

# THE ANGLICAN

Incorporating **The Church Standard**

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## UNIQUE OCCASION IN NORTH QUEENSLAND THE ARCHBISHOP SETS THREE STONES IN THREE DAYS

FROM OUR OWN CORRESPONDENT

Townsville, September 18

The Archbishop of Brisbane, the Most Reverend R. C. Halse, told the people of Ingham in the Diocese of North Queensland, after he had solemnly set the foundation stone of their new church on September 5, that he believed he had done in the three days just gone by what no other bishop of the Anglican Communion had done before.

**His Grace said he could remember no occasion when a bishop had set the foundation stones of three permanent churches on successive days.**

Archbishop Halse was on a metropolitan tour of the northern dioceses of the Province of North Queensland.

On Friday, September 3, he had been in Gordonvale, where the people of that little town have begun the erection of a modern-style church in concrete.

On the following afternoon he had assisted in the beginnings of the new brick church of the Parish of All Saints, Ayr, and now he and the congregation assembled in Ingham were together setting forward the work of building the new brick church of the Holy Trinity there.

The three enterprises between them will involve the sum of not less than £50,000.

Roughly half of this sum is now in hand; the three parishes have been much encouraged by collections at their stone-setting ceremonies.

In Gordonvale over £600 was added to the building fund; in Ayr, £1,200; and in Ingham, £800.

It is hoped that before long the day will come when all three will be free from debt, and so be able to be consecrated.

The importance attached to the work of the Church in North Queensland, not only by our own Anglican worshippers, but also by the civic authorities, was shown by the attendance on all three occasions of the local Shire Council chairman and other civic dignitaries.

North Queensland, which has only comparatively recently emerged from the pioneering stage of development, is very conscious of the future, and the means by which this part of Australia and its people may reach a stable and vigorous maturity in it.

It is good to have it publicly recognised that the health and expansion of the Church is an integral part of that future.

His Grace is, of course, no stranger to the diocese, for it was to the Brotherhood of S. Barnabas that he came to Australia in response to an appeal from the late Bishop Feetham.

As Warden he set the foundations of All Souls' School, and during his time in the diocese, before his consecration as Bishop of Riverina, he had conducted parish missions in both Ayr and Ingham.

Indeed, some of the people who had attended those missions were present at these ceremonies.

To His Grace, the rectors of these three parishes, the Reverend W. C. Smith, Canon A. D. Thorpe, and the Reverend W. A. J. Daniels, were all of them friends of long standing, as were also many of the lay people, especially Mr. Bonnell who played the organ at the

Ingham ceremony and who had, with his wife, been the first people to give him hospitality in Australia.

On Thursday, September 2, His Grace went to the new church building in the Townsville suburb of Garbutt, which will, in due course, be dedicated as the Mission Church of the New Guinea Martyrs where he celebrated the Holy Eucharist for the first time ever in this suburb.

Here again the personal element was noticed, for His Grace knew personally more than one of the martyrs whose day was then being celebrated.

## THE CHURCH IN THE PACIFIC

The Primate of Australia, the Most Reverend H. W. K. Mowll, has given further details of the changes proposed in the organisation of the Church in South-East Asia and the Pacific.

The changes were decided by the Lambeth Conference Consultative Committee's Advisory Council on Missionary Strategy, which met during the Pan Anglican Congress at Minneapolis.

The groupings of dioceses in South-East Asia and the South Pacific, respectively, will not be termed Provinces (as reported in THE ANGLICAN, on September 10).

They will be referred to respectively as the Council of the Episcopal Church in South-East Asia and the South Pacific, and their presiding bishops will be called Presidents, not Archbishops.

## BATTLE OF BRITAIN COMMEMORATED

Commemoration services in connection with the anniversary of the Battle of Britain were held in cathedrals throughout Australia on Sunday, September 19.

At S. Andrew's Cathedral the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, dedicated the R.A.A.F. Memorial Book, which contains the names of 3,978 men who enlisted in the Air Force in N.S.W. during World War II and who did not return.

Many half-ranking officers and men of the air forces were present as well as relatives of those who died. It was one of the most impressive services ever held in the cathedral.

The service was conducted by the Dean of Sydney, the Very Reverend E. A. Pitt, who served as a chaplain with the R.A.F. during the last war.

The lessons were read by Marshal of the Royal Air Force Sir John Slessor; and the chairman of trustees of the R.A.A.F. Memorial Centre,



The Archbishop of Brisbane setting the foundation stone of the new Church of the Holy Trinity at Ingham, Diocese of North Queensland. The Reverend E. P. Stalley is bearing the Metropolitan Cross; the rector, the Reverend W. A. J. Daniels, is seen at the right of the group.

## BUNBURY JUBILEE NEXT SUNDAY

FROM OUR OWN CORRESPONDENT

Bunbury, September 18

The Governor-General, Sir William Slim, will be present at the Jubilee celebrations of the Diocese of Bunbury on Sunday, September 26.

The Jubilee coincides with the third session of the eighteenth synod, so that all the clergy of the diocese will be present in Bunbury to join in the celebrations.

On Saturday, September 25, the Bishop of Bunbury, the Right Reverend D. L. Redding, is holding a garden party at Bishopscourt for the members of synod and their wives or husbands.

On Sunday, at 11 a.m., the main service of the celebrations, a Sung Eucharist, will be held on the site of Bunbury's new cathedral, Brend Tor.

At this service, the bishop will be the celebrant. The Archbishop of Perth, the Most Reverend R. W. H. Moline, will preach.

Also present and assisting at the administration will be the Bishop of North-West Australia, the Right Reverend J. Frewer, and the retired Bishop of Kalgoorlie, Bishop W. E. Elsey.

The choir of the Kingsley Fairbridge Farm School, Pinjarra, will lead the singing.

The service will be broadcast over the National network of the A.B.C. in Western Australia.

There will be no services in

any of the parishes of the diocese outside Bunbury on that Sunday. It is expected that members of the congregations from all the parishes in the Archdeaconry of the South-West will travel by bus and car to be present, while a considerable number from the parishes of the Archdeaconry of the Great Southern are also expected.

Arrangements have been made for a basket luncheon to be held on the site immediately after the service. There will be a marquee where members of the congregation may leave food on arrival and all are urged to stay to lunch.

Three marquees are being erected for the service, one to be the Sanctuary, and two for the congregation, which, it is anticipated, may number 2,000 people, with possibly 1,000 communicants.

In the afternoon, Evensong will be held outside the second oldest church in Western Australia, S. Mark's, Picton, where a memorial cross has been erected to the memory of John Ramsden Wollaston, the first priest to minister in this part of the State, and the builder of S. Mark's, which was opened on September 18, 1942.

The Archbishop of Perth will unveil and dedicate the memorial at this service, and

the bishop will deliver his synod charge.

The day will close with a Church of England Rally, to be held in the Mayfair Theatre. Among the speakers will be the Archbishop of Perth, Bishop Elsey, and the Bishop of North-West Australia.

Monday and Tuesday, September 27 and 28, will be devoted to synod business, which will continue on to Wednesday if necessary.

## DR. FISHER IN CANADA

ANGLICAN NEWS SERVICE

London, September 18

The Archbishop of Canterbury on September 12 consecrated the north-west tower of Christ Church Cathedral, Victoria, British Columbia.

The tower is a memorial to the late Bishop Winnington-Ingram, who was president of the British Columbia and Yukon Church Aid Society.

In 1926 he came from London to visit Victoria and to set the foundation stone of the cathedral.

His Grace also dedicated a stained-glass window showing Bishop Winnington-Ingram in cope and mitre.

The Premier, on behalf of the people of British Columbia, presented the archbishop with six garnet stones, which will be inserted in the Primate's Cross. The cathedral parishioners presented him with a nylon rochet.

The south-west tower of the cathedral was consecrated on the same day by the Archbishop of British Columbia in memory of the Right Reverend Charles Schofield who only lived to see part of the western front built, but completed the nave and baptistry.

Dr. Fisher also addressed a mass gathering of Church people in the city arena.

The Archbishop said that the 10 commandments of the Bible were not enough for a complicated community such as is found in modern society. They were adequate for a primitive society, but alone were not enough to solve to-day's moral troubles. He urged the present-day seeker of spiritual insight to study the Sermon on the Mount.

## FACT AND FANCY

The Editor tells me that beginning this week there is to be a special C.E.M.S. column in the last issue of each month — on page 11 if possible. This regular column of course, will be something in addition to big news of C.E.M.S.

Here's a chance for readers all over Australia who wanted to help the appeal which followed the terrible floods and cyclone which devastated large areas of the North Coast of N.S.W. earlier this year. The people of Dunoon, Diocese of Grafton, are building a new church; there's a graphic picture of the old one, and a story about it, in this issue.

The Reverend T. C. Robinson, now living in retirement in Ballarat, has the pleasure of knowing that a large and beautiful chalice and paten which he possessed for many years, have found a most fitting destination. The sacred vessels were given to him by the Reverend Herbert Taylor, one time Vicar of Christ Church, Hawthorn, Diocese of Melbourne, and were used by him during World War 1 in France with the 21st Battalion. They were also used at All Saints', St. Kilda, at St. Augustine's, Mentone, at Holy Trinity, Upper Northcote, and at the Melbourne and Alfred Hospitals. They have been sent to a new centre in New Guinea which averages 200 native communicants at each service.

The Reverend Edward Winckley, founder and Warden of the Kearsney Healing Home in Natal, South Africa, has written a book, "Healing Venture," in which he tells of the home's founding and first seven years of existence. The work is shortly to be reviewed in our columns. The Rector of Adamstown, Diocese of Newcastle, the Reverend W. E. Weston, has already a few copies for sale at 10/-. If you are interested in a remarkable account of one remarkable aspect of Healing, drop him a line.

The Editor has heard from a Dubbo, N.S.W., reader that she drew two copies of THE ANGLICAN overboard in a bottle from the *Malaya* recently. We'll be interested to learn when and where they are picked up. Meanwhile, our circulation has quadrupled in Pakistan, which now gets eight copies.

A couple of copies also go to Liberia, you may be interested to know. Bishop Campbell, the Superior of the Holy Cross community there, told our senior U.S. correspondent last month how much he enjoyed getting the paper.

The Reverend Peter Cape, one-time journalist, and lately of Kalgoorlie Diocese, called in the office last week on his way back to New Zealand, accompanied by Mrs. Cape and baby Christopher.

Two similarly worded letters came as a blow to the accountant last week. T.A.A. and A.N.A. both wrote to say that they had been compelled to abandon their former concession rate for carriage of newspapers by air. (We send them by air to all Western Australia, Darwin, Tasmania, New Guinea, North Queensland and Carpentaria, and parts of Rockhampton and South Australia.) Despite the increased cost, we'll continue to use air freight to these places, for THE ANGLICAN is and must remain the ONLY newspaper on sale at the same time each week everywhere in the Commonwealth.

—THE APPRENTICE.

## DANGERS OF APARTHEID

### BISHOP TELLS NEW YORK

ANGLICAN NEWS SERVICE

New York, September 18  
The Bishop of Johannesburg spoke of the dangers of apartheid in New York Cathedral on September 12. There were signs, he said, that a policy of racial segregation in South Africa was beginning to undermine the values of civilisation. This retrograde movement might well affect white people more adversely than non-Europeans.

"A policy which assumes that civilisation can only be preserved by continually regimenting this or that ethnic group is bound, sooner or later, to sap the courage and the vitality of those who have to implement such a policy," the bishop said. The prevention of such things as riots could be accomplished, not by repressive legislation such as the Public Safety Act and the Criminal Amendment Act, "but by constructive action to alleviate the ills of the under-privileged and to help them enjoy the riches of civilisation as rapidly as they are able to do so."

There is no justification for Christians in the twentieth century to select certain passages from the Old Testament in order to assert biblical support for their racial attitudes.

"The truth of the matter is that while the Bible speaks of the chosen nation, it knows nothing of this modern doctrine of the 'pure race' which has bedevilled so much of men's thinking upon racial matters in our own time."

Regardless of the colour of their skin, regardless of the tribe to which they belonged, regardless of the race out of which they had come, in Christ Jesus they were "no more strangers and sojourners, but fellow citizens with the saints and the household of God."

The bishop said that he hardly needed to remind his audience that South Africa was by no means the only place in which racial policies were being pursued, and that he was using the illustration simply because he had lived and worked there for the last five years.

"No doubt one has to be born and bred in South Africa to appreciate fully the fears and the prejudices that have given rise to such a policy; and those who have not, must at least be prepared to study the historical background out of which this present policy has emerged before they venture to express their opinion."

### A ROADWAY TO HOLY ISLAND

ANGLICAN NEWS SERVICE

London, September 21

The Duchess of Northumberland inaugurated a roadway last month which will be completely submerged at high tide.

The mile-long causeway from the Northumberland mainland to cover the first part of the way across the sands to Holy Island will make the island more accessible at low tide.

The causeway has cost more than £10,000, and includes a 150 ft. concrete bridge to span the fresh water stream, the Low, flowing across the sands.

### GLASTONBURY CHAIR

ANGLICAN NEWS SERVICE

Toronto, Canada, August 21  
At an age when most men feel that they can justifiably sit back and relax, the Reverend Herbert J. Johnson, who was born in Stratford, Ontario, nearly eighty years ago, has just completed a beautiful "Glastonbury Chair" which has been dedicated in St. Stephen's Church, Stratford, Canada.

The chair, made entirely by Mr. Johnson, is an exact replica of the original "Glastonbury Chair" which is reputed to have been designed and constructed by the monks of Glastonbury Abbey in the Middle Ages.

## U.S. CHURCHES ON ELECTIONS

THE "LIVING CHURCH" SERVICE

Milwaukee, September 19  
Six national religious leaders in the U.S. have joined in urging the national Republican and Democratic parties to adopt a "fair election practices declaration," eliminating racial and religious prejudices from the 1954 Congressional campaign, and to set up machinery for policing any violations.

One of the six is the Presiding Bishop of the Episcopal Church. Others are Jewish, Protestant, and Roman Catholic leaders.

The anti-prejudice declaration calls for organizing non-partisan, non-sectarian committees in every community in the U.S. "to keep a watchful eye on campaign activities and to call to the attention of political leaders any instances of appeal based on religious or racial prejudice."

The text concludes: "Let us make certain that our election campaigns are in every sense free and worthy of a nation founded on the principles of brotherhood of man and the fatherhood of God."

## NEW DEAN OF CAPE TOWN APPOINTED

FROM OUR OWN CORRESPONDENT

Cape Town, September 13  
The appointment of Canon T. J. Savage as Dean of Cape Town in succession to the Very Reverend M. Gibbs has been announced.

Canon Savage came to South Africa in 1929 to join the staff of the South African Church Railway Mission. On the expiration of his term of service, he returned to England and joined the Reverend P. B. Clayton in Toc H work.

Later he returned to Johannesburg in charge of the Toc H work there, and later was Rector of Springs, where he did a notable work.

Springs at that time was growing rapidly, quadrupling its population in a few years. Mr. Savage showed ability and indefatigable zeal in coping with the situation.

After the war he returned to England as Rector of Leominster, and became subsequently Canon-missioner of Canterbury.

