the Papal conceptions of authority, and asserts that the real basis of our faith is that of the "Church and Bible" conception.

That this was the faith of the primitive Church and the Fathers, he demonstrates clearly, and he rightly maintains that the vocation of the Anglican communion to-day is to proclaim and stand by that ancient rule of Faith. —A.L.

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

## CONFERENCE FOR YOUTH

ANGELIC NEWS SERVICE

London, September 5. The annual conference for young people, organised by the Church of England Youth Council and the Overseas Council of the Church Assembly was held last month at High Leigh, Hoddesdon, Hertfordshire.

The seventy-five delegates, who met under the chairmanship of the Bishop of Gibraltar, came not only from the British Isles, but also from Australia, New Zealand and Germany.

## C.S.I. LITURGY IN MELBOURNE

### METHODIST RETREAT AT CHELTENHAM

FROM A SPECIAL CORRESPONDENT

Melbourne, September 12

The Holy Communion was celebrated according to the Liturgy of the Church of South India at the Church Worship Society (Methodist) annual retreat, at the Retreat House, Cheltenham, from August 30 to September 1.

The retreat began at 11 a.m. on August 30 with the saying of Morning Prayer followed by the conductor's first address, and then went on in accordance with the following daily programme:

7.00 a.m. Morning Prayer, Prime, and Holy Communion.  
8.30 Breakfast.  
9.30 Terce and Address.  
12.40 p.m. Sext and Intercessions.

1.00 Dinner.

3.30 Reading from "The Just Vengeance" and conversation on it, until 5 p.m.

5.40 None.

6.00 Tea.

7.00 Evening Prayer.

9.30 Compline.

10.00 Greater Silence.

Apart from the period of controlled conversation during the conductor's reading aloud of "The Just Vengeance," the retreat was a completely silent one.

During breakfast passages were read aloud from Grou's "Manual For Interior Souls"; while at dinner and tea the book read was C. S. Lewis's "The Great Divorce."

## FIRST USE?

On August 31 Holy Communion was celebrated according to the order in "The Book of Offices."

Next morning the Liturgy of the Church of South India was faithfully followed (except that the celebrant could not stand behind the Holy Table) and the Kiss of Peace was given.

It would be interesting to know whether this was not perhaps the first use in Australia of this rich order for the Lord's Supper which draws from the traditions of many Churches in many ages and countries.

## SOUTH-EAST ASIA APPEAL!

Remember the Monster Missionary Rally

Sydney Town Hall

Monday, September 26, 1955

Come and bring your Offering!

Make your offering A REAL ONE, and hear the Bishops of Borneo and Singapore together with the Presiding Bishop of the Church in the U.S.A.

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## DIOCESAN NEWS

## ADELAIDE

**PERSONAL**  
Mr. A. L. Mitchell has resigned from the local Missions to Seamen committee at Whyalla, to take up his duties as deputy headmaster of the Thebarton Boys' Technical School, Adelaide.

**BY CORRESPONDENCE**  
The Rector of Bathannah and district, the Reverend Ben. Jones, is putting the postal services to good use—he is preparing a boy in the Bruckings Mission district for confirmation, and is doing it all by correspondence.

**MINLATON**  
The annual fair of the Minlaton, Yorke's Peninsula, Ladies' Guild will be held in the Minlaton Town Hall on Friday, September 23.

**NORTH ADELAIDE**  
Over £2,300 has been raised so far for the new Memorial Hall at Christ Church, North Adelaide.

**NEW COLOURS**  
The interior of St. Alban's, Berri, River Murray, has been painted. Also startling colours have transformed the external appearance of St. Edmund's, Barmera. The Reverend Peter Hopton is priest-in-charge of both these churches.

**STRATHALBYN**  
Members of the Ladies' Guild of Christ Church, Strathalbyn, are busy preparing for a fête to be held in the town hall on Thursday, September 29.

**PORT VINCENT**  
The annual Port Vincent fair will be held on Saturday, October 29.

## ARMIDALE

**ASHFORD WOMEN'S FELLOWSHIP**  
Reviewing the tenth happy year of fellowship in the service of the Church, Mrs. G. A. Moffitt, honorary secretary of the Ashford Women's Fellowship, comments on the fact that though numbers seem to be dwindling, enthusiasm remains the same. They were most active in social and trading events, raising £83/2/- for Church work in the parish, diocese and mission fields.

