

THE ANGLICAN

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FOUR BISHOPS STRIKE A BLOW FOR RIGHT OF FREEDOM TO TRAVEL MOTION ON PASSPORTS FOR GENERAL SYNOD?

An archbishop and three bishops have strongly criticised the Minister for Immigration, Mr. Harold Holt, for his continued refusal to grant a passport to an Anglican clergyman, the Reverend Neil Glover, of Melbourne, who wishes to attend a Peace Conference in Stockholm.

Mr. Holt claims that his action is supported by the Federal Government. If this is so, then the Federal Government has gratuitously insulted the Archbishop of Melbourne and the whole Church of England in Australia, and has discriminated against a priest of the Church of England in favour of an avowed communist and a Protestant minister of religion.

THE ANGLICAN is in a position to state, on the basis of information received from the most authoritative possible source, that the Commonwealth Security Service does not object to Mr. Glover travelling abroad, and has not in any way indicated to the Federal Government that there is any "security" ground whatever on which

he should be prevented from going overseas.

It was stated in Sydney early this month that if the Federal Government persists in its policy as it affects Mr. Glover, a motion of censure will be submitted at General Synod of the Church of England in Australia, which will be held next September.

The Archbishop of Melbourne, the Most Reverend J. J. Booth, last year gave Mr. Glover, who is Vicar of St. Matthias, North Richmond, leave of absence from the Diocese of Melbourne in order to attend a Peace Conference to be held in Stockholm.

Archbishop Booth has stated publicly that he did not think he would be justified in refusing Mr. Glover leave, whatever doubts he may have entertained about the value of the meeting which Mr. Glover proposed to attend.

Mr. Glover applied in May last year for a passport, and was refused it. The Minister for Immigration, Mr. Holt, has twice since refused him a passport.

In the meanwhile, Mr. Holt has issued passports to an avowed communist, Mr. I. Williams, who is General President of the Miners' Federation, and to a Congregational minister, the Reverend N. St. Clair Anderson. In addition, a Mrs. Marion Hartley (wife of a Methodist Minister) and a Mr. Andrew Hughes (a former minister of the Churches of Christ) were granted passports to attend a Peace Conference in India.

With Mr. Holt's permission THE ANGLICAN publishes below the text of three letters which he has sent Mr. Glover on his applications.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, after reading all the correspondence, said:—

"I feel that in general terms the more closely Australia follows the policy of the United Kingdom in all matters affecting relations to communism and with communist controlled countries, the better.

"Thus, if the British Government, which is not without a certain experience in foreign affairs, formally recognises the Peking Government, I cannot

conceive why we should not do so.

"Above all, if British subjects holding passports issued in the United Kingdom are at liberty to go wherever they please, then I can see no good reason for Australian citizens being subjected to such restrictions as are placed on Mr. Glover.

"I think that the recent pronouncement of the Australian Council for the World Council of Churches on the equal dangers of communism and violent anti-communism are most apposite in this case."

The Bishop of Armidale,



BRISBANE . . . "no good reason."



NEWCASTLE . . . "indefensible."

the Right Reverend J. S. Moyes, made a scornful comment as follows:—

"The dangers which arise from communism in our midst are likely to be equalled, if not surpassed, by the reactionary attitude of a timid Government.

"Fear is a hopeless background for sane policy. Such restrictions on travel as the Minister for Immigration seems to be imposing on certain individuals do not harmonise in any degree with British freedom.

"To suggest that there is a



ARMIDALE . . . scornful.



ADELAIDE . . . satirical.

valid distinction between saying 'Yes!' to an applicant the officers of whose church insist he ought to be free to travel, and 'No!' to an applicant whose archbishop gives him leave to travel, seems to imply that if it happened that any applicant behaved unwisely, then the Government would have a scapegoat in a church or organisation on whom they could lay the blame.

"Oh, brave Government!"

The Bishop of Adelaide, the Right Reverend B. P. Robin, after reading the correspondence, said:

"I am completely in favour of the Government observing the traditional rights and privileges of British subjects as they affect freedom of movement.

"If there are any grounds for Mr. Holt's claim that questions of security were involved in the refusal of a passport to Mr.

(Continued on page 12)

BISHOP STORRS TO BE WARDEN OF MORPETH

Newcastle, March 14

The Bishop of Grafton, the Right Reverend C. E. Storrs, is to be the new Warden of S. John's Theological College, Morpeth.

He was chosen at the first meeting of the newly-constituted College Council held on March 11 under the chairmanship of the Bishop of Newcastle.

After full discussion of all the names that had been suggested for consideration, the Council resolved by a unanimous vote to offer the position to Bishop Storrs.

The bishop has since accepted the position and will come into residence at S. John's during the vacation preceding the third term of the college year.

He is at present on holiday in the Blue Mountains but intends to return to Grafton by road, leaving Sydney on Friday, March 18.

He will break his journey at Morpeth and will stay the night there. The Bishop of Newcastle has invited any members of the college council who are able to do so to meet the bishop and Mrs. Storrs on the afternoon of March 18.

The Right Reverend Christopher Evelyn Storrs was educated at Malvern College and Pembroke College, Cambridge where he took a first class in the classical tripos.

He was at Leeds Clergy School from 1910 to 1912, was ordained deacon in 1912 and priest in 1915.

He was an assistant master of Malvern College from 1925 to 1930; a chaplain to the Forces in England, Macedonia, Palestine and Egypt from 1916 to 1919 and a housemaster at Malvern College from 1925 to 1930.

He was Chaplain and Sub-Warden of S. George's College, Perth, Western Australia, from 1930 to 1939; and Archdeacon the Rural Dean of Northern, Diocese of Perth, from 1939 to 1946.

Bishop Storrs was consecrated Bishop of Grafton in S. Andrew's Cathedral, Sydney, on February 2, 1946 by the

Archbishop of Sydney and the Bishops of Newcastle, Goulburn, Bathurst and the two Bishops Coadjutor of Sydney.

The new warden has edited "The Christian and the War," "Hymns in Time of War" and "Mr. Valiant for Truth." He is the author of "Many Creeds One Cross" and the Moorhouse Lectures for 1943.

He married in 1939, Miss Joan Williams of Nedlands,



W.A., and has two sons and two daughters.

Bishop Storrs will not be the first bishop who has resigned his see to take up the headship of a theological college. The late Dr. Knight resigned the See of Rangoon to become Warden of S. Augustine's College, Canterbury; more recently an Australian bishop, Dr. Donald Baker, Bishop of Bendigo, resigned his see in 1938 to become Principal and Chaplain of Ridley College, Melbourne.

In each case the decision was fully justified by the result.

FACT AND FANCY

Those who read this column are either extraordinarily well read, or else they are Tennyson fans. I hope that the one hundred and fourteen readers who have so kindly sent letters and telegrams, or who have telephoned, giving me the source of the quotation I asked a fortnight ago, will accept this thankful acknowledgement and forgive my not sending individual acknowledgements. The quotation, of course, came from Tennyson's poem, "The Higher Pantheism."

The editor was delighted to see our old friend Dr. Babbage when he called last week on the way back to Melbourne from New Zealand, where he had been visiting his relations. Dr. Babbage has more students at Ridley this year than Canon Loane has at Moore College.

Canon James Benson, the New Guinea Missionary whose series of articles is currently appearing in the paper, has asked us to say "Thank you" and "Au revoir" to his many hosts and hostesses, from Cairns to Bunbury, during the past six months. By a happy coincidence he spent his last few days in Australia, before sailing for England, with the Archbishop of Perth. Archbishop Moline is a former rector of St. Paul's, Knightsbridge, whither Canon Benson now repairs as curate, and whence he will send us the rest of his fine articles.

A most generous offer has come our way from an elderly retired priest. He has offered us a complete set of very beautiful vestments to sell, the proceeds to go to Flood Relief. If any reader would like details I shall be glad to supply them.

Three Church Army visitors called last week en route from Newcastle to Victoria: Captain A. W. Batley and B. W. Trotter, and Brother J. B. Dix from Western Australia, who has been a member of the Church Army for a matter only of weeks. Join the C.A. and see Australia!