## MINERS' BANNER DEDICATED

ANGLICAN NEWS SERVICE

London, August 30

Officials of the Coal Board and of the National Union of Mineworkers attended the recent blessing and dedication, in St. Bartholomew's Church, Newbiggin, Northumberland, of the banner of the Newbiggin branch of the union.

The banner, borne by officials of the Miners' Union, was received in the church by the vicar, the Reverend A. B. Davison.

It was solemnly censed and dedicated, and later carried in procession round the town.

The inherent religious inspiration of the original trade union movement was shown by the large picture, occupying the whole of one side of the banner, of the Ascended Christ looking over the globe of the world, and the text, "My peace I leave unto you."

## COVENTRY COBWEBS

ANGLICAN NEWS SERVICE

London, September 18

Mr. T. W. Daffern, of Coventry, has bequeathed £1000 to Coventry diocesan trustees.

The bequest is conditional upon them entering into an agreement with his executors that the income of the fund be applied in keeping the roof and timbers of the roof inside the new cathedral "clean and free from dust and cobwebs and not for any other purpose."

## ON "DEBASED JOURNALISM"

ANGLICAN NEWS SERVICE

London, September 6

The Archbishop of Canterbury, writing in the "Canterbury Diocesan Notes," says: "One of the worst tricks of debased journalism is the publication of articles purporting to describe the intimate and personal and domestic history of people of note, and especially of notable criminals."

"I have been sent a copy of an advertisement by a Sunday paper of what it calls 'a poignant, human document' which it is publishing—the story told by herself of a woman murderer who was condemned to be hanged, was reprieved, and, after 10 years, released.

"Every decent person would pray that she might wish to remain in obscurity and quietly to make a new beginning and work out her own salvation.

"But, no! The woman and the paper conspire to make money out of her, and as an added piece of salesmanship the paper describes the tale as 'not for the over squeamish.'"

"All such exploitation of the dreadful, the sordid, and the corrupt is an offence against God and against public health. There should be a refusal by all decent people to tolerate it. If every such exploitation was quickly followed by a drop in sales it would soon stop."

## CAMPAIGN AGAINST COLOUR BAR

ANGLICAN NEWS SERVICE

London, September 11

An appeal for an "out-and-out campaign against colour discrimination" by the Church in Britain was made by Canon L. J. Collins in St. Paul's Cathedral on September 5.

Addressing a congregation which included delegates to the conference of the World Association of Parliamentarians for World Government, Canon Collins said: "I appeal to the Archbishop of Canterbury and the bishops of the Church of England to declare publicly their support for Mr. Luthuli, the president, and Mr. Sisulu, the secretary, of the African National Congress at present suffering persecution. I appeal to them to ask the Churches in South Africa to abolish at once any racial discrimination even if it means a loss of white congregations.

"Let them ask us in Britain to be ready to make up to the South African Churches any financial loss that may be involved in following the policy propounded at the Assembly of the World Council of Churches at Evanston, urging member-Churches to renounce and work for the abolition of all forms of segregation or discrimination, to its practical end."

## RECTOR'S NEW BUS

ANGLICAN NEWS SERVICE

London, September 13

The Rector of South Ormsby, Lincolnshire, the Reverend Arthur Smith, has raised £100 more than the £450 required to replace "Genevieve," his 32-year-old bus.

The neighbourhood is sparsely populated, and people rely on the bus to take them to church.

For over two years the rector has coaxed and driven the aged "Genevieve" over the world. "It was hard work, especially starting," he said. The new bus is a 29-seater.

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

## NEW TYPE OF CHURCH HALL FACTORY-MADE UNITS

ANGLICAN NEWS SERVICE

London, September 18

The Bishop of Winchester opened on September 10 here a new parochial church hall for which a new and simplified method of construction has been used.

It is the first large building to be erected using a building technique that has been developed with the help of the Department of Scientific and Industrial Research. The walls are of pre-cast reinforced concrete units, which are factory-made and arrive on the site ready fitted with windows and other accessories.

The makers claim a number of advantages for buildings erected by this system, including speed in erection, soundness of construction, permanence, conformity with architectural and aesthetic requirements for good building, and notable savings in materials and labour, and therefore in cost.

They have put up this hall with the intention that it shall serve as a prototype, and the forerunner, they hope, of other parish halls and similar buildings elsewhere in the country.

### SENSE OF HEIGHT

The hall is big enough to seat 250 people comfortably. The roof is of wood and its semi-circular cross-section gives the interior a pleasant sense of height and space.

At one end is a deep stage with a dressing-room at each side, and the lighting includes concealed strip illumination along the sides.

An entrance porch, committee rooms, kitchen and the usual offices make up a simple yet handsome structure contrasting drastically with its predecessor on the same site, an army hut which survived from the First World War until its collapse a few years ago.

## FAMINE HITS TANGANYIKA

FROM OUR C.M.S. CORRESPONDENT

The most severe famine for many years has brought widespread devastation and suffering in Tanganyika and has greatly affected the work of the Church Missionary Society there.

Miss Beryl Long, a C.M.S. missionary who recently returned to Tanganyika, after furlough in Australia, has written of the tremendous changes in the way of life of the people.

"In some places the whole population has moved away to towns and plantations in search of work and food," she writes. "Where I left a well-established centre 12 months ago, there may now be two or three Christians left sitting idle and hopeless around their homes, too listless to care what happens.

"Church buildings are in need of repair, but no water can be spared for the making of mud bricks or plaster.

"Only yesterday I was talking to Christian women who walk regularly three miles to the nearest waterhole to carry back the filthy water that is available there."

## MISSIONARIES IN SOUTH INDIA

FROM OUR C.M.S. CORRESPONDENT

The C.M.S. South-East Asia campaign has moved a step forward with the arrival of two new medical missionaries from Australia in South India.

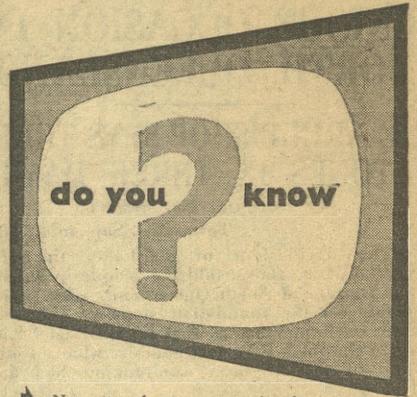
They are Dr. John and Dr. Joy Cranswick, who are to work at Khammamett. At present they are at Dornakal, where they are studying the language.

The scene of this new medical work is not far from the C.M.S. mission at Dummagudem, where the Reverend Lawrence and Mrs. Pullen, of Sydney, are at work.

In a recent letter, Dr. John Cranswick said the opportunities for medical evangelism around Khammamett were very great.

# The Virtues

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## REVIVAL IN MINING TOWN

FROM A SPECIAL CORRESPONDENT  
Melbourne, September 20

There was standing room only at the final service at the mission conducted at Holy Trinity, Campbell's Creek, Diocese of Bendigo, recently.

An old mining town and relic of the gold rush days, Campbell's Creek has not ceased to talk of the mission. With a Sunday school of only 15-20 pupils, the daily children's mission meetings were attended by over 100 enthusiastic youngsters.

Enthusiasm mounted as the evenings progressed and the townspeople of all faiths showed great interest, while the regular church people were amazed to see the church full night after night.

The Reverend K. Perry conducted the mission assisted by ten young people, theological students from Ridley College, missionary candidates from S. Hilda's, and nursing sisters. The team represented four States, and came from cities as far apart as Perth and Sydney.

At the final service, though extra chairs had been placed down the aisle, the children still had to sit on the floor at the front. Mr. Perry gave a resume of his previous nighty addresses, showing the way to God through Jesus Christ, the lover of sinful men.

Although the spiritual resources of the town were practically unnoticed prior to the mission, and the mission team themselves felt that they came unnoticed and unwanted, it was not long before they systematically visited every house in the large, sprawling township. They left very conscious that the entire townspeople were sincerely sorry to see them go.

No word but "revival" fits the remarkable change that has come to the town through the mission.

Over 250 people packed the fire station hall for a youth rally, and they were keen to discuss the Christian faith. Through the evening meetings many asked for pledge or recitation cards, and many answered the appeal of the final service to remain behind for dedication and prayer.

At the bookstall over £18 was received from the sale of Christian literature.

## DIocese REJECTS CONSTITUTION

FROM OUR OWN CORRESPONDENT  
Gladstone, S.A., Sept. 13

The Synod of the Diocese of Willochra which was summoned at Port Lincoln on Friday, September 3, rejected the Draft Constitution.

At the clergy conference which followed a committee was appointed to investigate the possibilities of providing hostels and kindergartens for the benefit of children from the more remote parts of the diocese.

The Mayor of Port Lincoln, Mr. P. L. Puckridge, entertained Synod visitors to dinner at the Pier Hotel.

Members of the Young Anglican group organised a tea at which they entertained synodsmen and at which the guest speaker was the Rector of Jamestown, the Reverend N. S. James.

On the Sunday of Synod, the Reverend G. Martin of Peterborough preached at the Sung Eucharist which was sung by the Reverend A. C. Blaxell, assisted by the Reverends S. Davies and A. G. Jones.

Evening Prayer was conducted by the Young Anglicans; the sermon was preached by the Reverend P. Connell.

At the Grand Social which concluded the functions organised at Port Lincoln, the Bishop of Willochra announced that he had offered a canonry of the diocese to the Rector of Port Lincoln, the Reverend A. C. Blaxell.

The new canon is to organise the youth work of the diocese.

## THE KOKODA CAFE

FROM OUR OWN CORRESPONDENT  
Brisbane, September 14

The annual meeting of the "Kokoda" Cafe was held on Saturday afternoon at 8 o'clock at the residence of the Archbishop of Brisbane.

Proceedings commenced with intercessions in Bishopstourne Chapel which were conducted by the chairman of the diocesan committee of the Australian Board of Missions, the Reverend G. A. Lupton.

Mr. Lupton also chaired the meeting held later on the lawn of the house.

There was a good representative gathering. The usual annual reports were submitted.

The Kokoda Cafe, which is situated in Adelaide Street, on Cathedral Chapter property, was founded in 1946 by the present Bishop of North Queensland, the Right Reverend Ian Shevill who was then Organising Secretary of the Australian Board of Missions in Queensland.

It is mainly staffed by voluntary workers from the various Brisbane metropolitan parishes.

In the annual report it is stated that "although the profits are not as great as in previous years, we must never forget that Kokoda does more than make money.

"It is in a very real sense, a social centre for the diocese, as is evident, especially at synod time, when many gatherings are held there; as well as providing a place where visitors from the country and other States can feel a welcome in the family atmosphere of the Church.

"Many missionaries have been entertained there during the time they have been in our city. Kokoda stands as a silent witness day by day to our Lord's command to spread the gospel to all the nations of the world."

Tribute was paid to Mrs. W. E. C. Barrett who, since the opening, has done so much in helping and inspiring this work. Special thanks are also due to Mrs. Fenemore and Mrs. Flickering of the permanent staff. Mrs. Fenemore has been the manager for many years of the Kokoda's history and has done invaluable work in the smooth running of the cafe.

The net profits for the year amounted to £343/4/11.

The guest speaker at the meeting was Canon James Benson of New Guinea who is visiting Brisbane.

Canon Benson reminded Kokoda workers that in their work here at this end, they were providing, as it were, the physical food for man's need and, in doing so, were helping the missionaries at their end of the line to supply to their people the spiritual food of the gospels.

Great steps have been made in the translation of the scriptures to meet the needs of the people of New Guinea.

## SNOWY RIVER CHURCH DEDICATED

FROM A SPECIAL CORRESPONDENT  
Adaminaby, N.S.W., September 18

The Bishop Coadjutor of Canberra and Goulburn, the Right Reverend K. J. Clements, dedicated all Souls' Church, Island Bend, in the Parish of Adaminaby, on September 12.

Some 45 people from the Snowy River camps there attended the service.

Members of the church building committee assisted at the dedication service.

All these men are responsible for some part in the building of the church, either by making furnishings or organising working parties.

The bishop, in his sermon, spoke on using one's resources to the glory of God.

He said that once people accept the love of God, they give their best to the work of the Church, especially in isolated parts of the world.

## U.N.O. SHOULD ADMIT CHINA

### BISHOP ON WORLD POLICY

The Bishop of Willochra, the Right Reverend K. Thomas, writing in his current pastoral letter, advocates the admission of China to U.N.O.

The bishop says:

"There is a difference of opinion about the desirability or otherwise of admitting China to the United Nations Organisation. It is doubtful if the U.N.O. will survive (and my opinion is it will not), but while it does exist, it would be good policy to admit China if it wishes to join.

"Why quibble about its politics? We may think it has made a mistake in accepting the communist ideology, but that is its own affair.

"The Chinese are a hard-working, honest and industrious people, and they possess many fine qualities. I have never met a Chinaman I didn't like. I wish I could say the same about people who belong to the white races.

"By keeping China outside the U.N.O. we regard it as a potential enemy. We should be in a better position to establish friendly relations with its people if it were a member of the U.N.O. Russia is a member of the U.N.O. Why not China?"

## OPPORTUNITY SHOP MAKES £10,616

FROM A SPECIAL CORRESPONDENT  
Melbourne, September 9

Between August, 1950, and July, 1954, the S. Mark's, Camberwell, Opportunity Shop has raised and allocated £10,616.

The shop was originally founded in 1940 by the late Vicar of S. Mark's, Canon P. W. Robinson, under the name of S. Mark's Patriotic Shop.

At the end of the war the shop was reconstituted as S. Mark's Opportunity Shop and worked for the Church of England Boys' Society at Frankston and their farm at Yering.

In 1950 a further reconstruction took place. The shop continued operations under the S. Mark's Opportunity Shop Auxiliary. Since that date it has worked in addition to parish work many diocesan and other deserving causes.

From time to time enquiries are received from other parishes seeking information as to the running and the management of this type of shop. Everything is done to assist and answer these enquiries, but it's not an easy task to stock, staff and run a shop of this nature with voluntary helpers.

The roster alone is a difficult problem, but generally speaking, provided you can get a good team together who are interested in their work and are, above all, prepared to pull together this aspect of their work is not as difficult as it appears.

## TASMANIA ASSENTS TO CONSTITUTION

FROM OUR OWN CORRESPONDENT  
Hobart, September 21

The Synod of the Diocese of Tasmania last week passed the following resolution about the proposed Constitution:—

"That this Synod assents to the Constitution of the Church of England in Australia as revised by the Constitution Committee of General Synod in accordance with directions given by the committee at its meeting in November, 1951, but that the attention of the Constitution Committee of General Synod be drawn to the need of further consideration being given to the schedule of Permissive Variations."

## S. ANDREW'S CHOIR IN GIPPSLAND

FROM OUR OWN CORRESPONDENT  
Yallourn, Victoria, September 14

Following the successful "Four-Choirs Festival" in Melbourne, the boys of S. Andrew's Cathedral (Sydney) choir made a brief tour of the Diocese of Gippsland, under the leadership of their organist, Mr. Kenneth Long, assisted by the Reverend Noel Pollard.

At Warragul on Friday night the boys sang to an enthusiastic audience of more than 200 people. The programme of sacred and secular music which they presented ranged from 16th century Italian motets to modern compositions by Vaughan Williams and Martin Shaw.