## BALLARAT

**BISHOP BLESSES VICARAGES**  
On Wednesday, September 7, the Bishop of Ballarat visited Kaniva at the request of the vicar, the Reverend V. N. Gilbert, to officiate at the ceremony of the Blessing of the Vicarage which has just been completed. On the following day the bishop drove to the Parish of Warracknabeal to bless the new vicarage which the vicar, the Reverend A. J. Gray will occupy. On both occasions large numbers of clergy robed for the services, which were attended by parishioners who were congratulated by the bishop for providing such attractive and well-appointed homes for their clergy.

**S.E. ASIA APPEAL**  
On Wednesday, September 7, Christ Church Cathedral Hall was packed by Womersley Women's Auxiliaries for Missions to celebrate the successful conclusion of the Vanishing Tea Parties organised in Ballarat and throughout the diocese under the leadership of Mrs. W. H. Johnson, in aid of the South-East Asia appeal. A very fine display of spring flowers was arranged by the committee, and after a short musical programme, Mrs. Johnson thanked all those who had helped to make the scheme so successful, especially Mr. and Mrs. O. C. Frey, who had supervised the details of the scheme. The archdeacon thanked the members of the auxiliaries on behalf of the Diocesan Board of Missions and congratulated them on a truly magnificent effort. As a result of their efforts, the diocesan contribution to the Primate's Appeal now exceeds £2,000.

**FANCY DRESS BALL AT LEXTON**  
Parishioners at Lenton in the Parish of Beaufort, held a very successful fancy dress ball on Friday, September 2, when adults and children who donned fancy dress displayed considerable originality and ingenuity and caused much amusement to the onlookers. Mrs. R. E. Richards and Mrs. A. L. Mills were judges and awarded prizes for costumes and character. Mesdames Serrino and Harrison were the organisers of a very happy function.

## BATHURST

**CENTRAL WESTERN NOTES**  
The centenary of Anglican worship in the Parish of Orange, will be celebrated from September 18 to 25. There will be a visit from the Governor-General, Sir William Slim, on September 25 there will be a Centenary Church at 11 a.m.

On September 30 and October

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## COMRADES OF S. GEORGE

## FIRST N.S.W. CONFERENCE

FROM A SPECIAL CORRESPONDENT

During the weekend of October 1 to 3, Comrades of S. George in N.S.W. will meet for their first State Conference at St. John's Church, Ashfield, taking advantage of visiting bishops for their speakers.

The conference will commence with Sung Eucharist at 8.30 a.m. on Saturday, October 1, when the Bishop of Adelaide will be the celebrant. The Bishop of Adelaide is the official visitor of the Order for the Commonwealth.

Addresses during the conference will be given by:—  
Saturday, 10.30 a.m.: The Bishop of Adelaide; 2.30 p.m.: The Bishop of Rockhampton.

Sunday, 3.00 p.m.: The Bishop of North Queensland.

Monday, 10.30 a.m.: The Bishop of Carpentaria; 2.30 p.m.: The Bishop of Melanesia; 8.00 p.m.: South East Asia Rally, The Bishop of Borneo and the Bishop of Singapore.

The theme of the addresses is "Our Vocation," and will cover the spheres of Worship, Witness, Work.

Visitors from other youth organisations would be welcome to any of the sessions, and especially to the South East Asia Rally on the Monday evening.

## LARGE THANKSGIVING FUND

FROM OUR OWN CORRESPONDENT

Brisbane, September 13  
Thanksgiving Sunday in the Parish of Wilsonton, Diocese of Brisbane, was held on September 4 at the parish church. Large numbers attended the various services.

At Evensong, the Rector of Lutwyche, the Reverend H. W. Griffiths, preached on thankfulness and gratitude.

Total receipts for the thanksgiving appeal amounted to £575 not including the £41 collection for the Sunday.

The rector, the Reverend T. C. Kerne, advises that these figures are to Saturday, September 10, with more to come.

In the parish hall after Evensong on Sunday, September 4, the churchwardens told the people that it had been decided to adopt the Wells Organisation System early in October for financing the Bishop Halford Memorial Youth Centre and the parish budget.

The youth centre appeal was launched three years ago for the erection of a building in memory of the late Bishop Halford, who resided in the parish for so long.