It's nice to know that bishops can be like the rest of us when making appointments. The Bishops of Newcastle and Grafton met in Sydney last Tuesday—under the clock on Central Railway Station!

We'll establish this record yet! The Vicar of S. Luke's, South Melbourne, the Reverend A. J. Bamford, informs me that one of his predecessors, the Reverend R. B. Dickinson, was Vicar of S. Luke's from 1856 to 1907—51 years. He died in November, 1922, at the age of 91 years. I think that clearly places him in the lead for the longest incumbency in Melbourne Diocese. But hard on the heels of that letter came another from a Townsville reader, Mr. E. Field, who reports that Canon F. G. Williams was the incumbent of S. Peter's, West End, Townsville, for 52 years—from December 22, 1894, to October 1, 1946. Surely, now, Perth or Bunbury Dioceses can produce something to surpass these?

Bishop Storrs, whose surprise appointment as Warden of S. John's College, is announced on this page, is himself a former pupil of a famous English theologian, the late R. H. Malden, one-time Dean of Bath and Wells. Dean Malden used to write the spirited Prefaces to "Crockford." One of his last included the alliterative phrase, "prolonged archiepiscopal peregrinations in the Antipodes," in reference to the tours of the Archbishops of Canterbury and York.

—THE APPRENTICE

THE PRIMATE'S APPEAL FOR SOUTH-EAST ASIA MUST NOT FAIL!

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Inserted by W.J.D.
F.H.G.

A "WARFARE BODY"

DR. FISHER'S CHALLENGE

ANGLICAN NEWS SERVICE

London, March 14

"We are a 'warfare-body.' Nothing else. The Prayer for the Church Militant here on earth makes that clear," said the Archbishop of Canterbury on February 28.

He was speaking to fifteen hundred men of the deanery of Hastings, in the White Rock Pavilion, Hastings. His call was a preliminary to an evangelistic campaign among men in the deanery.

"The Church is not a refuge, tidy and comfortable. It is a militant body, placed in the middle of a hostile world, to wage war against the enemies of Christ.

"Atheistic communism is trying to obliterate Christianity in the world. The Church is faced with the challenge of the wet blanket of Western materialism, and the stupidity and sin of the hearts of men.

OUR RESPONSIBILITY

"Christianity would be a lost cause, unless it were backed by a terrific and powerful body as witness to God's truth.

"That is what we are. In accepting this terrible responsibility, our prayer to God should be that His Church will not fail him."

The archbishop urged his hearers "to seek after holiness. Be marked as men who try to find the right thing, and put it into action. You cannot be fit to carry the burden, except through holiness. Are you using the means of grace with all your power, that you may be fit for the battle?"

A committee of clergy and laity will be formed to follow up the archbishop's visit with a planned evangelistic campaign.

"OECUMENICAL WALK" IN COPENHAGEN

ANGLICAN NEWS SERVICE

London, March 14

The Danish division of the Fellowship of S. Alban and S. Sergius, working for a better understanding between the Orthodox Church and the Western Churches, especially in liturgical matters, has tried an unusual experiment with great success.

Invitations were sent out for an "oecumenical walk" in Copenhagen, and the evening began with a service in a Danish Lutheran church.

Then the participants went together to the Russian Orthodox church where the Russian priest spoke, and the congregation took part in a Danish translation of the Russian liturgy.

This was followed by a short service in the chief Roman Catholic church, under the leadership of a Roman priest, and ended with a joint recital of the Apostles' Creed.

The next stopping place was the Anglican church, and the tour ended, after a service in the Swedish Lutheran church, with a social hour, when members of various bodies spoke.

TENANT FARMERS TO DINE AT YORK

ANGLICAN NEWS SERVICE

London, March 12

With the object of promoting goodwill and understanding, the Church Commissioners, probably the biggest owners of farm land in England, are holding a series of dinners for their tenants.

The first of these dinners was at Canterbury, last December, when Kent tenants were entertained.

On March 14 about a hundred and fifty of the Commissioners' Yorkshire tenants will dine at York.

Speakers will include the Archbishop of York, Lord Middleton and Mr. C. W. Helm, the oldest of Church Commissioners' tenants in the country.

MYSTERY AT LINCOLN

REMAINS OF S. HUGH

GRAVES OPENED

ANGLICAN NEWS SERVICE

London, March 12

An attempt was made at the Chapter House of Lincoln Cathedral on February 26 to identify the body of S. Hugh, who died in 1200.

Two graves were opened in the presence of the Bishop of Lincoln, the Professor of Anatomy at Oxford, and museum authorities.

It had been thought for some time that one of the graves contained a body without a head, and, as tradition says that S. Hugh's head and body had been set in separate shrines, it was thought that the body might be his.

However, experts pronounced that neither was the remains of the former bishop.

SHRINE OF GOLD

Hugh, who was born in Burgundy about 1135 and became Bishop of Lincoln in 1186, is the greatest figure in the history of the cathedral, of which he built the choir and east transept and began the west transept.

When he died in 1200 he was buried in the Retro Choir; that is at the east end of the cathedral as it then was.

Later the building was enlarged, and about eighty years after his death, and sixty after his canonisation, his body was moved to the Angel's Choir and a shrine of pure gold set over it.

At the time of the translation the head came apart from the body and was set in a separate shrine—and afterwards disappeared.

The main shrine was despoiled by Henry VIII, and it is thought that the body was taken out of the tomb and reburied secretly in an out-of-the-way part of the cathedral.

TEST CAPTAIN AS CURATE

ANGLICAN NEWS SERVICE

London, March 10

A former English Test cricketer, David Sheppard, will become a London curate next October.

This 26-year-old Sussex batsman was the caretaker captain of England in the third Test last year against Pakistan while Hutton was abroad.

He was suggested as likely to replace Hutton as captain of the M.C.C. team, which toured Australia this season, but missed a place in the side.

Mr. Sheppard said that he hoped to play about ten matches for Sussex in the coming season, but did not think he would be available to play for England again.

DR. GARBETT IS MOST DISTINGUISHED RATEPAYER

ANGLICAN NEWS SERVICE

London, March 12

The Archbishop of York was described as "our most distinguished parishioner and ratepayer" when he attended the celebrations of the Tadcaster Rural District Council.

The Primate's residence, Bishopthorpe Palace, is in the council's area.

The archbishop invested the chairman of the council with a chain and jewel of office subscribed for by members, former members and friends of the council.

CENTRAL COUNCIL FOR WOMEN'S WORK

ANGLICAN NEWS SERVICE

London, March 14

The Bishop of St. Edmundsbury and Ipswich has succeeded the Bishop of Sheffield as chairman of the Central Council for Women's Work.

MIGRATORY LABOUR

ARCHBISHOP'S CONDEMNATION

SOUTH AFRICAN NATIVE POLICY

ANGLICAN NEWS SERVICE

London, March 14

The principle of migratory labour, frequently supported by the South African Minister for Native Affairs, Dr. Verwoerd, has been condemned by the Archbishop of Cape Town, the Most Reverend G. H. Clayton.

Migratory labour is encouraged by the Government in the interests of apartheid.

It means that when Africans leave their reserves to work for Europeans, and to secure their own livelihood, they would be strongly discouraged by Governmental action from settling with any degree of permanence or security in European areas.

The Archbishop of Cape Town has said that this is a moral issue. "There is nothing more important for the moral and spiritual welfare of the African people than the strengthening and stabilisation of family life. Christians in all lands are concerned about the widespread breakdown of the home.

"There is no surer way of hastening and increasing that breakdown than the extension of the principle of migratory labour.

"There is a great deal of it already in the Union, and admittedly it is extremely difficult to see how it can be brought to an end.

"ASKING FOR TROUBLE"

"But I should have thought that all who are concerned with the welfare of the African would desire that it should be diminished, and would be strongly opposed to a policy based on its extension.

"It is asking for trouble to take large numbers of men to work for long periods in a district to which they are forbidden to take their wives and families.