Moving on next day to Sale, the boys again sang at an evening concert. Next morning the Cathedral Church of S. Paul was filled to overflowing for Morning Prayer, the music for which was led by the S. Andrew's boys.

Their next call was Yallourn, where a pleasant Sunday afternoon programme was enjoyed by a large audience, many of whom had come from neighbouring parishes. At Evensong there was a very large congregation when, once again, the music of the service was led by the boys, who also sang at the supper which followed.

Next morning, after brief inspection of the Yallourn open-cut brown coal workings, the boys left for Ballarat.

## MEMORIAL TO CANON NELSON

FROM OUR OWN CORRESPONDENT  
Brisbane, September 21

A wooden screen was dedicated at Bishopstourne Chapel by the Archbishop of Brisbane on Wednesday morning, September 15, in memory of the late Canon P. C. Nelson, a former Principal of S. Francis' Theological College.

The screen, which is the work of the Reverend T. C. Kerke, is at the back of the old stone chapel and marks off that part reserved as the Sacristy.

This piece of work, which greatly enhances the present arrangement, has been needed for some time and when several friends of the late Principal took it in hand to collect funds for the memorial, it was decided that the work could be done and would serve as a fitting memorial in the chapel where the late Canon Nelson worshipped and guided the services for some years.

Many of the clergy subscribed to the fund, most of them being old Franciscans; substantial donations were received from those who trained at the college during the regime of the late canon under whose wise rule many improvements and excellent scholastic results were shown.

Canon Nelson was Principal of the college from 1946 till his tragic death in 1951.

## DR. HROMADKA IN WOLLONGONG

FROM OUR OWN CORRESPONDENT  
Wollongong, September 16

Over 500 people filled S. Michael's Church of England Hall, Wollongong, on September 13 to hear visiting Czechoslovakian churchman, Dr. Joseph Hromadka.

Dr. Hromadka was welcomed to the meeting by the chairman of the Wollongong Council of Churches, Reverend K. V. Moran, the chairman of the South Coast Methodist District, Reverend A. A. Robens, and the Corinthal Methodist minister, Reverend A. Brand.

Mr. Moran, in welcoming Dr. Hromadka, said the meeting had been organised by a "group of clergymen in Greater Wollongong."

## QUEENSLAND C.E.M.S. CONFERENCE IN OCTOBER

FROM OUR C.E.M.S. CORRESPONDENT  
Brisbane, September 18

The Annual Provincial Conference of the C.E.M.S. in Queensland will be held at Pittsworth on October 2 and 3.

It is expected that there will be a very representative gathering.

The three main sessions will be "Church History", "The Prayer Book" and "Why I am an Anglican."

The address on the Prayer Book will be given by the Principal of S. Francis' College, the Reverend Ivor Church. At the conclusion, discussion groups will be formed among those present and the findings of the groups brought forward and recorded.

The Headmaster, Church of England Boys' School, Ioo-woomba, Mr. N. S. Connal, will put forward: "Why I am an Anglican." Mr. Connal's breezy style and ready wit will undoubtedly make this a most interesting and instructive session.

Pittsworth brethren have shown keen interest in this conference for months and have made arrangements to billet all visitors and to entertain them in various ways during the conference.

An official tea will take place on the Saturday evening; a corporate Communion will mark the beginning of the Sunday's work.

On the Saturday afternoon visitors will be shown the places of attraction in the Pittsworth District, particularly wheat farms and the cheese factory.

## RETREAT FOR RIVERINA CLERGY

FROM OUR OWN CORRESPONDENT  
Narrandera, September 9

The annual clergy retreat for the Diocese of Riverina was held at Hay from August 31 to September 3.

This being the seventieth year of the diocese, occasion was taken to renew old associations. The Reverend G. A. Kitchen, now of Melbourne, but formerly Archdeacon of Hay, who celebrates the golden jubilee of his priesthood this year, was invited to return and conduct the retreat.

During the retreat the meditations centred round incidents in the Sacred Passion, and were illustrated by modern poems from the work of W. D. Rodgers. The attendance of the clergy was almost, but not quite, complete.

The bishop expressed the gratitude of all to the rector and members of the Ladies' Guild at Hay for all that they did to make the visitors comfortable and welcome, to the matron and staff of the hostel for their care to the household arrangements, and to the conductor for all that he had done throughout the days of retreat.

## DR. BABBAGE IN "HOME AND FAMILY" WEEK

FROM OUR OWN CORRESPONDENT  
Adelaide, September 20

The Dean of Melbourne, the Very Reverend S. Barton Babbage, is speaking this week at a "Home and Family Week" in Adelaide.

Other speakers include the President of the Marriage Guidance Council of Victoria, Dr. W. L. Carrington, and Mrs. Joan Cochran of New Zealand, author, lecturer and counsellor on marriage.

Dr. Babbage established the first Marriage Guidance Centre outside of England in 1947. Dr. Babbage will also preach in S. Peter's Cathedral, Adelaide, and at a united service in the Adelaide Town Hall, at which the Bishop of Adelaide will preside.

## AIR FORCE SERVICE AT S. PAUL'S

FROM OUR OWN CORRESPONDENT  
Melbourne, September 20

A special service to commemorate Air Force Week was held at S. Paul's Cathedral, Melbourne, on Sunday at 11 a.m.

The service was attended by the Governor of Victoria and Lady Brooks, the Lord Mayor of Melbourne, Councillor F. P. Selleck, and the Lady Mayoress, accompanied by Councillor F. W. Thomas and Mrs. Thomas.

The first lesson was read by Group Captain W. E. Coles, United Kingdom Services Liaison Officer, and the second lesson was read by the Governor.

The wreath was placed in the sanctuary by the president of the Air Force Association, Air Marshall Sir George Jones.

The sermon was preached by Canon E. F. Cooper. After the wreath had been laid in the sanctuary there were special prayers of commemoration and thanksgiving. The Last Post and Reveille were sounded by trumpeters of the Royal Australian Air Force.

## THANKSGIVING AT GYMPIE

FROM A SPECIAL CORRESPONDENT  
Gympie, Queensland, September 13

All services at S. Peter's, Gympie, Diocese of Brisbane, on September 5, were devoted to thanksgiving for almost seven years of God's blessing on the work, prayers, and devotion of Gympie people, under the leadership of their rector, Canon E. R. Chittenden.

In gratitude for this leadership the parishioners presented Canon Chittenden with a magnificent festal cope at the 7 a.m. Sung Eucharist.

To-day was another milestone in the progress of the Church in Gympie, in which the building of S. Peter's was a notable achievement. The church formed a perfect setting for the dignified ceremonial of the Sung Eucharist and presentation.

First of all, the cope, which had been placed on the altar, was blessed and then worn by the canon in a procession which gave the congregation of three hundred an opportunity to view the cope at close quarters.

The canon was then vested in chasuble and maniple and the Eucharist began.

The epistle was read by Mr. F. Feuer; the Gospel Book, flanked by torch bearers, was carried to the chancel steps in procession and then the Gospel was read by the deacon, the Reverend H. C. S. Booth.

The canon was deeply moved by the loyalty and affection shown by his people.

Since the dedication of S. Peter's on May 6 the choir has been reformed and under the leadership of Mr. E. Groundwater, directed all their considerable skill and hard work to making all services a fitting thanksgiving to God for His innumerable blessings.

The Festal Evensong was sung by the Reverend H. C. S. Booth, the rector's warden, Mr. F. Feuer, read the lesson; the service terminated with a triumphal procession, followed by the blessing.

## BALLARAT G.F.S. EXHIBITION

FROM OUR OWN CORRESPONDENT  
Ballarat, September 16

The annual exhibition organised by the Girls' Friendly Society Diocesan Council, Ballarat, was held in Christ Church Parish Hall on September 11.

The exhibition, in which most branches in the diocese competed was officially opened by the Bishop of Ballarat, who commented on the variety and high standard of the various forms of hand-work.

The grand aggregate was again won by the Warrnambool branch, which retains the "Myra Harbour Cup."

# THE ANGLICAN

Incorporating The Church Standard

FRIDAY SEPTEMBER 24 1954

## THE PROBLEM OF GAMBLING

The proposals of the Queensland Government for legislation of "off-the-course" betting have aroused widespread interest and controversy both within and without the Church. The attitude of members of the Synod of the Diocese of Brisbane was clearly expressed last year when a resolution was passed pledging unqualified active opposition to any movement to legalise this kind of betting.

The problem of gambling, whatever form it takes, is one that deeply concerns Christians, not only because of obvious moral implications, but also because of the ingrained nature of the habit. THE RIGHT HONORABLE PHILIP SNOWDEN, when Chancellor of the Exchequer, described gambling as the "distinctive vice of our age." There are no reasons for dismissing his view as an exaggeration, or for assuming that since his day there has been any diminution of gambling. The habit, especially in this country, constitutes a grave social problem.

It is, therefore, all the more encouraging to learn that a distinguished layman of our church, MR. R. T. ST. JOHN, Registrar of the Diocese of Brisbane, has recently spoken clearly and convincingly on the subject.

MR. ST. JOHN, preaching by special request in S. John's Cathedral, Brisbane, on September 12, drew attention to the dictum of the late WILLIAM TEMPLE, ARCHBISHOP OF CANTERBURY, "that an activity was intrinsically wrong if it issued from a bad state of mind, if it exemplified a bad principle, and if it had bad consequences."

Most types of gambling, he said, stand condemned on all three counts. "They outrage the principle that material benefits should be distributed according to merit and not by chance, and lead to many evil consequences, fraud and poverty being the more frequent."

If churchmen require clarification of the moral problem involved in gambling — as some of them obviously do when they try to distinguish between "harmless" and "dangerous" betting — they will find CANON PETER GREEN'S definition most helpful: "A gamble is a transaction between two parties whereby the transfer of something of value is made dependent on chance, in such a way that the whole gain of one party equals the whole loss of the other."

It is the attempt to gain something without rendering any return that constitutes the gravamen of the charge against gambling. The compilers of our Catechism, wise in their generation, rightly remind us that part of our duty towards our neighbour is "not to covet nor desire other men's goods: but to learn and labour truly to get mine own living." Gambling does not, as so often misguided people suggest, express the spirit of adventure so much as the spirit of covetousness.

This problem, however, is not merely one for theologians: It is a practical problem concerning the welfare of citizens, and as such must be faced by any Government. Admittedly, there are difficulties involved in restricting by legislation the freedom of individuals. Complete restraint, as MR. ST. JOHN said in his address, was not the issue in Queensland. In any case, no Government can legislate far in advance of public opinion, and must have a large measure of public support before it can endeavour by legislation to set limits to present forms of gambling. For this reason churchmen and others should do all in their power to educate public opinion.

The proposed legislation of the Queensland Government, however, does not deal with present forms of gambling: It seeks to legalise an additional kind of betting. The argument that "off-the-course" betting is already "accepted" and that by legalising it the Government is merely recognising and controlling what already exists, ignores the fact that such recognition will serve to increase facilities for evil. The *imprimatur* of the law will be given a habit already grown to dangerous proportions. If gambling cannot be completely restricted by law there is no valid reason for assuming that some restriction should not be attempted; and certainly no valid reason for increasing facilities for even greater addiction to the evil. A Government that has the good of the community at heart will, even at the risk of becoming unpopular, refuse to countenance legislation further endangering the moral standards of its people.

In drawing our attention to the danger of the proposed legislation MR. ST. JOHN has done his Church and country great service. He has done even greater service by suggesting that churchmen should openly express their views, refuse to sign any petition asking for a referendum, thus throwing responsibility back upon legislators, and if a referendum should be held vote against any proposals for "off-the-course" betting.

# CHURCH AND NATION

## An Ugly Spirit

Demonstrations of mob hate and bitterness are, fortunately, not of regular occurrence in Australia. It is true that in the past feelings have often run high, particularly on industrial issues. But in recent years violence has seldom been associated with strikes or lock-outs. Yet occasionally we get an ugly reminder of pent-up forces, suddenly unleashed by an incident of a kind which should never be allowed to get out of hand in our well-ordered and usually placid community.

Such incidents often bear the marks of "inspired" agitation. And that is not to say that those whom one may suspect of fomenting public demonstrations always belong to the same sort of group, politically or industrially.

Most Australians who saw the news-reels of Mrs. Petrov's departure from Sydney airport before her decision at Darwin to seek sanctuary in Australia must have been unpleasantly surprised (irrespective of their personal sympathies) at the revelation of mob hysteria then stirred up.

Some would attribute it to the influence of New Australians many of whom have bitter memories of Communist, Nazi, or Fascist oppression in Europe.

Perhaps that influence was also working in the demonstration made against the Czechoslovakian church leader, Dr. Joseph Hromadka, in the Assembly Hall, in Melbourne, last week.

It was deplorable that a church hall should have been converted by the demonstrators to such a purpose.

It would be instructive to know the part played in these demonstrations by old and new Australians respectively. One suspects an "explosive mixture" of both is responsible. But this ugly development is alien to our real national spirit.

As Church people we must be more concerned to seek to change the philosophy of hatred motivating such demonstrators than to urge their forcible repression. At the same time it is unthinkable that eminent Christian visitors should be howled down in this freedom-loving country when they stand up in a public place to deliver their message.

## Commendable Revolt

Last week's indication of revolt on the Government back-benches in Canberra over the curtailment of National Service Training and the introduction of television could be awkward politically.

But on wider grounds it is all to the good that our members of Parliament should speak their minds plainly.

Too often decisions are made in the privacy of party meetings, and the issues are not intelligently debated in the House.

That is because Government members feel (or are persuaded to feel) a duty to toe the party line and not criticise openly decisions they may privately dispute, while the Opposition (any Opposition) too often takes the view that it must see the least possible good in measures sponsored by political opponents and so is little inclined to debate such legislation on its real merits.

The current session of Parliament has been agreeably remarkable for the candour of the back-benches on both sides. Not long ago we commended the thoughtful speech of Mr. S. Keon, a Victorian Labour member, on the need to provide ALL members of Parliament with worth-while tasks, such as committee work, to relieve their present feelings of frustration.

Now Government members, including the Whip, H. H. G. Gullett, have spoken out about the Cabinet's suspected plan to ease National Service demands on young Australians.

After all, there are more than 120 members in our House of Representatives, and it is

proper that we should get rank-and-file opinions on national issues rather than just the ready-made, irrevocable decisions of the Cabinet, brought into Parliament only to be rubber-stamped by the party majority.

## N.T. Hardships

So much of our political and economic thinking is centred on the South-Eastern area of our vast country that it is good to notice that the Prime Minister, Mr. Menzies, going North to open officially the uranium enterprise at Rum Jungle, extended his visit to take in other aspects of Northern Territory life, including peering outside Darwin.

Another much less official recent visitor to the Territory told me that amenities there are still poor, and the cost of living high.

Mr. Menzies is reported as saying that Darwin "should become a show-place within a reasonable time." As the place of entry for so many first-time visitors to Australia, Darwin should certainly be made to strike a pleasant welcoming note.

But for years we have heard, from various Governments, pronouncements of such good intentions which seem to be slow of fulfilment. Now that the Northern Territory is becoming rich in its own right through the discovery of uranium deposits perhaps the development of reasonable amenities will be accelerated.