The archbishop administered the Sacrament of Confirmation to 43 candidates on September 9 in the parish church of St. Alban. First communions will be given on Sunday, September 18.

## N.S.W. AUXILIARY OF S.A.M.S.

FROM OUR OWN CORRESPONDENT

To launch a N.S.W. auxiliary of the South American Missionary Society, an inaugural meeting will be held in the Chapter House, St. Andrew's Cathedral, Sydney, on Thursday, September 22, at 8 p.m.

Mr. Kevin Bewley, missionary-designate, will show films of South America.

Dr. A. W. Morton will speak on "Latin America, World Power of To-morrow."

## TAMWORTH G.F.S.

FROM A SPECIAL CORRESPONDENT

Tamworth, September 12  
The Tamworth Senior G.F.S. celebrated the twenty-first anniversary of the branch with a dinner and a party at the end of July.

At the annual meeting held on August 22 Miss Lorna Dunn was re-elected president for the sixth successive year; Miss Daphne Pearson was re-elected secretary, and Carole Bryant, treasurer.

Branch membership is now 23, and members are planning a campaign to attract new members.

## BARKER CENTENARY AT MUDGE

FROM A SPECIAL CORRESPONDENT

Mudgee, N.S.W., September 12  
The Bishop of Bathurst, the Right Reverend A. L. Wyllie, will come to Mudgee for the centenary of the first visit of Bishop Frederic Barker to the parish on September 18 and 19.

## BISHOP SHERRILL IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, September 10

The Presiding Bishop of the Episcopal (Anglican) Church of America, the Right Reverend H. K. Sherrill, will arrive in Melbourne on September 24.

## BARNARDO'S HOMES

A service of commemoration on the fiftieth anniversary of the death of the founder of Dr. Barnardo's Homes, Dr. Thomas John Barnardo, will be held in St. Andrew's Cathedral, Sydney, on September 19 at 2.30 p.m. Major-General the Reverend C. A. Osborne will give the address.

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## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Rector of Bathurst South, the Reverend John Sherlock, who sent us this picture of St. Barnadas, Bathurst South. A portion of the parish hall is seen in the right background.

## CHAPLAINS' MEETING

(Continued from page 1)

Local and National." Padre Oliver announced that a Public Relations Committee for the Victoria Missions to Seamen had been formed.

Many of the State's leading public relations officers, he said, are members of this committee, which would soon launch a State-wide appeal for funds. As a result of this conference, steps are to be taken to establish similar bodies for the Mission stations in other States.

### THIRD LARGEST

All the chaplains reported that lack of funds was seriously inhibiting their spiritual work, and the work of the Mission generally, in this the third largest missionary society of the Anglican communion, and one of the members of the Church's Missionary Council.

This was stressed when the conference considered "The Sailor and His Financial Relationship to the Mission." The public does not always realise just how generous the sailor with his limited means (and the overseas sailor is by no means well paid), frequently is to the Mission. But he can no more bear the greater part of the burden than can the native Christians, in pagan lands, largely maintain their missionaries.

During the session on "Tralfar Day," the hope was expressed that all members of the Church would generously support the special appeal made on that day.

The functions of the Flying Angel Fellowship, which has done so much to strengthen the loyalty of Christian seamen to their ideals and to the Church, were discussed at length. This Fellowship imposes a definite rule of life upon the Christian seafarer.

Another interesting session dealt with the work of the

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## PERTH SYNOD

(Continued from page 1)

director of religious education for State schools."

The Reverend J. B. Albany led a discussion on the problem of the country clergy sending their children to the Church schools of the diocese and, after hearing the views of both country and town clergy, the conference adopted the following resolution:

"That a committee, consisting of the rural deans, meet to discuss the whole problem of the education of the children of the country clergy at Church schools and report direct to the diocesan council."

The Reverend J. H. Thompson spoke at length on the problem facing the diocese of shortage of men to staff the various parishes, and his earnest desire to foster vocations to the priesthood.

He spoke of fellowships already formed in the Dioceses of London, Lichfield and Manchester.

The archbishop was asked to appoint a small committee to consider what steps could best be taken in the Perth diocese to foster amongst the laymen a fellowship of those who feel that they have a vocation to the sacred ministry.

The work of the editor of the West Anglican was commended by the archbishop, and the Reverend R. Fleming then spoke to the clergy about the paper.