"It has disastrous effects in many directions. It exposes the men, who are so brought, to temptations which are very difficult for men of any race to resist, and to which Africans in their present stage of development ought not to be exposed.

"It does seem to me that an extension of the principle of migratory labour cannot possibly be reconciled with the highest interests of the Africans."

OLDEST C. OF E. INCUMBENT

CHURCH INFORMATION SERVICE

London, March 7

The Rector of Farringdon, near Exeter, the Reverend B. B. Liptrott, is the oldest incumbent in the Church of England.

He will be 96 on March 15 and has decided to retire at the end of April after a ministry of 72 years, all spent in the Diocese of Exeter.

Mr. Liptrott preaches without notes and reads the lessons without the aid of glasses. He visits parishioners regularly, and walks a mile or two every day except when the weather is severe.

S. LAWRENCE JEWRY TO BE RESTORED

ANGLICAN NEWS SERVICE

London, March 14

Work on the restoration of S. Lawrence, Jewry, the official church of the Corporation of London, is expected to be completed by the end of next year.

The interior of the church was destroyed by incendiary bombs on December 29, 1940.

MEMORIAL TO TWO PRIMATES DEDICATION AT YORK

ANGLICAN NEWS SERVICE

London, March 14

New sanctuary furnishings in the Lady Chapel of Bishopthorpe Church, York, are memorial to two former primates, the Most Reverend Cosmo Gordon Lang and the Most Reverend William Temple.

Both were Archbishops of York before going to Canterbury.

The memorials, which were dedicated on February 27 by the Archbishop of York, were provided from national appeals to which people all over the world subscribed. Money from the appeals also provided a pulpit in the nave of York Minster.

The archbishop said: "We have dedicated the altar in memory of two greatly revered archbishops who, before they were translated to Canterbury, lived for many years in this parish.

"Both of them I knew long before they became archbishops. Archbishop Lang from the day some fifty-six years ago, when he accepted me as a deacon, and Archbishop Temple from the earliest days of the Life and Liberty Movement.

"Then, under his leadership, many of the clergy and laity demanded successfully that the Church should have great power to adapt its organisation to the needs of a changing world.

"Archbishop Lang was a statesman. He had a clear vision of the Church of England as the Catholic Church of this land. His successor, Archbishop Temple, was a philosopher and thinker who used his exceptional influence to interpret the faith in terms of modern thought."

60 PRIEST-WORKERS LEFT IN FRANCE

ANGLICAN NEWS SERVICE

London, March 14

The Reverend Patrick McLaughlin, Perpetual Curate of S. Thomas, Regent Street, spoke about priest-workers in France, at a meeting at S. Clement's, Eastcheap, last week.

He said that it was estimated that there were about sixty priest-workers left in France. There had been much victimisation by the Vatican in regard to priest-workers, mainly because it was feared that some priests were turning communist. This was not so.

The idea only came about during the demonstrations when General Ridgway arrived in France some time ago.

Among agitators arrested during the disturbances were several priest-workers, but this did not mean that they had turned towards communism.

They explained that they were only doing their jobs as priest-workers and remaining with their people.

"The 'priest-workmen' experiment in France, which was wound up last year, is to begin again. In a Lenten message read in all Paris churches recently, the Archbishop of Paris, Cardinal Feltin, declared that he never intended of the hierarchy to abandon the experiment altogether.

A number of priests will soon be detached for this form of missionary activity. These priests, who will be excused ordinary parochial duties, must aim, says the Cardinal, to set up Christian "cells" in the working world, with the purpose of integrating these cells within the local parish and Roman Catholic action groups."

THEOLOGICIANS FROM GERMANY

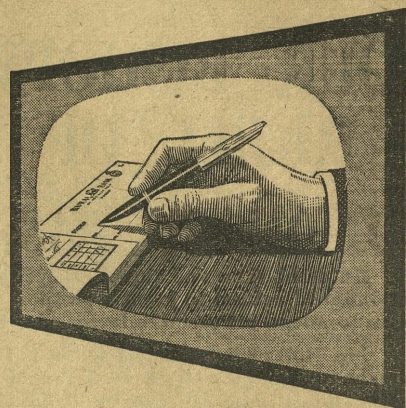
ANGLICAN NEWS SERVICE

London, March 14

The Archbishop of Canterbury and Mr. Fisher welcomed a group of leaders of German religious bodies at Lambeth Palace on March 1.

The Germans have been discussing "The Authority of the Bible" with British theologians this week.

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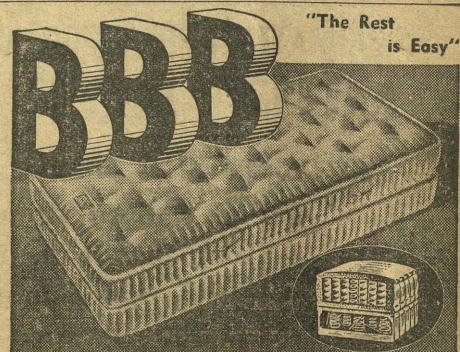
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£2,500 DONATED FOR CHILDREN'S HOME

Bathurst, March 14

A gathering of 1,000 people in the grounds of the proposed S. Michael's P.O.W. Memorial Children's Home at Kelso donated £2,500, following the setting of the foundation stone by the Governor of N.S.W., Lieut.-General Sir John Northcott, on March 12.

Newcastle Diocese has contributed £200 towards the home.

The contract price for the building is £29,700 and a further £10,000 will be needed to open the Memorial Home free of debt. £32,500 is now in hand for the completed work.

The new structure is being built in brick with an American-style memorial court entrance and has created much interest throughout the Commonwealth and overseas.

It will be dedicated to the memory of prisoners-of-war who died under the Japanese, and during the Korean campaign.

On the official platform were the Bishop of Bathurst, the Right Reverend A. L. Wyde; the Bishop-Coadjutor, the Right Reverend M. d'A. Collins; the Governor and his A.D.C., Captain Bentley; the Mayor of Bathurst, the Honourable C. A. Kelly, M.L.A.; the Honourable A. S. Luchetti, M.P.; the Diocesan Commissioner; and members of the Children's Homes Council and wives.

Large designs of the diocesan arms, the diocesan flag, and Y.A. flags surmounted the platform.

Order of service sheets were distributed to the visitors by youth group members.

His Excellency drove through a laneway, lined by students from All Saints' College and Marsden School and Cathedral Scouts.

At the assembly point, the Bathurst City Band played the National Anthem.

The Governor was met by the two bishops and the assembled procession of robed cross-bearers, servers, choirs, and clergy moved along a prepared alley-way to their positions near the foundation stone, where His Excellency was introduced to members of the Children's Homes Council.

GUARD OF HONOUR

Members of the Orange C.E.B.S., and J.As. from Orange and Bathurst formed a guard for the approach of the Governor.

Bishop Wyde commenced the service proper, welcomed the Queen's representative and blessed and dedicated the stone. His Excellency then set the stone.

At the close of the ceremony, the Diocesan Commissioner expressed thanks to the many who are giving encouragement and support to the project, and who had helped in the day's ceremony.

The Bishop-Coadjutor then handed the Governor a silver cake-lifter on behalf of the diocese, and a C.E.B.S. boy, Alan Single, of Orange, attended by 2 Y.As. and a J.A. girl, presented the Governor with a large figure of a knight, in the form of a fireside companion, complete with tools, on behalf of the youth of the diocese, who are constant supporters of the Children's Home.

OVERSEAS MESSAGES

Messages of congratulations and goodwill were received for the occasion from Lady Pamela Mountbatten (England), Mr. Malcolm Macdonald (Commissioner General for U.K. in S.E. Asia), Norfolk Island, and many parts of the Commonwealth.

A coloured film was taken of the ceremony, and western radio stations recorded the event for delayed broadcasting.

The cost of the land is the gift of Mr. and Mrs. Fred Allison of Forbes.

The Stonestreet family of Grahamestown is furnishing the dormitory as a memorial.