Territory residents might welcome even more than comfort a reduction in prices. I have heard it said that some people cannot afford to leave Alice Springs because the cost of living has forced them to seek so much credit from tradespeople.

One wonders whether some form of Government subsidy on food (and other necessities

of life) would not be justified in such areas. Tax concessions, I understand, are granted to people in some of our remote areas. Those who show the pioneering spirit in the outback seem worthy of official encouragement, particularly in the case of men and women with young families.

## Children's Sunday

I read in a New Zealand newspaper the other day an Auckland clergymen's estimate that at least half the homes in that country can only properly be described as pagan. He was discussing the question of juvenile delinquency, which is causing much perturbation there.

The same evening a wireless feature I heard in an A.B.C. programme, "A Word From Children," made me wonder whether a similar retreat from religion has not occurred in Australia.

The children were asked how Sunday was "spent in their homes in a suburb in Sydney, usually regarded, for lack of a better description, as well-to-do. Most of the children spoke of the day being associated with sleep, washing, and other household chores, and car drives. But only one mentioned going to Sunday school.

## Note on a Book

A book with the double recommendation of clear writing and helpful thinking on Christian living came almost accidentally into my hands while browsing round the shelves in our suburban library recently.

The spirit of cheerfulness and humility in which it is written adds to its charm and value, I think. I give it a warm commendation: "A Dean's Apology," by Dr. Cyril Abington lately of Durham.

—THE MAN IN THE STREET.

## CLERGY NEWS

HADRILL, The Reverend H. F., to be Rector of Avoca and Pingal, Diocese of Tasmania. Mr. Hadrill has recently returned from England.

STANTON, The Reverend M. R., Rector of Zeehan, Diocese of Tasmania, to be Rector of Beaufield and Exeter, in the same diocese.

CUTBERTSON, The Reverend H. C., has been appointed a Chaplain to the Bishop of Tasmania.

PALMER, The Reverend A. E., has been appointed a Chaplain to the Bishop of Tasmania.

McLEOD, The Reverend W. S., is Locum Tenens in the Parish of S. Columba, Flemington, and West Strathfield, Diocese of Sydney until October 30.

LAMBTON, The Reverend A. E., has announced his retirement from the Parish of Bowen, Diocese of North Queensland.

BAILEY, The Reverend L. C., Rector of Mirral, Diocese of North Queensland, to be Rector of Bowen, in the same diocese.

JONES, The Reverend Robert, Rector of Tully, Diocese of North Queensland, to be Rector of Mirral, in the same diocese.

COMPTON, The Reverend C.M., Rector of S. Matthews, Gayndah, Diocese of Brisbane, to be Rector of S. Paul's, Stanthorpe, in the same diocese.

PERKINS, The Reverend H., Vicar of S. John's, Pialba, Diocese of Brisbane, to be Rector of S. Anne's, Nanango, in the same diocese.

STEWART, The Reverend S. G., Rector of S. Andrew's, Roseville, Diocese of Sydney, has been appointed an honorary canon of S. Andrew's Cathedral, Sydney.

## FATHER ODDIE IN BALLARAT

FROM OUR OWN CORRESPONDENT

Ballarat, September 15

The Prior of S. Michael's House, Mt. Lofty, the Reverend Basil Oddie, visited Ballarat on Sunday, September 12 and preached at Christ Church Cathedral and S. John's.

In the afternoon, Father Oddie addressed a gathering of young people in Christ Church Hall on the work of S. Michael's and illustrated his remarks with pictures. After his address, Father Oddie had a busy time answering questions.

## ONE MINUTE SERMON

### THE EPISTLE FOR THE FIFTEENTH SUNDAY AFTER TRINITY

#### The Text:

Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

#### The Message:

It is a costly thing to be a Christian in utter surrender to Christ and to walk each day in the Holy Spirit. Is there not an easier way? Are there not some rules I can keep, are there not some ceremonies I can fulfil? So some argued, eagerly persuading the Galatians that they must come to Christ through the way of the Jewish Church. They must be circumcised, they must set out to keep the details of the law (we hear the same cry still). The Cross of Christ is not enough.

No! said S. Paul. No one keeps the law. Circumcised or not, they fail. There is no glorying in any ceremony—there is only glorying in the Cross of Jesus Christ. In Him, in His death, the world is dead to me, it matters nothing compared with Jesus, and I am dead to the world, I live with Him, and His undying life. How much Christ means to this great soul.

No! not the keeping of some rule, but the being remade, a new creation, that is the important fact in every life. Not the old self putting on some new habits, not the old self going through set forms. Even the sacraments can be a danger to the man who does not realise his whole selfhood must be changed. "If any man be in Christ he is a new creation." Nothing less than that is the essential fact for each of us.

Walk thus and God's peace be upon us. God's mercy! For such are unafraid. They fear not the world, they care not for its opinion, nay they will face its persecution. For they are the slaves of Christ. They shew in their lives the marks of His ownership. True to-day! though we bear not the marks of scourgings and stonings for His love's sake, as S. Paul did in His body, yet should our faces show the victory, the purity, the self denial, and the love that are the marks of those whose lives are hidden in the hand of God.

## THE ARCHBISHOP OF BRISBANE

Brisbane, September 21  
FROM OUR OWN CORRESPONDENT  
The Archbishop of Brisbane, the Most Reverend R. C. Halse, returned from the north on Tuesday, September 14.

After two days in Brisbane, during which he held an ordination to the diaconate, dedicated the Patrick Nelson Memorial Screen and attended the Franciscan Re-union His Grace left for the South-West of Queensland.

Confirmations are being held at Taroom, Jackson, Roma, Injune, Mitchell, Morven, Quilpie, Aughathella and Cunnamulla.

He also received the debutantes at the annual ball at Roma, where he spent the greater part of the week-end.

## RELIGIOUS BROADCASTS

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

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

\*September 23: The Reverend J. Newell Barrall.

\*September 27: Sister Julian.

September 28: Father Kevin Halpin, O.F.M.

September 29: Stories from the Old Testament; Epis. 15—

"Food from Heaven."

\*September 30: Canon E. J. Davidson.

October 1: The Reverend George Nash.

RADIO SERVICE: 9.30 a.m. A.E.T. INTERSTATE.

September 26: Morning Service aboard R.M.S. "Strathgairn" at sea, conducted by Captain C. E. Pollitt.

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

September 26: "The Four Evangelists," by Miss Maizie Ward.

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

September 26: R.A.A.F. College, Wagg.

PRELUDE: 7.15 p.m. A.E.T. NATIONAL.

\*September 26: S. John's Fellowship Choir, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL.

September 26: The Reverend C. Townley Lord.

THE EPILOGUE: 11.20 p.m. A.E.T. INTERSTATE.

September 26: "The Epilogue" No. 39—Fifteenth Sunday after Trinity.

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

September 27: The Reverend James Stuckey.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T. NATIONAL.

\*September 27-October 1: The Right Reverend Christopher Storrs.

EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE.

September 27-October 2: The Reverend Oscar Musprat.

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

September 29: "Vacation and Character—Art," by Professor Joseph Burke.

EVENSING: 4.30 p.m. A.E.T. INTERSTATE.

\*September 30: S. David's Cathedral, Hobart.

## 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 GAMBLING PROBLEM

### THE N.S.W. LOTTERY

To THE EDITOR OF THE ANGLICAN

Sir,—Mr. Murray Robson, M.L.A., made it very clear the other evening on the A.B.C. just what he thought of the Premier's former private secretary having been given the job of State Lotteries Director.

Within one week of this favoured appointment we were told in the Press that this new director is to recommend a mammoth lottery with much larger prizes. This State is already in a sad condition of moral decline from gambling, and it is most unfortunate that those in high positions encourage still further this home-wrecking evil. However, the public should be able to see the connection between this sudden appointment and the equally — suddenly suggested mammoth lottery.

It can best be summed up in a few words from the *Sydney Morning Herald* — "One of the hardest of superstitions as regards lotteries, is that the enormous profits are earmarked for our hospitals. THEY ARE NOT. They all go into consolidated revenue for general Government purposes, and that includes paying politicians. The hospital grant is merely voted for each year in the Budget."

In other words this latest move by Mr. Cahill, through the lotteries, is just a clever way of getting more money from the public for his consolidated revenue. The sooner the public realises just this, the sooner will we keep our own pockets filled for the needs of daily life.

Yours, etc.,  
H. J. BEEGLING.  
Coogee, N.S.W.

## PRESERVATION OF CHURCH HISTORY

To THE EDITOR OF THE ANGLICAN

Sir,—In 1878 a branch of the Church Historical Society was founded in Melbourne to carry on the objectives of the parent body in England, but as the Diocese of Melbourne was "young" in history for those times, it eventually became past history.

It has been, and still is, left to the individual parishes which has proved unsatisfactory; especially, as has been shown of recent date, when various priests and churchwardens have attempted to publish special commemorative souvenirs.

Serious consideration has been given to the problem of the preservation of diocesan historical records and documents, as many remain the property of private persons, and a renewed effort is to be made to establish an organisation to take an active interest in their preservation and recording of the past history and that in the making.

The Melbourne Historical Society is in the course of formation by interested persons, and approaches will be made to have the society officially established. So that an active interest will be created, a proposal of monthly meetings for the preservation of papers has been considered. It is hoped to pass these documents on to the Mollison Library for preservation and to THE ANGLICAN for publication where suitable.

Yours, etc.,  
ERIC R. WINSTON.  
Melbourne.

## THE DIVISION OF CHRISTENDOM

To THE EDITOR OF THE ANGLICAN

Sir,—I am sure that many of our readers were deeply and appreciatively interested in the logical and pertinent observations contained in Mr. Cheong's letter on the "Division of Christendom."

It must be agreed that the rich fruits of spiritual cohesion and inter-denominational harmony produced through the ecumenical efforts of the W.C.C. cannot be squandered by our striving to appease the insatiable hunger for theological disputation by the polemically minded within the Roman Catholic Church.

To those amongst our Roman friends that seemingly find it so difficult to reach out and strive to bridge the gap of doctrinal interpretation I say, that there is no division whatsoever between the two Churches when a common danger assails the spiritual integrity of our mutual faith.

Time and time again, I have seen in the Far East, when physical adversity and the forces of oppression seemed bent upon destroying the things of the spirit, Anglican and Roman Catholic priests finding new reservoirs of spiritual strength within the other.

The resultant consecration of spiritual faith and outlook was so often the qualifying factor that served to strengthen falling spirits all around them. But above all, it so clearly demonstrated the perfect unity of God.

Yes, we do indeed have a very real unity within the Anglican Church. But its power, alas, is latent only because of our collective passivity in sharing the burden of extending the realm and rich spiritual influence of the Anglican Communion wherever we may be.

I cannot think of any better medium for opening the portal of spiritual interest than our own paper, THE ANGLICAN, and using it as an introductory gesture to a potential communicant will serve the extension of Anglican influence far more than any participation in verbal acrobatics with Dr. Rumble.

Yours sincerely,  
F. G. GLADEN.  
Chatswood, N.S.W.

## ANGLO-CATHOLIC PRACTICES

To THE EDITOR OF THE ANGLICAN

Sir,—One of the reasons for publication of THE ANGLICAN is, I believe, to inform and enlighten its readers. In the issue of September 10 is a reply by D. C. Watt on the subject of Anglo-Catholic practices, which leaves me more puzzled than ever, for it refers to "Unfulfilled" and "Fulfilled" Church, apparently meaning Israel and the present Christian body, claiming that the priest's vestments were "commanded by God."

Certainly they were, for Israel, when God called and instructed them in ordinances as His people but, to be consistent, we cannot clip out bits we like and ignore the rest. If we are to follow the Mosaic covenant for that portion surely we must also have the tabernacle and the rest of Exodus and Leviticus, as laid down for them?

But I have been taught, we (the Christian Church founded after Christ's death and resurrection) are governed by the "better covenant" — the New Testament as the writer to the Hebrews affirms.

Christ died to give us salvation through faith in His name, to release us from the law which was impossible to keep, so why revert to it, as the Apostle Paul demanded of the Galatians?

Christ is the end of the law for righteousness to everyone (that believeth (Romans 10:4), and the Church's blessing is quite distinct from Israel's, which is yet to be resumed, since they said, "We will not have this man to rule over us."

God, turning to the Gentiles, said, "I am free from the law of sin and death," so why cling to its ritual and ordinances?

Yours, etc.,  
"PUZZLED."  
Peel, N.S.W.

## WHITE AUSTRALIA

To THE EDITOR OF THE ANGLICAN

Sir,—What is wrong with my fellow Australians? Why will they persist in the belief that kind words are more real than stupid actions? Living in London, as indeed in any of the more civilised European countries, one has an advantage my countrymen begin to lack, to their peril. A man can enjoy the closest contact with fellow citizens whose backgrounds cover the world entirely. Without this human experience, I cannot comprehend that it will be possible for my country to fill the great role awaiting it in the Pacific.

During five years abroad I have been closely and constantly questioned by a large variety of individuals marked for their intelligence, their enthusiasm, their integrity and the different shades of their flexible continuous bodily covering upon the purpose and meaning of a White Australia policy. I cannot, and will no longer, defend it.

"Non-Europeans" everywhere are finding common cause—perhaps the largest human unity in history—in this arbitrary genetic indignity, and it is clearly absurd of Australian spokesmen, of whatever rank or interest, to meet this feeling with hoary platitudes about moral equality when all concrete action effectively proves that citizenship of one of the largest islands in the Pacific is determined upon grounds which are primarily racial. If my countrymen will not face up like whole men to this giant Christian challenge, then they will shortly find that history has passed them by for others more earnest and energetic.

What hope is there, one may ask, for evoking common interests amongst the Asian and European nations confronted by communism in the Pacific, when anything so fundamental as racial discrimination is left to poison the personal feelings of 1,000 million neighbours? Clearly, these interests are opposed, and nothing so superficial as military expenditure will bring them together. Asians may be poor and hungry, but they can still exhibit a greater human dignity than I, were I proud to be a white Australian.

Yours faithfully,  
A. N. DRURY.  
London.

## "BACK TO KURRI"

To THE EDITOR OF THE ANGLICAN

Sir,—I would be grateful if you would make known through your columns that all old communicants from S. Paul's, Kurri Kurri, are invited to attend our special Dedication Service on Sunday, October 3, at the end of "Back to Kurri" Week. Even if they cannot attend we hope they will send a donation to our special building appeal.

Of those who have left the district, my council have sent personal invitations to all whose addresses we could find. There are still many more old friends with whom we are out of touch, and we trust that they will accept an invitation through your columns.

I would also be grateful if any of your readers have any knowledge of the date and circumstances of the first Anglican service which was held in Kurri Kurri, in a private house. We believe it was in 1904, but have, as yet, not been able to obtain detailed information.

Yours truly,  
DAVID J. YOUNG.  
The Rectory,  
Kurri Kurri, N.S.W.

## OBITUARY

### DR. A. W. J. STOCKS

The Dean of Goulburn, the Very Reverend A. C. King, writes:

For many years Alfred Stocks worked hard as a medical practitioner at Young, where he built up an extensive practice. As a physician and surgeon he was much sought after. His medical knowledge was profound; his surgical skill undoubted. He loved his work, and all his duties were carried out cheerfully and graciously.