The last item on the agenda was introduced by Canon J. Paice (Mount Lawley), and the subject was "Holy Matrimony."

Several speakers gave their views on the problem of young people marrying outside their own parishes, and His Grace informed the clergy that he would send out specific instructions to all incumbents in the very near future.

## SURFBOARD IN SYNOD

### BISHOP'S SIMILE HELPS ADELAIDE MEETING

FROM A SPECIAL CORRESPONDENT

Adelaide, September 12

In his sermon to Synod last week, the Bishop of Adelaide, the Right Reverend B. P. Robin, drew a picture which was to return to many minds as the week of Synod progressed.

*It was of a swimmer in the surf waiting for the right wave; if he is a good surfer he grasps his opportunity at the right moment; if he is cowardly or undecided, he is left floundering and helpless, a pitiable figure, the opportunity gone.*

The bishop himself worked out his parable in the larger sphere of world and church affairs; the amazing God-given opportunity of world peace following the Geneva talks; of Church unity; of development in South-East Asia, but it was left to Synod itself to show how apt was this simile for the life of the diocese.

In his report to Synod, Bishop Robin quoted Dean Jose, who, though officially in retirement can still produce the third volume of his diocesan history.

While many of the dean's contemporaries are not slow in maintaining that the world and the church were fast going to the dogs, he himself was compelled to take the opposite view and he looked out on the future with a hopeful eye.

The diocese, said the bishop, was fully staffed, there were a dozen young men in training besides a number of undergraduates at the university and a postulant's guild of ten.

The diocesan church schools were full to overflowing, with long waiting lists. The bishop referred to the progress of Ful-

The same pattern of growing opportunity and challenge to the diocese could be discerned, too, in the contrasting spheres of social welfare and missionary giving.

In the former the Church was accepting fuller responsibility and the bishop commended those admirable Christians who were giving long and devoted service to this aspect of the Church's work.

### MISSIONS

As far as missionary giving was concerned the bishop regretted the relatively poor response to the South-East Asia Appeal. Although A.B.M. had achieved its year's quota and C.M.S. had only just fallen short, it was nevertheless true that the Australian Church was not much more awake than the Australian people to the rising challenge of South-East Asia.

Next year the diocese was asked to accept a missionary quota of at least £14,000. The Reverend A. H. Bott in proposing and Miss I. Jefferies in seconding the motion of the work of missions, although thanking Synod for all that



Jo Varley Studio, Wagga.

A picture taken for two reasons: the visit of the Suffragan Bishop of Chicago, the Right Reverend C. L. Street, last month to St. John's, Wagga Wagga, N.S.W.; and the departure of Sister Philpott, who has worked in the parish for 41 years for the Church Army Training School at Stockton. (Left to right): The Reverend J. F. Hannon, Archdeacon R. E. Davies, Bishop Street, Canon D. Blanche and Mr. Noel Smith. (Front row): Sister Philpott and Sister Pritchard (now stationed at Wagga.)

teney Grammar School as phenomenal.

In eight years its numbers had grown from 160 to over 700 and there had been a corresponding increase in its properties and buildings.

He also made special reference to the liberality of Miss Baker, the retiring headmistress of Walford House School, whose life work it has been to build up this school and who most generously offered to transfer it to the control of the Church as a Church school.

The wave that is most likely to swamp the struggling surfer is the rising tide of population in the suburbs of Adelaide and in certain of the country districts of South Australia.

At the same time it presents a magnificent challenge and a glorious opportunity to the Church and it only we can seize it now, it could be a time of triumph.

In the Diocese of Adelaide it is the Bishop's Home Mission Society that has the task of organising the strategy of the church in the new housing areas, and the bishop paid a warm tribute to the retiring organising chaplain, Archdeacon M. A. C. Gooden, whose large-minded policy, practical competence and unflagging zeal had secured for the church strategic sites and provided adequate ministrations for these new settlers.

had been done in the past, emphasised that the problem was still only being tackled on the fringe.

The Willochra issue was very fully debated and, after more than two hours' discussion, the house voted that the resumption of Eyre's Peninsula by the Diocese of Adelaide should be proceeded with.

Of about 200 votes, only one priest and three laymen opposed the motion.

One constructive proposal that was expected to gain much support, if not the unanimous approval of Synod, was the attempt by the youth department to obtain the full-time services of a youth director.