MISSION AT JUNE

MANY RETURN TO CHURCH

FROM A SPECIAL CORRESPONDENT

June, N.S.W., March 14

The Rector, Canon G. A. M. Nell, and church officers of St. Luke's, June, Diocese of Canberra and Goulburn, are very pleased with the result of the eight days parochial mission which has just concluded.

The mission was conducted by Archdeacon R. Davies, of Wagga, and the Reverend G. Griffith, of Canberra.

Each evening S. Luke's was crowded, and frequently an overflow congregation listened in through loud speakers in the parish hall and outside the church. A bookstall stocked with Christian literature did good business.

One of the most pleasing results of the mission has been the return to Church worship of many who had been very neglectful.

"Answers to Questions" was a very popular feature of the mission services. So many questions came in that the missionaries had to leave some for Canon Nell to deal with during the Sunday nights to come.

Another happy feature was the humour that both missionaries brought into their addresses. The services were longer than usual, but the congregation instead of complaining said that they would not have minded them being even much longer.

The success of the mission is at least partly due to the fact that the people of June received visits from lay Church workers, the parish staff and, in most cases, from clergy of neighbouring parishes who gave some of their time to assist, and from the missionaries themselves.

The parish staff is now busily engaged in following up the people who were attracted to the church by the mission.

ARMIDALE'S £1,500 IN DONATIONS

FROM OUR OWN CORRESPONDENT

Armidale, March 4

A feature of the S. Peter's Cathedral, Armidale, parish balance sheet is the donation from the £5,265 income during 1954 of more than £1,500 to missionary bodies and other societies outside the parish.

Income was again up, but so also was expenditure, and Mr. W. S. Gerken, the cathedral treasurer, has an almost daily job of maintaining the accounts up to date. In eight years they have grown from £2,500 a year to their present level.

The dean, the Very Reverend M. K. Jones, records a greater number of communicants as well and increased income, but points to the danger of placing too much reliance on statistics. In a city like Armidale where the floating population is large as a result of the boarding schools, teachers' college, and university, it might easily result that the number of Anglicans in any one year is higher than in others, he says.

Mr. W. S. Gerken has been re-appointed dean's warden, and Dr. J. H. Priestley and Mr. W. Elks elected people's wardens after a tie for the second vacancy with Mr. G. S. Hutchinson.

SISTER JULIAN TO VISIT GRAFTON

FROM A SPECIAL CORRESPONDENT

Grafton, March 14

Sister Julian of the Community of the Holy Name, Melbourne, will be the guest speaker at the Grafton Diocesan Women's Conference to be held from Tuesday, April 19, to Thursday, April 21.

The conference, which is open to all Anglican women, will be held in the new Youth and Synod Centre at Grafton.

C.E.M.S. ACTION ON S.E. ASIA

GIVING IN LENT

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, March 8

The National Council of the Church of England Men's Society have sent the following letter, signed by the Primate, the Most Reverend H. W. K. Mowll, and the National President, the Bishop of Armidale, to all its members.

"The National Council of C.E.M.S. met in Bendigo on January 29 to 31. The chief concern of the council was that the men of the Church should witness to Christ our Lord both at home and abroad.

"Feeling strongly that the Missionary Call of Lent, and in particular the challenge of our Primate on behalf of South-East Asia, should have the keen support of every Anglican, they present to the laymen of our Church this following resolution, and ask them to act upon it with enthusiasm and self-denial:

"That this meeting of the National Council urges that all branches of the C.E.M.S. support strongly in their parishes the Lenten missionary offering for ordinary assessments, and also the South-East Asia Appeal."

SERVICE FOR W.C.C. LEADER

FROM OUR OWN CORRESPONDENT

Melbourne, March 12

A service of commemoration and thanksgiving in memory of the late John R. Mott, arranged by the Victorian committee of the World Council of Churches in conjunction with the Y.W.C.A., the Y.M.C.A., and the A.S.C.M., will be held in the Collins Street Baptist Church, Melbourne, on March 17.

Dr. Mott, a former leader of the W.C.C. and Y.M.C.A., died on January 31, aged 89.

The service will be conducted by the Archbishop of Melbourne, the Most Reverend J. J. Booth. The speakers will be the Reverend G. C. Barber and the Reverend J. Mackenzie.

S. JOHN'S CATHEDRAL BUILDING PLANS

FROM OUR OWN CORRESPONDENT

Brisbane, March 7

With approximately £250,000 in hand for the building extensions of S. John's Cathedral, Brisbane, many questions are asked as to when operations will commence.

In the Cathedral Notes for March, 1955, the cathedral dean, the Very Reverend D. E. Taylor, says that much has been going on in the architect's office, and Mr. Gargett, of the firm of Conrad and Gargett (cathedral architects), advises that it should be possible to call tenders for the nave foundations within two months' time.

S. John's Cathedral is a truly architectural gem, but it is only half completed. Four more bays are to be added and a west front and porch.

After the Second World War, during the visit of Viscount Montgomery, the foundation stone of the extensions was laid and a war memorial fund opened.

Over the years, this brought in donations to the extent of £100,000.

The visit of Her Majesty the Queen and the Duke of Edinburgh inspired further zeal, and the Queen's visit appeal, launched on February 2, 1954, collected an aggregate of approximately £150,000, bringing the total sum to £250,000.

PROGRESS AT WESTON

SUCCESSFUL MISSION

FROM A SPECIAL CORRESPONDENT

Weston, N.S.W., March 14

The A.B.M. Secretary for N.S.W. the Reverend W. H. S. Childs, conducted a mission in the Parish of Weston, Diocese of Newcastle, from February 20 to 27.

Each day started with a celebration of the Holy Communion; in the afternoon the children were gathered into the church; and at night a mission service was held.

Weston is only ten miles from Maitland and many parishioners had times of anxiety over friends being in the flood area.

Unusual weather conditions did not mar the spirit of the mission. On three occasions the church was hardly adequate for the congregations which crowded in.

The rector, the Reverend Keith Brodie and the missioner visited the homes of parishioners, where prayers were said by clergy and people for forgiveness, grace and guidance.

The schools were visited; and the clergy spoke on the street corners before the evening service.

The mission was designed to revive the life of the Church by facing parishioners up to their need of it.

On the last night a parish tea was held, when the missioner spoke of his visit to South-East Asia.

For sometime the parish of S. Mary's, Weston, has been showing evidence of fresh life and vigour under the leadership of their rector. Larger attendances at services; improvements to church property, and a resurrected Sunday school, are signs of progress.

The mission was held at the same time as the Reverend Alan Walker was holding his Mission-to-the-Nation at Cessnock. It is to be hoped that under the blessing of the Holy Spirit, the two missions will strengthen the cause of the Church on the coalfields.

MISSIONARY GROUP RE-UNION

FROM A SPECIAL CORRESPONDENT

Melbourne, March 8

Members of the C.E.M.S. Missionary Service League gathered at S. Matthew's, Prahran, Diocese of Melbourne, on March 5, for their annual re-union.

The re-union commenced at 3.30 p.m. with a session of prayer. This was followed by a meeting at which the Missionary Service League President, Mr. F. L. Archer, presided.

The special speaker was Canon C. D. Maling, of Tanganyika, who gave a very fine account of work in Tanganyika to-day.

A happy time was spent together at a fellowship tea when a roll call of members was conducted by the M.S.L. Secretary, Miss F. A. Moller.

At 7 p.m. the re-union celebration of Holy Communion commenced, the celebrant being Archdeacon A. R. Mace, assisted by Archdeacon H. S. Kidner.

Archdeacon Mace also preached at the service, giving a helpful message and challenge to M.S.L. members in their important task for the Kingdom of God.

BRISBANE HELPS FLOOD RELIEF

FROM OUR OWN CORRESPONDENT

Brisbane, March 14

The Archbishop of Brisbane, the Most Reverend R. C. Halse, made a request to all parishes in the Brisbane Diocese to arrange for retiring collections at all services on Sunday, March 6 to help the N.S.W. Flood Relief Fund.

Final figures are not to hand but it is understood that the response was excellent.