In word and deed Alfred Stocks was, to his very many patients, a physician much beloved. He served them faithfully and they loved him for it. Always kindly and thoughtful, he was genuinely interested in his patients. In ministering to



them he gave of his best; nothing he was called upon to do was ever a trouble to him.

Throughout the Diocese of Canberra and Goulburn Alfred Stocks will long be remembered as a churchman. With great enthusiasm he fulfilled his duties as superintendent of the Sunday school, as choirmaster, as a warden and as a member of the Anglican Men's Movement. In the councils of the Church he was listened to with respect. It was a great joy to him when the bishop admitted him to the diaconate in 1950, in which office his ministrations have been much appreciated.

Alfred Stocks, whose great qualities of heart, mind and spirit endeared him to so many of his fellow men, used his talents well as a true servant of God and man.

## MRS. SUMMERHAYES

We record with regret the death on September 18 in Sydney of Mrs. Marjorie Summerhayes.

Mrs. Summerhayes was the wife of Mr. T. Stanley Summerhayes, founder of the Metropolitan Business College, Sydney.

A memorial service was held at S. Martin's Church, Killara, on September 21.

## ADELAIDE CHOIR FESTIVAL

FROM OUR OWN CORRESPONDENT

Adelaide, September 21  
The affiliated choirs of the Royal School of Church Music, South Australian branch, will combine to sing Evensong at S. Peter's Cathedral on the Feast of S. Michael and All Angels, Wednesday, September 29, at 8 p.m.

It is expected that approximately 160 chorists, drawn from 12 parish choirs, will take part in the singing of the Canticles by Walsley in D, the *Te Deum* in C by Stanford and the anthem "Come Holy Ghost" by Tallis.

The choir will be conducted by Mr. C. Peters of the Elder Conservatorium of Music.

## WOMEN IN TASMANIA

### REPORTS LAST WEEK

FROM A SPECIAL CORRESPONDENT

Hobart, September 21  
In the Diocese of Tasmania, with its seventy parishes, while the clergy and laity are meeting in synod the women also foregather to discuss their share in the Church's work.

Many were in S. David's Cathedral on Monday night when the Synod Charge was delivered. Next morning some 180 took part in a corporate Communion which preceded the Mothers' Union Council.

On Wednesday morning Holy Trinity Hall, Hobart, was again filled with women from all over the diocese, who had gathered to take part in the Church of England Council of Women.

A former youth organiser, Mrs. Frank Coaldrake, who has been working for our Church in Japan for the last four years, gave a vivid picture of Japanese women.

The Matron of our Diocesan Children's Homes, Miss Golding, told how the girls were beginning to help themselves and to achieve self-respect.

She asked for volunteers who would mother a girl when she left the Home and went out into employment at 17.

The Principal of Jane Franklin Hall, our college for University women, run under the auspices of the Tasmanian Council of Churches, Miss Morrison, asked for co-operation in making the college known.

Reports of the work over the past year of our State-wide Mothers' Union, Women's Guilds, Girls' Friendly Society and Women's Auxiliary of A.B.M. were received.

Mrs. Lazenby spoke of the 1500 scholars enrolled in the Mail Bag Sunday School, and Miss Rita Posa told of the Church of England Boys' Society, Sunday school teachers and youth leaders' summer schools and training, and the opening of the Southern Youth Centre, Montgomery Park.

Towards the close of the meeting the bishop spoke a few words thanking the women for all they were doing and asking them to plan and prepare with their rectors for a series of missions to be held in 1956.

Thursday morning was the meeting for leaders and members of the 89 Church of England Women's Guilds throughout Tasmania. Reports of many and varied activities were received and a constitution approved.

In addition we heard of the work and aims of the Pan Pacific Women's Association and of "Glenview," our diocesan home for the aged.

Miss Lockley, of the Department of Mental Hygiene, spoke on Child Delinquency and the need of children for love and security in the home.

In the evening the Diocesan Council of G.F.S. met to plan its day of worship on September 29; its exhibition and competitions in the north and south, and to report on the successful junior camp held last week at Montgomery Park.

So ended another successful session of C. of E. women's diocesan meetings in Tasmania.

## FAITH AND MORALS

### The Vision Of God

Last week I was asked the question: "If we could see God would it be right for us to look upon Him?"

I suppose at the back of my friend's mind would have been the idea common in primitive religion, that to see God in this life means death. So Gideon, when in the Sixth Chapter of Judges, having seen only the Angel of the Lord cried out "Alas, O Lord God, forasmuch as I have seen the Angel of the Lord face to face? And the Lord said unto him 'Peace be unto thee, fear not, thou shalt not die.'" And even Isaiah, when he had seen his vision in the temple cried out, "I am undone, for mine eyes have beheld the King, the Lord of Hosts." Both Gideon and Isaiah, however, learnt that the vision of God did not mean evil, but it was a challenge to summon them for great and creative work in the service of God's Kingdom. Consequently, if God should choose to manifest Himself to any man, that man should be glad and seek to discover a purpose for such a revelation "Here am I, send me."

Man after all, was created for fellowship with God, and for this reason in the old story God was pleased to walk with man in the Garden of Eden in the cool of the evening. There was nothing wrong in such a simple and natural relationship and it was man who, by his sin, shut himself off from such intimacy with God, not God who threatened punishment if man should behold Him. Adam and Eve were afraid to look upon God because of their feelings of guilt, but no doubt if they had been penitent they, like Isaiah, could have received forgiveness in the form of the cleansing coal from off the altar, and then being free to accept the Lord's commission.

Furthermore, the revelation of God in Jesus Christ must for all time convince us that God desires to show Himself to us. On earth He lived among us as other men, but it needed the eye of faith to perceive the hidden Lord. Hence in our prayers we may rightly pray that He may reveal Himself to us, and if we are fortunate enough even to receive a mystical vision of God in His glory, we would do well to offer our most fervent thanks and to consecrate ourselves anew to His service.

### God And Creation

Another question put to me was: "If God created the universe where was He at the time of creation?"

I do not think we need spend long on this particular question which springs from a very limited idea of God and His relation to time and space. It is fundamental to the Christian doctrine of God and the Trinity that God is the creator of all things and that He was the creator of the universe. But, because the nature of God is Spirit, we are not allowed to think of Him as confined to particular times or places, to this earth or even to our universe. Strictly speaking God is nowhere. He is pure mind and pure spirit, as the First Article puts it "without body, parts or passions." The limitation of human thought and language makes it almost impossible to escape from the use of images and metaphors when speaking of God. God remains completely unconditioned by space and time; rather, then, things exist in Him.

We must also beware of thinking of God forming the universe in anything like the same way as a sculptor forms a piece of stone or bronze. Even the First Chapter of Genesis depicts creation as an expression of God's word. He is the real actor therefore behind every scene. He is nowhere in particular in respect of his essential being but he acts everywhere in respect of His love and His power.

Why not advertise it in the Classified section of THE ANGLICAN? See rates on page 12.

HISTORIC CHURCHES OF AUSTRALIA . . . 3

GOULBURN CATHEDRAL HAS AN INTERESTING

GOULBURN Cathedral was begun in 1874 and dedicated in 1884. These events, along with the arrival of the first Bishop of Goulburn in 1864, will be commemorated in the forthcoming Dedication Festival to be held in the first week of October. This also coincides with the third Goulburn Liliac Festival. The first week of October will be a high point in the year for both cathedral and city.

The cathedral fits neatly into the layout of Goulburn. It is, in fact, at the centre of the plan. It is generally classed as one of the finest pieces of Gothic in Australia. It was one of the last and best works of Edmund Blacket, who also designed S. Andrew's Cathedral, Sydney, the main building of Sydney University, and many other historic churches in New South Wales. Blacket did not live to see his work completed. The exterior stonework has retained a warm brown colour. The beautiful spire has yet to be built, but the existing roof-line is enlivened by numerous pinnacles and crosses. There is good glass in the great East window, and a notable series of saints at the clerestory level. Interesting features of the interior are the decorated organ pipes and the tablets inscribed with the Creed, Lord's Prayer and Ten Commandments, to the right and left of the Holy Table. The three-manual organ is by Messrs. Foster and Andrews, of York. It was first installed in the west gallery and subsequently removed to a spot nearer the choir. The unsightly gap left by its removal was no part of the architect's intention.

A unique interest attaches to the "past" of Goulburn Cathedral. Up till 1875 the old parish church of Goulburn stood on the site. The cathedral walls were actually erected around this before it was taken down. Tradition says that some of the bricks of the old building were used to form the existing floor of the cathedral. These bricks were probably made by convict labour and would date from the erection of the older church in 1839. The foundation stone of the cathedral was laid in 1874, and subscriptions to the value of £900 were laid on it at the ceremony. The stone has a document buried underneath it, but is not itself inscribed.

Ten years later the cathedral was opened in the presence of nine bishops and a great gathering of the clergy and laity. This was a moment of triumph for the bishop, who had worked so hard for this objective. But his joy was soon marred by the violent necessities aroused by the opening of the new building.

WAS the cathedral the legal successor of the old church? it was asked. If so, why had not the incumbent been appointed dean? If not, did the cathedral have any right to be standing on land given by the Government for a parish church? When questions of this kind began to be asked, there broke out a dispute between the cathedral party and the parish party which lasted ten years, absorbed a great deal of money and brought the Church into disrepute.

Not long after the cathedral was opened, the parish party deserted it and commenced rival services in the adjoining hall. For six years the Cathedral Church of S. Saviour and the Parish Church of the same name carried on side by side within the same block of ground. The two factions had recourse to law and carried on a bitter struggle in the columns of the Press. Everyone seemed to be involved from the bishop downwards.

The most "hectic" part of the dispute concerned a tablet that had been erected in the old church by a Captain Rossi in memory of his father (one of the original subscribers towards the building of old S. Saviour's). Bishop Thomas took the view that this tablet could well remain in the hall, which was then functioning as the parish church. Rossi wanted to have it in the cathedral. In the end he took possession of the cathedral by force on two separate occasions, erecting the tablet there and, when it was removed, re-erecting it, in defiance of the bishop and all lawful authority. In the course of these operations he stood a

under the main door. He also profaned the place, it was said, with cooking, smoking and other unmentionable acts. (See Wyatt's "History of Goulburn" and "History of the Diocese of Goulburn.")

AFTER eight years the temptations cooled. A mission helped to restore unity, and the illness and death of the old bishop probably stirred up a sense of shame about the scandal. A year or two after the advent of the second bishop, William Chalmers, the legal questions were settled and the cathedral dispute came to an end. Rossi remained unappeased, but the tablet held its place and may be seen to this day in the south transept of the cathedral.

Goulburn has had only three deans since the establishment of the diocese. The first was Parson Sowerby, Minister of Goulburn from 1838 to 1875. Later the title was conferred on Dean Pownall, who held it in conjunction with other offices, including the rectorship of Wagga and Young successively. The third is the present Dean of Goulburn, the Very Reverend A. C. King. There have been some notable cathedral organists, the longest tenure being that of Mr. Howard Usher (1918-1950). The cathedral choir has a long record of service, and is at present a vigorous parish institution, the boys of which last year presented £50 to the Westminster Abbey Appeal.

The event to which many Goulburn people look forward is the building of the cathedral tower and spire. Whether this is destined to be the work of this, or the next, or some future generation, it is not possible to guess. When it does happen, it will be an event of the first order in the world of Church architecture, as well as a matter of great domestic significance for the Diocese of Canberra and Goulburn.

Left:—S. Saviour's Cathedral, Goulburn, as it will appear when the spire is built.

At the dinner the "Every Member Canvass" appeal was... The Special Gifts Chairman, Mr. H. Harvey, traced the history of active Church membership from its beginning in 1852 in this district naming all the vicars who had been in charge, also some of the pioneer families. The vicar, the Reverend R. Dann expressed his delight that so many Anglicans had responded to the invitation, and felt that the vestry had taken a step in the right direction to further the work of God in our midst and further afield. The object of the canvass is £30,000 to be raised in 150 weeks; it is felt that the personal contact by members of the committee will play a large part in the renewal of active Church worship and service.

CHURCH LOYALTY DINNER

FROM A SPECIAL CORRESPONDENT  
Melbourne, September 21  
Over 400 members of S. Matthew's Church, Cheltenham, Victoria, accepted the invitation to attend the Loyalty Dinner which was held in Mentone City Hall on Wednesday, September 8.

At the dinner the "Every Member Canvass" appeal was... The Special Gifts Chairman, Mr. H. Harvey, traced the history of active Church membership from its beginning in 1852 in this district naming all the vicars who had been in charge, also some of the pioneer families. The vicar, the Reverend R. Dann expressed his delight that so many Anglicans had responded to the invitation, and felt that the vestry had taken a step in the right direction to further the work of God in our midst and further afield. The object of the canvass is £30,000 to be raised in 150 weeks; it is felt that the personal contact by members of the committee will play a large part in the renewal of active Church worship and service.

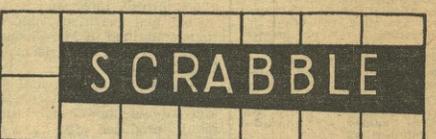
NEW MUSIC

AN important publication by Novello's is Dr. Henry Ley's new arrangement of Mozart's Fantasia in F minor and major for a Mechanical Organ. This has long been played by organists, but Dr. Ley's scholarly edition specially arranged for English organs is very welcome. Handel lovers will be pleased with the Passepied from Handel's Aylesford Pieces arranged for organ by John Byrds, also published by Novello's. The music, though simple, would make a good piece for inclusion in recital programmes and is useful as a voluntary. Novello's also publish several new anthems. Noteworthy amongst these are two by Martin Shaw.

"O Lord how manifold" is simple and expressive. It is in unison and would be excellent for occasions when choirboys are on holiday. "Praise to the Spirit" by the same composer is very elaborate and brilliant, yet not really difficult. It is good music that choir boys enjoy singing and people would like to hear. Thiman's unison anthems are usually interesting. "Praise Lord, for Thee in Zion waits" is a unison version of an anthem that originally appeared for four part choir.

Musicians usually agree that "God so loved the world" is the best part of Stainer's "Crucifixion." Novello's now publish this arranged for four part men's choir. A very welcome addition is a Kyrie, Benedictus and Agnus Dei adapted by Dr. Henry Ley for use with Stanford's Communion Service in F. —L.F.

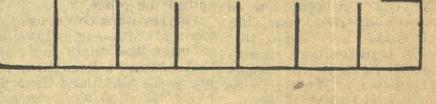
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instil no harmful impressions. "Eagle" founded and supervised by mentors of youth, supplies wholesome adventure and clean fun, together with instruction in its most palatable form.

From the Hon. General Secretary, Church of England Boys Society.

Dear Sir,  
Thank you for the opportunity of perusing and commenting on your magazine. From my observations of the copies provided I would say that the "Eagle" is a most interesting, educational and entertaining publication and quite suitable for our children to read. "Eagle" is the type of comic which I am sure boys and girls prefer as well as parents who desire a higher standard in this type of literature. With good wishes for its success.