Other denominations have such a director, and there can be little doubt that these denominations make much of their youth work. Synod remained comparatively unmoved and the motion was lost.

It was a full and tiring week, yet for those with eyes to see and ears to hear there can be little doubt that the opportunities are upon us, and at least one observer left Synod with the prayer that those who had heard the parable on the first night, and had seen and heard it repeated in fact throughout Synod, might not be slow to grasp its manifold implications in the work of the diocese.

## 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 ACCOMMODATION WANTED

EDUCATIONAL ENGAGEMENTS

FOR SALE AND WANTED

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MARRIAGES

POSITIONS VACANT POSITIONS WANTED

### POSITIONS VACANT

ASSISTANT CURATE required for parish in Brisbane suburb. Enquiries to the Rector, St. Stephen's, Coorparoo, Brisbane, Queensland.

### OUTBACK HOSPITALS

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

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

MELBOURNE. WANTED for September for interesting work among men. UNMARRIED PRIEST COLLEAGUE to join team of five. Salary £700 p.a. and comfortable furnished bed-sitting room. Arrangements made for meals in Chaplaincy. Vacancy occurring through marriage. ALSO REQUIRED, unmarried LAY-READER, preferably young, middle-aged. Salary £624 p.a., plus furnished room. Apply NOW, Senior Chaplain, Victoria Missions to Seamen, Melbourne C.S.

S. CUTHBERT'S HOME for Boys, Colac, Victoria, require in November married couple to care for about ten boys in attractive home with all facilities. Details available from the Secretary of the Home, Applications close October 1, 1955.

ACCOUNTANT REQUIRED, Brotherhood of St. Laurence, Melbourne. Opportunity for man with sense of vocation to use his particular training in the service of the Church. Further particulars from the Secretary, Brotherhood of St. Laurence, 67 Brunswick St., Fitzroy, P.3378.

COOK WANTED for Christian Conference Centre near Sydney. Live in. Good home with pleasant surroundings. Apply with references to 201 Castlereagh Street, Sydney, N.S.W.

### FOR SALE

CONTEMPLATED FORMATION of Anglican Community Settlement, Southern Highlands. Land 70 x 150, price £100. Terms £20 cash, balance 25/- a month over 6 years free interest. Further details, G.P.O. Box 783, Sydney, N.S.W.

ALL KINDS OF ECCLESIASTICAL AND ACADEMIC OUTFITS. Cassocks, Surplices, Vestments, Academic Hoods and Gowns. Choirs outfitted, interiors of churches designed.

Prices on application to—Mrs. E. J. Cooper, St. John's Rectory, Halifax Street, Adelaide.

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.

A DEPARTMENT OF A.B.M., ADELAIDE.

### PERSONAL

CHAPLAIN M. A. PAYTEN, serving with 1st Aust. Training Bn. Kapooka, Wagga Wagga, N.S.W. is planning to spend next January in Sydney. He will be glad to supply his services to any Sydney Rector wanting to take his holidays away from his parish at that time. Further details may be had from the Editor of THE ANGLICAN or the Chairman of A.B.M.

COUNTRY PRIEST will officiate Sunday services, Adelaide suburb three consecutive Sundays between January 1 and February 7 for use of Rectory. Apply No. 9 C/- THE ANGLICAN.

### ACCOMMODATION

#### WANTED

ANGLICAN BUSINESS couple require October, self-contained flat, furnished or unfurnished. Preferably North Shore. Telephone XA1465 (Sydney Exchange).

WANTED. Cottage, on £800 deposit and 25/- weekly. Weary, practising Christian, nurse, who has given 35 years of hard, unselfish service to others, now semi-crippled and alone, desperately seeks home. Matter of vital urgency. Please contact Nurse B. Flat 2, 312 Arden Street, Cooee N.S.W.

### ACCOMMODATION

#### VACANT

CLERGYMAN'S WIDOW will share home with retired clergyman and wife, or widow, missionary. Small rental, company. A. Louzada, Belgrave, Victoria.

### EXCHANGE

COOKE. LARGE, sunny unfurnished self-contained flat, 2 bedrooms and sleepout. Every convenience, owner's permission, permanent tenancy. Fair rented 26/6 weekly. Sea view, no one on top, street level; grass area at back, suit children. Near everything.

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