NEW VENTURE

BIBLE COLLEGE LAUNCHED

STAFF TUTORS IN EVERY STATE

FROM A SPECIAL CORRESPONDENT

A new Bible College was opened in Sydney on February 14 with an enrolment of 110 students from all parts of Australia.

The student body at present stands at 140 students.

A council under the Dean of Sydney, the Very Reverend E. A. Pitt, as chairman, has been at work for the past twelve months preparing for its establishment.

It was at first intended to have the internal lectures at S. Andrew's Cathedral School, but as the available accommodation was quite inadequate for the internal class, lectures are being given in the basement of the Chapter House, where desks are available for 80 internal students.

The first lecturer was Dr. A. W. Morton, who spoke on methods of Bible study. Dr. Morton was followed by the Reverend D. W. B. Robinson, who gave five lectures on the Book of Genesis.

Canon M. C. Newth is at present lecturing on the Book of Exodus, and he is to be followed by the Reverend A. E. S. Begbie on Leviticus.

The Old Testament and the New Testament are to be taken in successive turns, and there will be three turns annually.

Fully duplicated notes are given to both internal and external students, and a system of Staff Tutors in every State has been devised to ensure that the written work which is required from all students is returned quickly, and that the utmost individual attention is given to the needs and difficulties of each student.

It is anticipated that by the middle of the year the total enrolment will have exceeded 200 students since the course has been organised, so that new students may commence at any time through the year.

THE CHURCH GETS IN AHEAD

FROM A SPECIAL CORRESPONDENT

Newcastle, March 14

Within two days of the announcements of plans to move that part of Maitland which is below flood level to higher ground, the Newcastle diocesan trustees purchased a house in what is expected to be the centre of the new city.

These plans have yet to be submitted to the Maitland City Council and approved by them and the general public.

If the plans are approved and implemented, the house will serve as a rectory for a newly-defined parish.

Meanwhile the Rector of S. Paul's, Maitland, the Reverend E. V. Pitcher, will occupy it and give all the ministrations that are possible to his parish which is still very largely submerged.

NEW ADELAIDE CORRESPONDENTS

The Chaplain of S. Mark's College, North Adelaide, the Reverend Norman Paynter, has been appointed our correspondent for the Diocese of Adelaide.

He takes the place of the Reverend Ian Stuart, who has gone to New Guinea.

Mr. Paynter will be assisted by Mr. C. H. Stokes, also of S. Mark's College.

Advance notices of events in the diocese should be sent well in advance to these correspondents, and news of events which have occurred should be sent either through them or directly to THE ANGLICAN.

THE ANGLICAN

Incorporating *The Church Standard*

FRIDAY MARCH 18 1955

A POLITICIAN AND FREEDOM

THE LORD ARCHBISHOP OF MELBOURNE saw it last year to grant leave of absence from his cure to a priest of his diocese, THE REVEREND NEIL GLOVER. His GRACE is known as a just and careful man. He certainly weighed scrupulously all the relevant considerations, and granted leave only after assessing these considerations in the light of his peculiar personal knowledge of the man whose father in God he is. That His GRACE has, in addition to a measure of personal bravery, some mild sense of patriotic duty, is perhaps sufficiently attested by the fact that he is the holder of the Military Cross. All in all, it might be expected that leave of absence granted by such an Archbishop and Metropolitan to any priest of the largest single branch of the Church in Australia would automatically ensure that a Passport in the name of HER MAJESTY'S representative would issue.

The unfortunate Mr. GLOVER duly applied for a Passport. It was refused. The matter thereupon became public. It appeared that Mr. GLOVER proposed to attend a "Peace Conference" in Stockholm. His GRACE, with very proper dignity, declined to be dragged into any public discussion of his own action. He stated publicly only two things: first, that he had indeed given Mr. GLOVER leave of absence; and second, that he had done so despite the fact that he disagreed with Mr. GLOVER's convictions and views of the value of the "Peace Conference." Apart from the furor created by the hypocritical and traitorous communists in our midst, there was little public reaction at the time. There could never be an *affaire Dreyfus* in democratic Australia, where an ignorant and politically barely literate electorate supinely allows its precious personal liberty gradually to be filched away.

Undaunted, Mr. GLOVER took the matter directly to Her Majesty's Minister for Immigration, THE HONOURABLE HAROLD HOLT. The subsequent course of events may be deduced from the letters from Mr. HOLT to Mr. GLOVER, which are published on the last page of this edition. Mr. GLOVER still has not received his Passport.

These letters reveal a diverting turn of mind. It is cowardly and childish for Mr. HOLT to deny that the policy which he implements is "the result of some personal decision on my part," and to claim that it was laid down by the Cabinet. This same Mr. HOLT, not long since, proclaimed his belief in freedom of travel! He defended in the House the issue of Passports to known communist traitors! Has he, then, reversed his views? If so, he is the "dictator at heart" that we have called him before. If he has not changed his views, and if he is opposed personally to the policy of the majority of his colleagues, he is a political harlot, oblivious of honour, who will jettison a fundamental political principle in order to remain in office. And this is the man who aims to succeed the present leader of his party!

Mr. HOLT's letter of Christmas Eve shews that he entertains the illusory notion that the Church of England is a "respectable" body, with an anaemic membership drawn from an effete middle class. He is vastly mistaken. Its membership covers a wider range of social and economic strata than any other denomination. It is large, easy-going, comfortable. It is rarely stirred. But it begins to stir now.

It would be a thousand pities for Mr. HOLT in his own electorate, and for the Liberal Party in Australia, for the Federal Government not to heed the quiet, clear warning on the first page of this edition. The four holders of high office in the Church whose views on this matter of Passports are published happen to be the first four bishops approached. Three of them could fairly be labelled conservative in temper even by the Government. The fourth, with a reputation anything but politically conservative has during a courageous career more than once shewn how attachment to truth and democratic principle can embarrass the present Government. There must be no question in the Government's mind: every other bishop of the Church in Australia would endorse the general view that these four have expressed.

If the Government so holds in contempt the Church of England as to ignore this fact, and if the matter comes under discussion at General Synod, it may receive an unforgettable lesson. The effect upon the issue of the next election of a resolution of condemnation by the most solemn and representative religious assembly in Australia, meeting as it does only once in every five years, is something which the wise politician will take carefully into account.



Australia's Sons

We are an aggressive, possessive people, it is often alleged. But an unexpected example of this trait was given by Sir John Butters, Sydney engineer and company director, when he gave evidence the other day to the Senate committee which is checking up on the development of Canberra and trying to find out why some of the planning of Walter Burley Griffin 40 years ago has "gone agley."

Sir John Butters, as chairman of the Federal Capital Commission from 1924 to 1929, had an unusually good title to speak on this subject. He thinks that Canberra still lacks a soul.

As a means of giving Canberra more significance in the eyes of the public, Sir John suggested, in the words of one newspaper report, "that the remains of distinguished Australians like Captain Cook should be brought there."

Now, it is a fact that "Advance Australia Fair" begins with the suggestion: "Australia's sons, let us rejoice," and in the second verse records (rather indifferently):

"When gallant Cook from Albion sail'd
To trace wide oceans o'er,
True British courage bore him on
Till he landed on our shore."

But it made no claim that Cook, was, indeed, one of "Australia's sons." He was, in fact, as Yorkshire as, say, Ilkley Moor or Len Eutton.

Perhaps Sir John was misreported in his description of Cook as an Australian. I'm prepared to pass lightly over that.

But, seriously, I did not much like the plan to "popularise" Canberra by making it a necropolis for men eminent in our past history. Surely their bones should be left to lie in peace.

Shunned Capital

Canberra, currently, hasn't much significance in the eyes of Federal Ministers, let alone the rank-and-file of Parliamentarians or the general public.

One hears, for instance, that

the only Ministers who have been seen there much this year are the acting Prime Minister, Sir Arthur Fadden, and the Minister for Territories, Mr. Paul Hasluck. Others just look in for a day or so now and then, mainly to attend a Cabinet meeting, and fly back to Melbourne or Sydney.