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**SENSATIONAL DISCOVERY**

One of the most sensational statements ever to come from a public figure has just been released overseas. Its importance for all young people can hardly be overestimated.

The author of the statement, a brilliant and prominent church leader at present living in Greece, claims to have discovered a way to so change man's personality and develop it in terms of positive goodness, that the human factors which give rise to private and social evils, including war, may be counteracted and overcome.

Leading specialists in many fields, including medicine, psychology, religion and philosophy, are known to have made time in their busy programmes to consider the report. Most treat it with caution, but case records of people from all walks of life have been made available to them for study.

It is understood that these establish beyond all doubt that the new discovery promises to be the most far-reaching and revolutionary development in the whole history of man to the present time.

Some idea of the startling nature of this latest development is conveyed in the following comments from research workers:—

"The secret of the true nature of reality, which for so long has eluded the world's foremost thinkers, has at last been revealed.

"Such a radical change in man's disposition has to be seen to be believed. I have not only seen it, but experienced it, and am privileged now to devote the rest of my life to making it known to the rest of the world.

"What medical science has meant to mankind in the physical realm, this astounding revelation promises to be in the spiritual realm."

In a document which has just been made public, the man who has now become one of the most discussed figures on the Continent says:—

"Such things as anger, strife, immorality, murder, drunkenness and the like are the product of man's own nature. Man cannot maintain a life of

constant goodness. He is utterly incapable of doing so.

"If man is to become kind and good, with a love for truth and peace and the willingness to deal patiently with his fellows under all circumstances, that can only be by the introduction into his personality of a positive and dynamic principle of goodness which assumes command of his whole being.

"Such a principle exists and is available for use. But here let me state that it is not an impersonal thing as so many seem to think. It is nothing less than a person—Jesus Christ.

"To every man who will renounce his old nature and open his life to the risen, living Christ, the Son of God, and count upon Him to be him all that he needs—goodness, love, patience, joy, whatever virtue it may be—that man will prove the power of God in Christ to counteract and overcome every evil product of his old self.

"He came from God and waits to indwell by His Spirit all who will receive Him."

The world has yet to see the scope of this transforming power which to date is confined to a comparative few. The authority referred to above has pointed out that this is not surprising as the use of the remedy is entirely an individual matter. Many may not choose to use it. (From our first-century correspondent in ancient Rome.)

(Note: Readers may study this sensational discovery in detail in the Epistle to the Galatians by S. Paul. Portion of it is set as the epistle for the fourteenth Sunday after Trinity.)

—THE YOUTH EDITOR.

**GOULBURN  
Y.A. NEWS**

Goulburn, September 17  
During the second term holidays from Ridley College, Mr. Luke Ool, of Malaya, again visited many Y.A.s throughout the diocese. Within three weeks, he met Y.A.s from S. John's Canberra, Taralga, Binda, Bigga, Molong, Narrawa, Braidwood, Cathedral, North and West Goulburn branches.  
In all places he talked to Y.A.s on various aspects of youth work in Malaya. For most of these branches, it was the first time that he had visited them and, as always, his visit aroused much interest in the work of the Church in South-East Asia.

**REGIONAL ACTIVITY**

The long week-end in October is the date set for several regional gatherings and conferences.

The Albury Y.A.s have arranged a leaders' week-end at this time which will be similar to that held in May. A conference will be held at Rule's Point between Y.A.s from Adelong and Batlow under the leadership of the Reverend E. G. Buckle. Enrolment forms for the leaders' week-end in the Parish of Thuddungra have been sent out to all branches in Region 8 and it is expected that all available accommodation will be filled.

Wagga Y.A.s are pleased with the success of the regional rally held there on September 4 and 5. All visiting Y.A.s were billeted by members of the Wagga branch. Several inter-branch visits and a regional conference have been planned also for Region 2 which included Braidwood, Canberra, Queanbeyan and Yass.

**YOUTH NEWS**

Several boys from the C.E.B.S. Branch at Clayfield, Diocese of Brisbane, led by the Reverend James Nott, paid a visit to S. John's Cathedral on Saturday afternoon, September 11. They were shown over the building by the precentor and the verger and spent some time in seeing the points of interest in the building, looking at the plate and inspecting the cathedral vestments.

Camden Y.A.s are holding a week-end of services and activities commencing tomorrow, and have invited the Bathurst Diocesan Youth Commissioner as visiting speaker and guest. Camden Y.A. President, Reg Lang, was a former school captain of Bathurst High School.

The badge of the Young Anglican Movement, a star, illuminated for the purpose, formed the focal point of the decoration for the second annual ball held in the Auckland Town Hall, New Zealand, this month.

The Adelaide Youth Council has arranged a service for youth in S. Peter's Cathedral on October 1 at 8 p.m. Members of youth groups will form the choir. The Rector of Rose Park, the Reverend R. R. Harley, will preach.

A conference for young people in Adelaide Diocese will be held at "Glenbar", Strathalbyn, from Friday, September 24 to 26. The conductor will be the Reverend E. P. Pfitzner; his subject will be "The Good Samaritan."

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The Mayor of Bathurst, Alderman A. L. Morse, addresses 400 young people at the Y.A. Ball in the Cathedral Hall, Bathurst, on September 10, after he had crowned Joan Howell of Eugowra, as 1954 Young Anglican Queen of the Bathurst Diocese. Behind him is Beverly Boyd (Bathurst), the winner of the "Dubbo to Bathurst Zone"; and on the right, Mary Muffet (Rylstone), winner of the "Coolah Zone." Joan Howell was winner of the "Forbes Zone" in the contest, and also grand final winner.

**FOR SMALL  
PEOPLE**

**I WAS THERE . . . (41)  
OUR FATHER**

Have you ever tried to do two things at once? It is never easy.

Jesus spoke to us once about trying to do two things at once. He said that in living for God we must trust God to meet all our needs.

Some people, you see, say that they believe that God is looking after them, but then they go and worry and act as though they had no heavenly Father at all.

"Think of the birds," said Jesus. "They don't sow seed in the ground, they don't reap the harvest, or gather the ripened grain into barns. But YOUR heavenly Father feeds them. Surely you are worth more to God than the sparrows?"



Dear Boys and Girls,  
What a wonderful thing it is to know that God is our heavenly Father! That means that He loves each one of us, that we who belong to Him are all brothers and sisters, and that He will care for us.  
Read or listen to this week's story and then go and tell someone about it. It may help that person to trust God too.  
God bless you all,  
Your friend,  
UNCLE PETER.

"Then there is your clothing. Think of the flowers growing out in the open countryside. Those tiny red lilies that grow in the fields, how beautiful they are.  
"They don't work. They don't spin cloth. They cannot make the lovely clothes they wear. And yet even King Solomon in all his royal robes, was never dressed like one of those small lilies.

"Oh my friends, listen to me. If God so clothes the grass in the fields, which withers so quickly and is later burned, how much more may you count upon Him to supply your clothes?"

"Don't even begin then to be anxious about these needs of yours, of food and drink and clothes. But put God first all the time, and He will supply all these needs.

"Your Father in Heaven knows that you need all these things.

"So don't worry about tomorrow. It will look after itself. And God will look after you.

"As we do our work then and do the things God wants us to do, He will prove to us what a wonderful Father He is."

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**THE CHURCH OF ENGLAND IN AUSTRALIA . . . . . 7**  
**BISHOP TYRRELL WAS A PIONEER**

BY THE BISHOP OF NEWCASTLE, THE RIGHT REVEREND F. DE WITT BATTY

IN 1846 it was decided that the time was right for the division of the original Diocese of Australia into four dioceses with their See cities at Sydney, Melbourne, Adelaide and Newcastle, respectively.

Dr. Broughton elected to remain as the first Bishop of Sydney, and the choice of bishops for the three other Sees rested with the Archbishop of Canterbury. His choice for Newcastle fell on William Tyrrell, then Rector of Beauclieu, in the Diocese of Winchester. Events proved that no better choice could have been made.

Dr. Tyrrell possessed most of the qualities which fit a man for a post of leadership in the Church. A good scholar, an inspiring preacher, a tireless worker, a man of intense personal devotion and full of zeal in the Christian cause, and with uncommon powers of organisation and initiative, he was as well qualified as any man could be to be the pioneer bishop of a newly-created diocese.

He was consecrated Bishop of the Church of God on S. Peter's Day, June 29, 1847, but did not reach Sydney till January 11 in the following year. From the time of his arrival in Newcastle later in the same month,

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

The seventh article on the first Bishop of Goulburn, the Right Reverend Mesac Thomas, will appear next week.

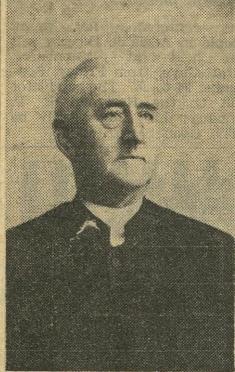
he lived and laboured in the diocese, which he left only once—and that for the purpose of helping his friend, Dr. Selwyn, Bishop of New Zealand, to found the Melanesian mission.

TO the Diocese of Newcastle he gave not only a lifetime of most faithful ministry as an example of unremitting toil in the service of Christ in His Church, but also considerable material wealth. He was himself a well-to-do man and, besides giving, either by gift whilst he was alive or by a bequest after his death, all his own property, he induced some of his relatives to do the same. As a result, the Diocese of Newcastle is possibly less

exposed to the distractions of financial anxiety than any other diocese in Australia.

The conditions under which he laboured were by no means ideal. His diocese covered territory which is now comprised in no less than five dioceses: Newcastle, Armidale, Grafton, Brisbane and Rockhampton, with the addition of parts of the Diocese of Bathurst. There were few made roads. In a letter to his sister describing a visit to the Manning River district, he wrote, "It was rather like riding over the tops of the houses in Fleet Street with every fourth house taken out." He paid two visits to Brisbane, nearly 600 miles from Newcastle, before it was made the See city of a new diocese in 1856. The description which S. Paul gives of his apostolic journeyings might well apply to Dr. Tyrrell's.

Since his arrival in 1848, he lived at Morpeth; and there, in 1879, he died, following upon a severe internal operation, which he underwent without the help of an anaesthetic. The inscription on his gravestone in Morpeth Cemetery states simply that he gave all he was and all he had to the Diocese of Newcastle. No truer words have ever been spoken of anyone.



Bishop William Tyrrell.

**"TALENTS" TO AID BUILDING FUND**

FROM A SPECIAL CORRESPONDENT

Tamworth, N.S.W., September 17

At a film evening held in the West Tamworth Parish Hall, on Thursday evening, September 9, fifty £1 notes and a cheque of £50 were distributed among the audience.

This action followed the screening of a film titled "Talents," in which a young American pastor, faced with a church on the verge of collapse, inaugurated a scheme based on the Biblical parable, in which he distributed Talents (five-dollar bills) among the congregation. After a prescribed period, the Talents and what the congregation had earned with them were collected.

The period over which the experiment will take place in Tamworth will be 12 months, and the proceeds will further the building fund established to erect the new S. Paul's.

A series of stills and movie films were screened showing the work that has been accomplished in the construction of the church. The films were a fine, naturally coloured, collection and conveyed the feeling of deep pathos at the dismantling of the lovely old church that had stood for over ninety years, and the grandeur of the rising of the new one, which will be the biggest in the diocese, to take its place.

There was an interesting feature in the film concerning the destruction of the old church. When the gables were being felled, the two crosses which ornamented the tops fell with them, but were not in the slightest way injured. They will be replaced on top of the new S. Paul's.

The new church is being constructed of concrete blocks which are made each Monday evening. The men usually make an average of 300 blocks per night and throughout the two years that the job has been continuing, only two wet nights have been encountered.

The church now needs another 9,000 bricks and the vicar, the Reverend Canon G. A. Baker, expects to be holding services in the new church within the next two years.

The church will occupy a commanding position and because of its impressive design, will be a pride to the people of Tamworth and to all Anglicans.

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**BALLARAT C.E.M.S. GATHERING**

FROM A SPECIAL CORRESPONDENT

Melbourne, September 10

Men of the C.E.M.S. in Ballarat, to the number of 106, gathered at S. Paul's, Ballarat East, for tea on Sunday, August 29.

The speaker was the Lay President of C.E.M.S. in the Diocese of Melbourne, Brother F. Roy Manly, and his address pointed out the hindrances to the Christian faith in to-day's world, together with a challenge to men of the society to witness strongly by word and by service.

During Evensong, a number of men were admitted to the C.E.M.S., and the preacher, the Reverend Wilfred Holt, of S. Barnabas', Balwyn, spoke of the Church as "Body, Building, and Bride." Bishop Johnson exhorted the large crowd of men to hold firmly to the C.E.M.S. pledge—"By active witness, fellowship and service to help forward the Kingdom of Christ"—and gave the blessing.

The party of 11 men from the Melbourne executive of C.E.M.S. set out for home in heavy rain.

**C.M.S. YOUTH HANDBOOK**

The C.M.S. has issued a youth handbook, "Meet the Other Half."

It is described as "the answer to your programme problems," and contains suggestions for group activities, games, discussions, plays, etc.

It can be obtained for 3/- from the Youth Secretary, C.M.S., 93 Bathurst Street, Sydney.

**BRISBANE AIR FORCE SERVICE**

FROM OUR OWN CORRESPONDENT

Brisbane, September 21

A special service to mark Air Force Commemoration week and as a thanksgiving for victory in the Battle of Britain, was held in S. John's Cathedral, Brisbane, on Sunday, September 19.

The form of the service was that of Matins with the incorporation of a commemoration of the fallen and a laying of a wreath by three Air Force officers at the Stone of Remembrance.

The Bishop Coadjutor of Brisbane, the Right Reverend H. H. Dixon, presided and met the official party at the North door on their arrival.

This party included the Governor of Queensland and suite, representatives of the Commonwealth and State Governments, the Judiciary, the Services and the City Council.

An R.A.A.F. chaplain, the Reverend W. B. Ward, preached the sermon; the lessons were read by Squadron-Leader D. C. Hurst and Wing-Commander D. C. Olive, respectively.

A good representation from the R.A.A.F., the A.T.C. and the University Squadron was present.

**TALKS ON SEX EDUCATION**

A prominent Methodist from New Zealand, Mrs. Joan Cochran, who, during her visit to Australia, has been speaking on matters relating to sex, marriage and family life, will give several talks in Sydney in October.

She will address a meeting of ministers of religion and theological students at Wesley Chapel on Monday, October 11, at 10.30 a.m., on "The Minister and Sex Education," in which she will also treat on the education of parents.

From 6 to 9.30 on the same evening there will be a conference of leaders of youth clubs and Y.M.C.A. at which she will talk on "Boy-Girl Relationships and Sex Education in Clubs."

University students will hear her at the Wallace Theatre on Tuesday, October 12 at 1 pm. The subject will be "Sex in Society."

**FIFTH BLAKE PRIZE ANNOUNCED**

The fifth Blake Prize competition and exhibition of religious art will be held in March, 1955, it was announced in Sydney this week.

A prize of 200 guineas is to be given for the best entry submitted for exhibition, 50 guineas for the second prize and 25 guineas for the third prize.

The competition is open to any person resident in Australia, and any Australian resident outside Australia provided that the work has been painted within two years previous to the date set for entry of works for the exhibition.