Until all departmental headquarters are removed to Canberra, it will probably be difficult to induce Ministers to linger long in Canberra out of session. The headquarters of the Services departments and the post office, among others, are still in Melbourne.

But 11 departments now have Canberra headquarters. Still the Ministers who are the nominal heads of them don't allow that fact to pin them down much in Canberra. I have heard it said that out of session the real political capital of Australia is in the Commonwealth Bank building in Sydney because so many Federal Ministers prefer to work there.

Now that touring Ministers are beginning to "home" from abroad an announcement can soon be expected about summoning Parliament for another session. But for at least another month Canberra will continue to bear a closer resemblance to Goldsmith's famous village than to the pulsing heart of a great Pacific nation.

Wages Wait

Our wage-fixing machinery has become slow and cumbersome in its operation. One hears of wage claim hearings which have been dragging on month after month.

The most publicised of these—the bank officers' case—is presently to be heard by the whole bench of six Arbitration Court judges. This is admittedly an important case because the decisions may become the salary yard-stick for all so-called "white collar" workers.

But the impressive array of judges and counsel engaged in the hearing does seem to support the fear expressed by the Secretary of the A.C.T.U., Mr. R. R. Broadby, this week that

the arbitration system has created a "frankenstein monster."

Once new wage levels have been established for professional workers, it is to be hoped that any subsequent adjustments can be made by simpler process than the tying up of so much legal talent on one case. Federal public servants were given their rise by Cabinet decision without much waiting. Those in equivalent positions in private employ can be pardoned for becoming exasperated with the delays caused in long-drawn-out hearings.

The problem has been complicated by the feeling that the Federal Government was unduly generous in its salary decisions. So, if salaries more closely related to economic conditions are given to non-Government workers (who, in any case, will have had to wait longer for their rises), there is likely to be continuing dissatisfaction.

This is particularly unfortunate in a year when that adverse trade balance of about £40 millions so clearly demands a satisfied "work force" (to use a recent Liberal Party coinage) and increased production.

Speed-Up on Ships

It is so natural to want strangers to like us that it is a pity that complaints are being heard again about the tedious formalities required before newcomers can land on our shores.

It is easy to ridicule such formalities as "red tape." But it is understandable that certain details should be required from new arrivals. What is not so easy to justify is the casual way in which hundreds of passengers have to await the pleasure of the officials who carry out these duties.

Australia is not alone in these vexatious habits. And, in the case of a ship with many foreign migrants, unacquainted with the English tongue and Australian habits, the necessary interrogations and explanations are necessarily time-consuming.

But, in dealing with passengers arriving in Australia by ships of the regular lines from England (many of them homecoming Australians), there seems to be little excuse for irritatingly lackadaisical methods.

Church and Radio

A programme which the B.B.C. has devised for giving the Christian view of topical questions seems worthy of investigation by the A.B.C.

I have not heard the programme so can judge it only by a description in a recent article in a British weekly magazine. It is the joint effort of a clergyman and a regular radio commentator, who previously had shown no particular interest in religious broadcasts.

Each Sunday morning the collaborators cut out of London's Sunday papers subjects of likely interest and confer by telephone. Later in the day they meet and prepare answers to the questions selected. The session is broadcast about 10 p.m.

As one example: A Sunday paper reported that a publican in an English town had refused accommodation to a coloured man. The session discussed the Church attitude on the colour problem from the angle posed by that news item.

Manifestly, the Church should be concerned to relate current problems to Christian living and Christian thinking.

A broadcast programme which aims to do this must avoid the temptation to be "flashy" or shallow in the advice it offers. But if such a programme is carefully prepared, with the aid of men and women of mature judgement and wide experience, it could have much practical value, both in the advice it gives and in the proof it offers of the Church's concern to help all who are in trouble or doubt—or in any other affliction.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

EPISTLE FOR THE FOURTH SUNDAY IN LENT

The Text:

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Message:

A strange Epistle this, for such a Sunday. It brings us a S. Paul with his legalist Jewish background, trying to meet his opponents on that ground which indeed they understand.

The history of the Patriarchs, contained in the books of the law, shows that there will be two classes of people, the slaves and the free, and the latter must expect to be hated by the former.

Ishmael is a natural son, Isaac is "God-begotten." There is a hidden meaning for us in these words and facts, says S. Paul. They contain an allegory.

The law was given at Sinai which is in Arabia, the land of Ishmael; and therefore the law covenant made by God with Israel corresponds to Hagar. (The Hagarenes in Psalm 33:7 are an Arab tribe). The political bondage of Jerusalem as subject to the Romans, makes S. Paul think of her spiritual bondage. But the heavenly Jerusalem is the mother of us Christians, as opposed to the Jews of the earthly Jerusalem.

But Isaac, the child of promise, represents the Christian family. As he suffered at the hands of Ishmael, so the Christians are suffering at the hands of the Jews. The Galatian Christians had very bitter experience of this (Acts 13 and 14), in the opposition of the Jews to the gospel. We must expect opposition, but the ultimate victory will be with the free!

S. Paul's application of the text is extraordinarily bold. The Jews argued from such passages that as descendants of Isaac, they were the heirs of the kingdom. S. Paul turns the argument round, and speaks of the passing of the Jewish system; but at the same time, in his patriotism, he clings to the hope of the ultimate salvation and restoration of his people.

As you read, pray for God's ancient people Israel.

"For Jesus' sake, their Saviour and ours,

Wilt Thou not arise and have mercy upon Zion?

For it is time that Thou have mercy upon her,

Yea the time is come." Amen.

CLERGY NEWS

ASHLEY, The Reverend John, to be Curate at S. John's, Cairns, Diocese of North Queensland.

BIRCH, Archdeacon F. B. C., of the Diocese of Brisbane, has resigned his archdeaconry.

CRAIB, The Reverend G., to be Curate at S. John's, Cairns, Diocese of North Queensland.

EDWARDS, The Reverend A. C., was instituted and inducted Rector of Boort, Diocese of St. Arnaud, on February 21.

FRAZER, The Reverend R. D., Assistant Priest at S. John's, Cairns, Diocese of North Queensland, to be Priest-in-Charge of S. Peter's, Townsville, in the same diocese.

GLENNON, The Reverend A. J., formerly of S. Martin's-in-the-Bull-Ring, Birmingham, has been appointed to the staff of S. Andrew's Cathedral, Sydney and the Cathedral Marriage Guidance Centre.

LOVITT, The Reverend R., incumbent of Dumoon, N.S.W., to be Vicar of S. John's, Healesville, in the Diocese of Melbourne.

MARSH, The Reverend B. R., Rector of S. Peter's, Townsville, Diocese of North Queensland, will take up duties as assistant to the Rector of Holy Trinity, Mackay, in the same diocese, this month. He will continue to edit *The Northern Churchman* until his return to England next year.

MITCHELL, The Reverend W., will be inducted to the Parish of Balmoral, Diocese of Ballarat, on March 31.

MOXHAM, The Reverend H., has been appointed Curate at S. James', Mundingburra, Diocese of North Queensland.

WILLIAMS, The Reverend David, has been appointed Curate at S. James', Mount Isa, Diocese of North Queensland.

WILKS, The Reverend J., Vicar of Horsbarn, Diocese of Ballarat, was inducted to the Parish of Dimboola, in the same diocese, on February 24.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

March 21: Miss Rita Snowdon.

March 22: The Archbishop of Brisbane, the Most Reverend R. C. Hale.

March 23: "Stories from the Old Testament." Epis. 29. — "Solomon, a Wise King."

March 24: The Reverend A. P. Campbell.

March 25: The Reverend T. F. Keyte.

March 26: For Men. Monsignor James Freeman.

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

March 20: From S. John's Cathedral, Brisbane.

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

March 20: "They make you think of H. Dodd." The Reverend Frank Hamby.

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

March 20: Dr. Alan Watson.

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

FACING THE WEEK: 6.40 a.m. A.E.T. 6.55 a.m. W.A.T.

March 21: The Reverend W. S. McLeod.

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

March 21-March 25: The Reverend Edwin White.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.). 11.15 p.m. S.A.T. 10.35 p.m. W.A.T. INTERSTATE.