Further information can be had from the Honorary Secretary, Blake Prize, C/- Morley & Torda, S. James Buildings, Elizabeth Street, Sydney.

**NEW APPROACH TO ABORIGINES**

FROM OUR C.M.S. CORRESPONDENT

The first of what is hoped will be regular mission trips to Caledon Bay, Northern Territory, took place last month.

A party of missionaries and aborigines from the C.M.S. Groote Eylandt Mission travelled by the mission boat, Faith, to Caledon Bay, which is on the east coast of Arnhem Land, in the Gulf of Carpentaria.

They were able to contact most of the tribe and hold a service there.

Writing from Groote Eylandt, the Reverend S. R. Warren comments: "Although other trips had been made this way before, this was almost a 'pioneer' trip."

"The Church Missionary Society has been trying to do something for these people for many years, and with the approval of the Native Affairs Department we hope to make regular trips."

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**70th BIRTHDAY CELEBRATION**

FROM A SPECIAL CORRESPONDENT

The G.F.S. branch at Granville is 70 years old, but it carries its age well. It seems to be as lively to-day as it was 70 years ago.

A special day of celebration, on Sunday, September 12, marked this birthday, the most enjoyable function being the tea in the Town Hall, when past members spent the time renewing old friendships. Two former rectors, the Reverend F. B. Mullens and the Reverend C. W. Clarke, also shared in this pleasurable experience, while members of the Ministers' Fraternal and members of the G.F.S. Executive mixed with the two hundred or so past and present members.

The guests of this special occasion were the Bishop of Wangaratta, the Right Reverend T. H. Armour, and Mrs. Armour.

The tea was delightfully served by the present members, and afterwards Mrs. Armour spoke about the three fundamental ideals to be kept before them as they went through life.

Evensong was a memorable service, with the G.F.S. playing a prominent part. Two of the present members read the lessons, whilst others joined them in taking up the special collection.

After an admission service of members into the Society, the whole branch sang a hymn of dedication.

The bishop preached a very relevant sermon, pointing out that they should strive to keep a right balance in their lives between the materialist and spiritual values.

The collection was the culmination of a special drive by G.F.S. The organ is being rebuilt in the church, and during the year they have collected £150 towards £200 which is needed for a particular stop, and they hope to hear it at the next anniversary.

**BRISBANE DEACON TO STUDY AT OXFORD**

FROM OUR OWN CORRESPONDENT

Brisbane, September 21

Mr. Graham Walden, of S. Francis' College, Brisbane, was ordained to the Diaconate by the Archbishop of Brisbane on September 15.

The ceremony, which took place in Bishopsbourne Chapel, was attended by many ex-students of the college who were in Brisbane for a Franciscan Re-union.

The new deacon, who has his Master's degree in Philosophy from the University of Queensland, will leave on September 24 by the *Orcades* for England, where he will spend a year in a London parish.

After that he will go up to Christ Church, Oxford, to read Philosophy and Theology on a University Overseas Travelling Scholarship.

On arrival in London, Mr. Walden will stay with the Reverend John Hazelwood at S. Michael's Clergy House, Camberwell.

At the end of three years, he expects to return to an Australian parish.

**ADELAIDE RALLY**

FROM A SPECIAL CORRESPONDENT

Adelaide, September 20

The first Youth Rally to be arranged by the South Australian branch of the National Missionary Council will be held on Saturday, October 23, from 3 p.m. to 9 p.m. in the Pirie Street Methodist Hall, Adelaide.

All church youth organisations are especially invited, as the subject is the "Challenge of South-East Asia," a vital matter for Australia to-day.

Speakers who "know their stuff" will be Canon R. J. Hewett, who has recently visited Malaya and Borneo; Mr. D. H. Pike of the University of Adelaide, who made a survey in Malaya; and Dr. Tom Allen, who will speak on the possibilities of the non-professional missionary.

Each session will be chaired by a youth representative, and questions should be prepared for the speakers to answer after their addresses.

There will be a basket tea at 5.30 p.m., followed by a social hour, including showing of the new talkie film, "To-morrow's World."

Here is the Oecumenical Movement in action! Make sure you are in it!

**ASSOCIATION TO AID CHRIST COLLEGE**

FROM A SPECIAL CORRESPONDENT

Hobart, September 15  
An association of the Friends of Christ College, University of Tasmania, has been formed.

A circular letter issued by the association calls for all interested persons to help build up a strong association.

The letter says that the college has reached a critical stage in its history.

The university will soon be located at Sandy Bay, where a site will be available for a new Christ College to be built.

"It will need to be a first-class building, with accommodation for more students than the present building will hold," the letter says.

"If we do not move promptly, the whole future of the college will be jeopardised."

The secretary of the association is Miss M. Grimes, 4 Weld Street, Hobart.

**POST-EVANSTON MEETING**

FROM A SPECIAL CORRESPONDENT

The Australian Council for the World Council of Churches has arranged a great public meeting to receive reports of the Second Assembly of the World Council of Churches, held at Evanston, Illinois, U.S.A., from August 15-31.

This meeting will be held in the Assembly Hall, Margaret Street, Sydney, on Tuesday, September 28, at 8 p.m., in the presence of the Governor of New South Wales, Sir John Northcott.

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, will preside and address the meeting.

Other speakers will be Dr. Joseph L. Hromadka, a member of the Executive of the Central Committee of the World Council of Churches, and Vice-President of the World Presbyterian Alliance; Mrs. H. W. K. Mowll; and Malcolm Mackay.

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—B.3446, Clerk.

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—N.825, Carpenter.

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# SALVATION—THE INDIVIDUAL

By the BISHOP OF ARMIDALE, THE RIGHT REVEREND J. S. MOYES.

SO THE Gospel of Salvation in Jesus Christ is first and foremost a deliverance from sin. In Christ we can come back to God, in Christ we can live in God. Though the world takes no account of this to-day, yet it is the truth about the world and the action of the love of God. This Gospel goes deeper than any other mankind knows. It goes to the root cause of human woe, to man's selfishness, pride, anxiety and despair. It claims to deliver man from sin, to restore him to fellowship with God, in which fellowship is eternal life.

This battle with sin, Jesus conducted in Himself unto death. His death is the final act of love. His reverence for men, so that He loves them to the uttermost, even while they crucify Him. Many have been puzzled by the emphasis on the death of Christ. But the self offering of Jesus could not be complete until He had carried it into that leap into the dark which we call death, until He had prayed "Father into Thy hands I commend my Spirit." In a sinful world self surrender reaches its climax in the acceptance of death as God's will. Salvation thus is an objective fact. On the Cross something was accomplished, something done. This had Jesus Christ done for us. And as our final salvation is attained in the moment when our self surrender is complete, our death is as important for us as His was for Him. No wonder we pray lest any pain of death may cause us to fall from Him. Thus death has a religious value. It can be the outward and visible sign of a completed offering of life to God. But it is not the physical death itself as such, but the surrendered will which accepts death that gives value to the sign.

Apart from the surrendered will, death is merely the capital punishment which holiness claims from sin. Physical death thus can be an ambiguous thing. It can represent the end of a life process which may be on the one hand the sacrifice which issues in eternal life, or on the other hand the destruction which is man's final condemnation. The law death symbolises is the fact that for each soul there must come an end to both chronos and kairos, both to time and to opportunity, and if to the very end the soul uses its freedom to reject God and salvation, then even God cannot save it.

## COMMUNICATION

I have tried to set out briefly the meaning and manner of salvation for the individual. How heavy a task then lies on the Church of presenting the salvation to a world of men strong in their achievements, unconscious of the need for God, and in danger of destroying themselves both in time and in eternity. It is an urgent task. Obviously merely to preach in words will not to-day communicate the Gospel to men. And yet immense attention must be given to preaching. It is almost certain that part of what I have said to you to-day in the language used, would be unintelligible to the man in the street.

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This article is the second and concluding part of the address with which Bishop Moyes introduced the topic, "Our Message" at the Anglican Congress at Minneapolis on August 10.

Bishop Moyes was the only Australian set speaker at the Congress.

modern versions of the Bible is clear evidence there is a hunger for the good news. Even so he cannot see that it has anything to do with his life.

Our contemporaries have very little sense of history. It doesn't mean anything to them. Even the conditions of life 50 years ago have no relation to lives as they are lived to-day. To the ordinary man it is not religion that has turned the world upside down but science.

Also we have reached a far advanced stage of individualism. The solidarity of mankind is not a reality to-day. But the meaning of the death of Jesus is linked with that. It concerns every man but also all men in relationship. In the context of to-day Jesus is just an individual who lived and died 2,000 years ago. What connections can He have with men to-day?

It is very clear that we need to train men to minister and to preach with this environment before them. The preacher needs to know his world as well as his Gospel. And he needs to be able to preach in parables that express the other-worldly in terms of the world of to-day, to do in fact what Jesus Christ did to the people of His generation. But more than that even the man in the ministry needs to be not only a man of deep learning and wide reading, but of insight and sympathy, and above all to be an apostolic man filled with the Spirit bringing men into touch with a living contemporary power. Then can he begin to solve the problem of communication.

But even then will such men persuade their fellows to come and listen? The burden lies not on the clergy alone. When in history, prophecy had faded away, and the spoken word availed not, the "Word was made flesh." The Incarnation was action, an action which made words possible. "He came where he was," Christ entered man's situation. He plunged Himself into the life of the godless world seeing the power of evil, loving men despite the evil in them, serving men despite ingratitude, mixing with men despite hate and misunderstanding, never allowing evil to enter His life, but allowing it to work its deadly results on His life even to death. "The third day He rose again from the dead." The death of Christ on the Cross was the re-creation of man, not just its prior condition. Our representative, He paid our debt of death. He won the victory over our foes. He saves us; even though the fruits of that victory must still be produced in us by grace as we live in Him.

The strategic battle was won by Him and evil overthrown, but it is still active until God's "V" day shall come. And because evil is still active the Church has a task as the Body of Christ to "fill up that which is lacking in the sufferings of Christ." She must be active to evangelise, to bring salvation to the men of our time. As was said earlier it is an individualist age, and yet it is a collectivist age. Men seek a refuge.

The problem of communication is not only, then, a problem of technique in preaching, but also of providing a living community through which Christ can work. In the first century when lonely and embittered

men came near the Church they were met by a community, a new society growing up beneath the society of the Empire and compacted with a new quality of life. Churchmen need to know that "to be a Christian to-day is not just to be attached to Christ as an individual but to be 'in Christ' that is, to be in His Church as a living, active, worshipping and witnessing member." The Christian Society is in its measure and in its place in the divine order to be the Christ. The Anglican Communion needs to make this kind of community a reality. The word must take flesh here and now. And to this end the Church must, says Bishop Neill, manifest certain principles.

"The basis of its life must be that supreme respect for human personality which was characteristic at all times of the ministry of Jesus. He showed this respect by His attitude to all, even the most degraded. He made it plain that He regarded every individual as of infinite value just because each was potentially a son of God." He wanted them. He loved them. A key word for Him was "neighbour." We need to discover again the meaning of "our neighbour."

## THE LOVE OF GOD

Our world breaks personal relations. It classifies men and we know them by group names and not as brothers for whom Christ died. The desperate illness of our time is that men do not know how to receive love from God or from each other. The coinage has been debased and men do not believe in love. The love of God only becomes possible to men who know they are loved. That is the task of every congregation to become a body which reaches out arms of love to every man. The Holy Spirit through prayer can alone make this come true.

Humanly speaking it is impossible, but not with God. A second principle is this. Every man is free to say "No!" to Jesus Christ and to His Church. God does not compel. Even the twelve can go away if they wish. But "those who yield themselves to the service of the new society must do so without reservation and without compromise. The only way to receive Jesus Christ is to yield to Him just such obedience as He yielded to God. Never in history has any leader made so absolute a claim on the loyalty of His followers. Nothing can come between them and their loyalty to the cause. There is something terrifying in the hardness and sternness with which the demand is reiterated. It is through those who have fully accepted conditions that the Church lives on."

How do we of the Anglican Communion measure up to the standard Jesus asked of the first disciples? What depth of consecration do we ask in His Name of those who occupy office, high or low, within our communion, and of those who claim church membership? What do we ask of those who come to be confirmed? How often is confirmation a sacrament of conversion? How many of those who ask the Church's blessing on their marriage are tested as to their loyalty to Him whose blessing they ask?

We may have much to learn from the seven Churches of Asia, all of which perished off the face of the earth. The sternness of standard is demanded of our members by the

intensity of the battle we have to fight. We are not just an ark, but a battleship in the spiritual realm. Is it possible we Anglicans have not a sufficiently keen realisation of the evil forces deployed against mankind, of the corruption that is in the world through lust, pride and passion, power and greed? We have emphasised so deeply the wonder of the Incarnation—have we sufficiently the glory of the Cross?

You will remember the words of Archbishop Temple. "If any man can say truly 'I live yet not I but Christ liveth in me,' he is saved. And this alone is salvation. Consequently for the man as yet unsaved the essential need is conversion, a change in the direction of his life." We need to ponder these things, for in our deep and true belief in God giving His grace through the Sacraments we are not always careful to realise the human response of repentance and faith required. As our Prayer Book seems to do, we take it for granted that all our people are either converted or have no need for conversion. Do we not need, together with an emphasis on the Sacraments, a deep emphasis on justification by faith? Lacking this balance we have a weakness in our witness, and a depth of complacency.

Are our churches ever shaken by the power of prayer within them, and the stirring of the Holy Spirit? The utter dedication of each to Christ in His Church will mean the birth of community. At present for the most part we are many individuals making each his Communion on Sundays and going his way. But it is not my Communion, but ours. Given this sense we become a family. Such a family through common actions, such as an evangelistic mission, or a community centre can and does attract the outsider, for fellowship brings in the lonely, and visitation by groups, not just individuals, makes real to men the love of the Body of Christ.

## INDIVIDUAL WITNESS

But the witness of the Body is not only the witness of the congregation as a whole through its worship and love, but also the witness of the individual members. The Anglican Communion has ever been weak in this side of its life. Witness has been left largely to the clergy, whereas the laity have been thought of as passengers. Yet they are in the world to witness for God to the world and their influence day by day in their several callings, or in the public offices, will be a means of communication of the Gospel of Salvation to their fellows, if in these callings they live as Christ's men, if they show, as Jacques Ellul has it, a Christian's "Style of life." For it is largely true of the Christian community that our religious observances are an adjunct to lives which take their standards and patterns from our social class and our environment. It is not always our spiritual relationship with Christ which fashions our style of life.

But it must be, if in this strange world of to-day with its mingled arrogance and fears, its self-assertion and loneliness, the Church by its witness is to reverse human value and open doors for the coming of the Kingdom of God in the affairs of men.

We bishops, clergy and people must know this salvation as S. Paul knew it, we must know what it is to die with Christ and rise to newness of life, and to live under guardian of the peace of God which passeth all understanding. For we are His witnesses.

\*Bishop S. Neill, "The Christian Society," p. 19.

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DIOCESAN NEWS

ADELAIDE

C.M.S. NEWS
The Commonwealth Secretary of the British and Foreign Bible Society, the Reverend H. M. Arrowsmith, will be the speaker at the Women's Missionary Council at C.M.S. Depot on Friday, September 26, at 3 p.m. This is a great opportunity to hear one who has travelled extensively in various mission fields, including Indonesia. Priyer and business sessions will commence 2.15 p.m. as usual.

BATHURST

YOUTH SUNDAY
Within the octave of Michaelmas, "Children's Homes and Youth Sunday" will be observed throughout the diocese on October 3, when donations for S. Michael's P.O.W. Memorial Children's Home usually given, and young people of the diocese rally as groups for church parades.

BRISBANE

S. MARTIN'S HOSPITAL
The latest results of the recent Nursing examinations are released; the trainees of S. Martin's War Memorial Hospital, Brisbane, again make a record in showing no failures. This reflects great credit on the matron, Miss F. Killip, and her staff.

CANBERRA AND GOULBURN

ADAMINABY
Bishop K. J. Clements preached at St. John's, Adamina, on September 12. The bishop opened the Churchwomen's Union Fete on September 11 and the proceeds of the fete were £193.

MELBOURNE

DEDICATION
Archbishop Booth blessed a new class room block and gymnasium at Firbank Church of England Girls' Grammar School, Brighton, last Saturday afternoon.

BALLARAT

ARARAT FETE
The Mayor of Ararat, Councillor L. J. Murphy, will open the Holy Trinity Fete on October 14. The fete will feature a tournament in the afternoon, and a concert in the evening.

BRITISH & FOREIGN BIBLE SOCIETY

URGENT! CAN YOU HELP?
The caretaker of Bible House urgently requires 2-bedroom accommodation to rent. Our caretaker is a sincere Christian. Help him serve God in Bible House by helping him secure accommodation.

REVEREND ALAN F. SCOTT

State Secretary, N.S.W. Auxiliary, 95 Bathurst St., Sydney.

C.E.M.S. NEWS

VICTORIA

At the meeting of the Victorian Provincial Council of the C.E.M.S., held at Wangarratta, on September 4, the following motion was carried unanimously:—

That this Council expresses the appreciation of C.E.M.S. members, in the manner in which THE ANGLICAN has given publicity to C.E.M.S. in its columns and in particular the reports of C.E.M.S. in England."

EAST ST. KILDA BRANCH
Two hundred men attended the first birthday of the All Saints', East St. Kilda, branch in the Diocese of Melbourne on September 13. Included in the gathering were men from as far distant as Kingwood, Dandenong, Frankston and Essendon.

HAWTHORN
Temple Days was observed last Sunday at St. Columba's Church, Hawthorn. The Reverend Dr. L. M. Dwyer presided at 11 a.m. and the vicar at 7 p.m. At 3 p.m. there was a Festival of Music.

NEWCASTLE
CATHEDRAL FAIR
Christ Church Cathedral Fair will be held on October 12 and 13. The button day for the upkeep of the cathedral building will take place on October 1.

NORTH QUEENSLAND
NEW APPOINTMENTS
The Administrator has announced two appointments in the diocese, both to take effect before the end of the year. The Reverend A. H. Lambton will retire from the Parish of Bowen and his place there will be filled by the Reverend L. C. Bailey, at present Rector of Mirani.

QUEENSLAND
NEW BRANCH AT MANLY
On Sunday, September 5, a new branch was constituted at Manly, Diocese of Brisbane, when 17 candidates were admitted to membership by the provincial chairman, the Reverend N. R. Tomlinson.

RIVERINA
FOUNDATION STONES
During the past few months, foundation stones for new churches have been laid at Urquinty and at Weethalle. At Urquinty the new Church of St. Cuthbert replaces an older wooden building which has done service for many years.

SYDNEY
HOMES FETE
The annual fete for the Sydney Church of England Homes will be held in the C.E.N.E.F. Memorial Centre on September 24. It will be officially opened by Mrs. H. W. K. Mowll at 12 noon. The Archbishop of Sydney will preside.

WOLLONGONG
S. Michael's, Wollongong, held a flower show in the church hall on September 15. Miss E. M. Shaw, formerly Matron of Crown Street Women's Hospital, Sydney, gave an informal talk at the opening ceremony.

MICHAELMAS DAY
By kind permission of the rector, Canon E. J. Davidson, the Holy Eucharist will be celebrated by Archdeacon W. Ashley-Brown, chaplain, at 10 a.m. on September 29, the Feast of St. Michael and St. George, in James Church, King Street, Sydney, with special intention for the Most Distinguished Order of St. Michael and St. George.

MUSICALS
A musical to celebrate the 40th anniversary of the founding of the S. Andrew's Cathedral Community Guild, will be held in the Chapter House, S. Andrew's Cathedral, on October 6, at 8 p.m. The programme will be presented by the Cathedral Chorists.

BIBLE SOCIETY — B. & F.B.S. — BIBLE SOCIETY

THIS MAN SAVED THE TIBETAN BIBLE

REV. CANON CHANDU RAY
Bible Society Secretary, PAKISTAN.

Hear him at...
PIT ST. CONGREGATIONAL CHURCH
Wednesday, 13th October, at 7.45 p.m.
S. JOHN'S PARISH HALL, PARRAMATTA
Thursday, 14th October, at 2.15 p.m.
S. MICHAEL'S HALL, WOLLONGONG
Thursday, 14th October, at 7.45 p.m.
METHODIST CHURCH, MANLY
Friday, 15th October, at 2.15 p.m.
PRESBYTERIAN CHURCH, ASHFIELD
Friday, 15th October, at 7.45 p.m.
SPECIAL MEETING FOR CLERGY, WESLEY CHAPEL
Friday, 15th October, at 10.30 a.m.
MEETINGS NO LOVER OF THE WORD OF GOD SHOULD MISS

ALL WELCOME
ALAN F. SCOTT, State Secretary, N.S.W. Auxiliary.

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**SNAPSHOT COMPETITION**



The winner of our snapshot competition this week is the Reverend A. W. Moore, of Braxton, N.S.W., who sent us this picture of the wedding cake, which is a replica of St. John's Church, Braxton, and which was used at the marriage of Miss Nell Macdonald, the Sunday school secretary to Mr. Kenneth Crompton, an altar server.

**BRISBANE BARBECUE**

FROM OUR OWN CORRESPONDENT

Brisbane, September 14  
The Women's Auxiliary of the S. John's Cathedral Completion Fund were responsible for a barbecue held on September 11 at the B.H.P. grounds in South Brisbane for the fund.

Over £600 was netted, making a total of approximately £1,300 raised by the auxiliary for the appeal since its inception some few months ago.

Boy Scouts and members of the Kelvin Grove Church of England Boys' Society did invaluable work in helping the function run smoothly.

Although donations will still be received, the Queen's Appeal for the Completion Fund has now officially closed, having raised approximately over £145,000 and the gift of the stone for the outside walls.

**RELIGION AND LIFE WEEK IN SYDNEY**

FROM A SPECIAL CORRESPONDENT

A Religion and Life Week, arranged by the Ministers' Fraternal of Five Dock, Abbotsford, Sydney, was held from September 21 to 24, at St. Alban's Majestic Hall, Five Dock.

The following speakers discussed matters of vital importance:—

September 21, at 8 p.m.: the Reverend Alan Walker, "Mission to the Nation." September 22, 8 p.m.: Professor A. P. Elkin, "White Australia." September 23, 8 p.m.: Dr. L. Parr, "Christianity and Democracy." September 24, 8 p.m.: Dr. Paul White, "The Christian African and the Mau Mau."

Films were shown every night.

**THEATRE REVIEW**

**A SMOOTH PRODUCTION**

THEATRE-GOING for the past few years (with rare exceptions) has been rather a dreary business. There have been so few plays that one went to view expecting entertainment. There has been, to put it in a word, very little magic about it all, very little ground for willing suspension of belief.

Now, I am glad to say, there is a play showing in Sydney in which magic is evident; in the set, in the production, in the performances themselves. The play is Christopher Fry's "The Lady's Not For Burning," and the theatre is the Genesians.

First of all, full marks (or almost full) to the producer, James Lang, for a production that is both smooth and subtle. Smooth, in the way Fry's loquacity (and what delicious loquacity it is), is never allowed to become a play within a play; subtle, in the tight balance that is maintained between the singularity of Thomas and Janet, the status quo stolidity of the Mayor and the town Justice. As a whole most convincing.

I could cavil at Mr. Lang's treatment of the chaplain, who is too easily allowed to sink into anecdote; and Skippy, the rag-and-bone man, who is too largely overdrawn.

Bruce Stewart as Thomas, the intellectual, natural iconoclast, was never less than adequate. I thought at first he was perhaps too slick, too lacking in humanity, but I have come to think that the fault lies with the play. Thomas is so busy spinning facetious puns and moral fol-de-rols that he has very little time to be a real person.

Phillipa Baker was well cast as Janet who, in the play is mistaken for a witch. She looked, perhaps, a little too like a witch to make her rebuttals so convincing. She carried her role with ease and conviction, and both were based upon her belief that she understood the Janet Jourdemaynes of this world very well.

Both Kevin Brennan as Hebble Tyson, the Mayor, and Aileen Britton as his delightfully fluttery sister, gave highly competent and intelligent performances. I would like to commend Peter Kenna in a smaller part as Richard, the clerk. Mr. Kenna had one or two moments of quite breathless intensity, sufficient in themselves to justify a visit to the play.

The sets by Philip Hickie were splendid, and in an unusually large measure contributed to the success of the play. —P.F.N.

**THE MOTHERS' UNION IN TASMANIA**

FROM A SPECIAL CORRESPONDENT

Hobart, September 20  
The biennial council meeting of the Mothers' Union in Tasmania was held at Holy Trinity Hall, Hobart, on Tuesday, September 14.

Before the meeting 170 women from all parts of the State attended a service of Holy Communion at which the Bishop of Tasmania celebrated.

In welcoming the members, the president, Mrs. J. W. Davison, said the M.U. was the handmaid of the Church. In his charge to synod the bishop had commented on the abysmal ignorance of many people who brought their children for Baptism and Confirmation.

The president said that the M.U. is a teaching body, through its literature and speakers, and therefore it should give some solid religious teaching in the parish.

Members should go back and discuss the position in their branches, and see how they could assist the rector.

In her report of the Watch Committee Mrs. Ransom said that a Society for the Prevention of Cruelty to Children had been formed in Hobart, and that the Mayor of Launceston hoped to start a branch in the north.

There seems to be an urgent need for a Church of England Home for Delinquent Girls and unmarried mothers, as the only place available at present was at Mount St. Canice, Sandy Bay.

In speaking about the leaflet

which has been compiled by the Girls' Friendly Society and the Australian Commonwealth Council of the M.U., Mrs. Cranswick felt that M.U. members could help with the running of Junior G.F.S. Groups. The object of compiling the leaflet was to try to form a closer link between the two organisations, and if members were to assist even with the serving of tea and the taking of tests, the object would be achieved.

Mrs. T. J. Gibson was appointed official delegate to the Pan-Pacific Women's Association of Australia. Its aim is to promote peace and friendship and make overseas students feel at home in a strange land. A conference is to be held at Manila in January, 1955; Miss M. Weaver will be the Tasmanian delegate.

Mrs. Gibson writes graphically of her life at Lae, New Guinea, where she and her husband are working. She has started a Mothers' Union and is very grateful to the Holy Trinity branch, Hobart, for supplying her with service books.

The secretary's report showed that membership in branches had increased by 70 in the past year, making a total of 1,309 for Tasmania. The Y.M.L.D. membership was now 236 and 35 of these are members of the M.U.

Members were asked to study the Diocesan Constitution and

**BIBLE TRANSLATOR TO VISIT SYDNEY**

FROM A SPECIAL CORRESPONDENT

"Chandu Ray is a man of God," said the Commonwealth Secretary of the British and Foreign Bible Society, the Reverend H. M. Arrowsmith, when asked to comment on this outstanding Asian Church leader who is to visit Sydney in October.

A Pakistani by birth, he has spent much of his life on the Northwest Frontier areas of India. He was greatly influenced by the life and witness of Bishop George Sinker who visited Australia earlier this year.

His part in the publication of the Tibetan Bible was a remarkable and stimulating reminder of the "never-failing Providence which orders all things both in heaven and in earth." He has recently borne the greater share in the translation of the Bible into Sindhi—another remarkable achievement.

"He is an indefatigable evangelist, a winner of souls. Few men that I have met possess so great a dynamic devotion," continued Mr. Arrowsmith. "Such visits as this will help greatly in breaking down the isolation of Australia. All who hear him, prayerfully and receptively, will be the better for it."

(Details of Canon Chandu Ray's programme are advertised in this issue.)

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

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**BUSH BROTHERHOOD** invites applications for positions in Children's Hostels in Western towns. Male Superintendents, Matrons, General Workers required. Replies to Bush Brotherhood, of S. Paul, Charleville, Queensland.  
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A VACANCY will exist at the beginning of 1955 for a CHAPLAIN in the Junior School. Full details on application to the Headmaster.  
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The Church of S. Matthew at Dunoon, N.S.W., which was extensively damaged by a cyclone this year.

**A CYCLONE HIT THIS CHURCH**

FROM A SPECIAL CORRESPONDENT

Dunoon, N.S.W., September 20  
The Bishop of Grafton, the Right Reverend C. E. Storrs will set the foundation stone of the new Church of S. Matthew, Dunoon, on October 17.

The former S. Matthew's, ten miles from Lismore, was extensively damaged in the disastrous cyclone on the Far North Coast of N.S.W. in February, 1954.

As the cost of repairing the church would be too great, it is planned to replace the old wooden building with a new brick structure.

All the available material from the former church will be used.

The cost of the new S. Matthew's, together with a small Parish Hall beneath will be £4,830.

The parish has received £720 in insurance; parishioners have agreed to place £1,000 on the foundation stone.

However, £3,000 will still be needed to complete the work. S. Matthew's was the only church in the parish; services are held in public halls at the nine out-centres.

Services in Dunoon are at present being held in the Presbyterian and Methodist churches.

The Rector of Dunoon, the Reverend R. C. Lovitt believes that Church people in other parts of Australia may be able to help in the building of the new church.

by-laws of the M.U. in Tasmania.

More subscribers for the M.I.A.N.Z. are being sought, especially in branches south of Hobart. Mrs. Cranswick is willing to order the English magazines for members, who may pay her in Australian money.

It was with regret that the resignation of the Invauid Prayer Circle secretary, Mrs. Barnett, was accepted.

Mrs. G. F. Cranswick urged that the M.U. applaud the State Government for its intention to pass legislation dealing with the publication of offensive reports detrimental to youth. She made this comment after reading a letter from the World President, Mrs. D. M. Roberts, concerning undesirable literature and urged that members take the matter seriously.

**NEW SANCTUARY AT ADAMSTOWN**

FROM A SPECIAL CORRESPONDENT

Newcastle, September 21  
The new Sanctuary of S. Stephen's Church, Adamstown, Diocese of Newcastle, will be dedicated by the Bishop of Newcastle on Saturday, October 23.

The Sanctuary is very spacious with the altar standing within an apse well away from the eastern wall, making it possible for the celebrant to face the congregation according to the usage of the Early Church, which is being revived in England to-day.