The Bishop of Wanganui, the Right Reverend E. M. Armour.

WEDNESDAY NIGHT TALKS: 10.15 p.m. A.E.T. 10.30 p.m. W.A.T. NATIONAL.

March 23: "Man Invented God," the Bishop of Newcastle, the Right Reverend Francis de Wisi Baty.

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

March 24: S. John's Cathedral, Brisbane.

MOTHERS' UNION SERVICE: 3.30 p.m. A.E.T.

March 25: From S. Andrew's Cathedral.

SATURDAY AFTERNOON TALKS: 2.50 p.m. A.E.T. 2.20 p.m. S.A.T. NATIONAL.

March 26: "Some Hymns and their History," Dr. George Wheen.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept correspondence 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.

CHURCH SCHOOL CHAPLAIN

RETIRED PRIEST WANTED

TO THE EDITOR OF THE ANGLICAN

Sir,—I am writing in the hope that this letter may be read by a retired priest who may be willing to continue the remarkable work initiated at Herberton by the late Canon Arthur White.

Canon White was Chaplain to the School of S. Mary on the cool slopes of the Atherton Tableland. During his time there he was greatly loved by the girls and also by the people of the small town who have been without a permanent priest for some years. His death last year has left a very great gap in the spiritual life of the community.

The work is in no way arduous, a small house is provided, also keep and a stipend which would be a welcome addition to a pension, although not large enough to support a rector.

Should any of your readers feel that this is the sort of work which they would care to consider during their later or invalid years, I should be glad to hear from them.

Yours sincerely,
* IAN N. Q'LAND.
Bishop's Lodge,
Townsville,
Queensland.

SUNDAY SCHOOLS AND SALES TAX

TO THE EDITOR OF THE ANGLICAN

Sir,—Some little time ago I wrote advising that following protracted correspondence with the Commissioner of Stamp Duties here in N.S.W. it had now been agreed by the Crown Solicitor that Sunday schools were educational institutions within the meaning of the Act, and therefore cheques drawn by Sunday schools were not subject to stamp duty.

More recently, following representations to the Commissioner of Taxation with regard to sales tax, I have received a letter which reads as follows:

"I refer to your letter of January 28, 1955, concerning the incidence of sales tax on goods purchased for use by Sunday schools.

"Item 63A in the First Schedule of the Sales Tax (Exemptions and Classifications) Act authorises the exemption of:

'Goods for use (whether as goods or in some other form), and not for sale, by a university or school conducted by an organisation not carried on for the profit of an individual.'

"Goods for use by Sunday schools are covered by the provisions of this item. In order to secure the benefit of exemption when purchasing goods for use by the Sunday school a certificate in the following form should be furnished to the supplier:

To the Commissioner of Taxation of the Commonwealth of Australia.

I hereby certify that the (description of goods) purchased from (name of supplier) on (date) are for use, and not for sale by (S. Alban's Epping) Sunday school and are therefore exempt from sales tax.

'Signature

Yours faithfully,
STACY ATKIN,
Epping, N.S.W.

BRITAIN AND THE H-BOMB

TO THE EDITOR OF THE ANGLICAN

Sir,—We have reached the stage where we cannot hope to survive without H-bombs."

The above statement is taken from an article, "Britain and the H-bomb" written by "The Youth Editor" (THE ANGLICAN, 11/3/55). I want to reject without any reservation whatsoever this inhuman and sub-Christian view expressed by the writer. Surely the truth is, we can't hope to survive with H-bombs and other horror weapons.

Before the H-bomb was actually built, Professor Albert Einstein said, in 1950, "Radioactive poisoning of the atmosphere and hence annihilation of any life on earth has been brought within the range of technical possibility."

Professor Leo Szilard, a distinguished American bio-physicist, calculated that 500 tons of "heavy hydrogen" would charge enough cobalt bombs to destroy all life on earth. This is a fabulous quantity of substance very expensive to make but with three advanced industrial nations making hydrogen bombs the possibility of the obliteration of all earthly life is not a fancy thought.

The statement by the Youth Editor is a monstrous one from a human point of view and in the light of the gospel it is heresy and sub-Christian.

If we believe "This is the victory that overcometh the world: even our Faith," why this denial of God's sovereignty?

Let us eliminate our doubts, timidities, despairs, which arise from the fact that we have made God altogether like ourselves.

When statesmen talk of war, God reigns, when some regard their survival as hopeless without the help of horror weapons, God reigns. I somehow can't imagine the Youth Editor really meant what he wrote. His concluding words in the article are so worthwhile—but will he in the future do what he asks of his readers? Surely the first thing we must do is to be real."

Yours faithfully,
WILLIAM H. S. CHILDS.
Croydon Park, N.S.W.

MENTAL HOSPITAL CHAPLAINS

TO THE EDITOR OF THE ANGLICAN

Sir,—Your article of February 4, "Mental Hospitals Need Trained Chaplains," is one that I feel needs the support of all sections of the community.

The need for full-time chaplains in mental hospitals is long overdue. In the past no thought has been given to the subject of providing a trained full-time chaplain to each mental hospital. Authorities have been content to have services on Sunday and after a short service have the visiting chaplain sign a book and depart. The patients are then returned to the various wards without being given the opportunity of confiding in a friend.

It must not be forgotten that in mental hospitals there are many hundreds of patients who receive no visitors and the only contact they have with the outside world is through the overworked staff.

What a relief it would be for these unfortunate people to know that a chaplain was always within close reach and that they would be able to talk with a sympathetic listener!

We know that it does assist patients in their recovery to talk of their individual troubles. This important aspect of their sickness is at present not being catered for through overwork of the medical staff.

A reader has already mentioned the splendid work being done by group workers of the Mental Welfare Association. Unfortunately, only a minimum of time can be spent by these workers, as all work is done by voluntary helpers.

Yours sincerely,
H. J. STAPLES,
Sydney.

A LAGGING APPEAL

TO THE EDITOR OF THE ANGLICAN

Sir,—You were probably wrong in fact in your issue of February 25 in stating that only £1 had been received for the South-East Asia appeal by A.B.M. headquarters from the Diocese of Adelaide, but, in refuting your statement by saying that £1,200 odd had already been received, the A.B.M. Home Secretary goes on to say "... and there is more in our Adelaide Office that has not yet been forwarded."

We do not know when the £1,200 was forwarded—this information was no doubt purposely omitted—but if the South-East Asia appeal is as urgent as many think it to be, then surely the Adelaide office of A.B.M. should send all donations received by it to Sydney without any delay at all.

There are many who think with you that the organisations of A.B.M. and C.M.S. are due for an overhaul. Frankly, I know very little about the C.M.S. organisation, but I question the need for an ordained priest as organising secretary of A.B.M., Adelaide, plus additional staff.

The burden of overheads in Adelaide alone on South Australian donations must be in the region of 30 per cent., and no doubt overheads in Sydney increase this percentage considerably. A.B.M., Adelaide, could be well run by an efficient woman typist-bookkeeper, plus help from the Women's Auxiliary.

The urgency of the South-East Asia appeal may well lie in the fact that the so-called democratic Western nations have already sold the pass to communism by renouncing their Christian faith. Force of arms and bread and butter politics will never defeat communism.

What will defeat it is a strong, living faith, and it is possible that there is more hope for this in South-East Asia than in the Western democratic part of the world. If we cannot save ourselves through ourselves, we should at least give others the chance to keep the Christian faith alive.

I am, Sir,
Yours faithfully,
F. A. WILSON
Adelaide.

TO THE EDITOR OF THE ANGLICAN

Sir,—It is good to see in THE ANGLICAN of March 4 that there are other churchmen not content with the lack of courage and vision in the Church.

There is far too much meek and mildness, with financial outlook based on the money raising capacity of the women's guild.

As a professional engineer, I am in a position to know that the tremendous material development of the world to-day is due to the application of scientific knowledge made possible by the organisation of capital and labour, and I am confident that a spiritual revolution is possible if there are sufficient men of courage and vision ready to apply the same principles in furthering Christ's work.

The South-East Asia appeal was for £100,000. Now, assuming there are 500,000 male Anglicans in Australia with an average income of £1,000 per year and each were to contribute one day's earnings, the total sum raised would be in the vicinity of £2,000,000.

You will say that this is impossible. It is; unless the Church can demonstrate that it can effectively spend the money, and there are sufficient men of courage, vision and determination to ensure that the appeal is a success.

The alternative to practical Christianity on a grand scale is atomic warfare, which, if only from a mercenary point of view, is far more costly. There is little time left in which to make the choice.

Yours faithfully,
E. B. BRIER
Fig Tree Pocket,
Queensland.

"ALMS AND OBLATIONS"

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, C. W. J. Gumbley, has read into my letter a great deal that was not there.

It is an historic fact that at the time when the prayer book was being compiled there were a number of Puritans who stayed within the Church determined to change its doctrine, not to quit it.

In any time of danger, treasures are hidden, but they are hidden in order that in a safer time they may be found and used again. That is what happened when the prayer book was compiled.

Evan Daniels bears out what I said in my last letter. He says, "These words (and oblations) were inserted in 1662, at the same time as the words directing that the priest 'shall then place upon the table so much bread and wine as he shall think sufficient.'"

There can be little doubt, therefore, that "oblations" refers to the bread and wine, here formally offered, though not yet consecrated, as an oblation to God. In the early Church a part of the oblation of the people consisted, from the first, of bread and wine, and it was out of these oblations that the sacramental bread and wine were taken.

Your correspondent quotes a part of the Prayer of Consecration, but let him read it this way: "Made there a full, perfect, and sufficient sacrifice, oblation and satisfaction... grant that we receiving these Thy creatures of bread and wine according to Thy Son, our Saviour, Jesus Christ's Holy Institution... may be partakers of His Most Blessed Body and Blood..." And he will see that the word oblation in the Prayer for Christ's Church can refer only to the elements under which we see His sacrifice eternally offered for us.

The Eucharist is a corporate act of worship. We cannot offer it for ourselves alone. It can be offered only when we take in "the many" for whom Our Lord died.

I am, etc.,
D. C. WATT.
Melbourne.

"BEYOND THE FRONTIER"

TO THE EDITOR OF THE ANGLICAN

Sir,—Thank you for the mention of the needs of the outback under the title "Beyond the Frontier" in your issue of March 11.

In all fairness it ought to be pointed out that a representative of the Church Army has been working at Leigh Creek for some time, though, I understand from the bishop, this arrangement has or is about to cease.

It is now planned that a B.C.A. ordained missionary will live at Orororo and try to build up the Church life at Leigh Creek and Radium Hill, with a view to arranging for a residence at each of these places. It is hoped that it will then be possible to place resident clergy at Leigh Creek and Radium Hill.

The thousand homes, to which I referred, are those in the area to be ministered to, not the town only.

Yours sincerely,
TOM JONES,
Organising Missioner.
Sydney.

BISHOP'S VICAR

TO THE EDITOR OF THE ANGLICAN

Sir,—I was interested to read of Dr. Reed's appointment as bishop's vicar in Adelaide, but would be obliged if you could tell me what a bishop's vicar is. Is the term peculiar to Adelaide and, if so, why?

Yours faithfully,
(The Reverend)
C. M. GILHESPY,
Arncliffe, N.S.W.

FAITH AND MORALS A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Myxomatosis

A Victorian reader has asked us to give a "theological defence of the introduction of myxomatosis to the rabbit population of Australia. Here in the Mallee the disease is spreading rapidly once again. Diseased rabbits are not a pretty sight."

It is difficult to defend or attack the introduction of myxomatosis on purely theological grounds; it is a question of morals rather than of theology.

We may perhaps say, however, that theologically there is a difference between the animal and the human creation, even though the two may have had a common origin.

Man possesses a personality. He is a free person capable of rational thought and of moral choice. An animal, on the other hand, is a creature of instinct, he has no freedom of thought or choice, and it is probable that even with the cleverest of animals there is nothing more than an intelligent adaptation of instinctive motivation.

Consequently, an animal has none of the privileges or responsibilities which belong to man as a personality. This theological presupposition must be made clear when we are dealing with cruelty to animals, myxomatosis or vivisection.

It is quite clear that God intends us to be kind to animals. Cruelty in any form is closely associated with lust, one of the deadliest of sins.

Furthermore, Christ himself told us that God cared for the birds of the air so that not one fell to the ground without the Father's knowledge. Deliberate cruelty brutalises man, and as such makes man less capable of serving God and loving his neighbour.

On the other hand, because in God's scale of creation the animal is lower than man for

the reasons outlined above, our attitude to animals must be conditioned by the higher duty we owe to our fellow men.

This must affect our answer to problems such as—is it legitimate to kill sheep or cattle for food? Have we the right morally to destroy creatures which damage our crops?

Now, most people would have no hesitation in urging, let alone allowing, the destruction of mosquitoes, poisonous snakes, sharks and other creatures which bring disease or painful death to mankind.

It is sentimentalism rather than logic which makes people see a difference of principle between this and the slaughter for food of domestic animals.

Because human life is the highest, there is justification for the belief that the animal creation should serve the needs of man, and the Bible creation stories emphasise this fact. Consequently it would seem to me legitimate to enjoy animal food.

Vivisection

Similarly, I think that vivisection can be justified if the experiments on the animals help to preserve healthy human personalities, for, as Peter Green has pointed out, "the pain prevented to human beings enormously outweighs the amount of pain inflicted on animals."

Certain kinds of research on cancer and diseases of the human brain and the spinal cord can only be done by the use of animals. I agree that all the suffering possible should be spared, but in the last resort vivisection does not seem to me morally wrong.

It is against this background that we should consider the case of myxomatosis. We all agree that the sight of diseased rabbits is unpleasant, but we must not postulate of animals possessing our own human emotions, and it is a question whether the death of the rabbit through this disease is any more cruel than either poisoning or trapping.

The rabbit is a menace in spite of all the modern children's picture books which make the bunny an attractive and cuddly being.

If the rabbits' activities are not curbed then it means death for sheep or other animals, especially in drought time when feed is exhausted.

Furthermore, depredations of the rabbit mean less corn and less meat for distribution to the famine areas in other parts of the world. While therefore, we may not be quite happy about the spread of myxomatosis, we must see it against the wider background I have tried to sketch.

It is not always possible in Christian morals to take perfect courses of action, and it is possible that myxomatosis may be a case where an unpleasant means justifies a better end.

This does not mean that we should not do all we can to end unnecessary cruelty to animals in such matters as blood sports, the neglect of domestic animals and deliberate acts of sadistic cruelty. Ralph Hodgson's little poem has a good deal of truth in it:—

*'Two'd ring the bells of Heaven
The wildest peal for years,
If Parson lost his senses
And people came to theirs,
And he and they together
Knelt down with angry prayers
For tamed and shabby tigers
And dancing dogs and bears,
And wretched, blind pit ponies,
And little hunted hares.*

The Ideal Way to Announce a

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is in

THE ANGLICAN

(See Rates, Page 12.)

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Ryde, N.S.W.

KIKIRI AND GATARA

By CANON JAMES BENSON

AS ON the English stage there was a day when we compared the "Hamlets" of the greatest of them all, Sir Forbes Robertson, Martin Harvey, H. B. Irving, with that of Henry Irving, so I should imagine, among the Bapa-Jajora-Iega peoples of North Eastern Papua, there would be a similar rivalry about the presentation of "Gatara," if the star performers were supposed to be known—which they are not.

However, as I said in my last story; of those I do know in the five or six times I have seen "Kikiri and Gatara" danced, George Ambo is the finest "Gatara" of them all, and I want to tell you the story.

Undoubtedly this is history; and it has given its name to a place; the very place where the Gona Mission station now stands. You must know that the mission first began, is a mile and a half to the west of the present station, which to all the local folk is always Kikiri.

My first knowledge of Kikiri, the person, was in 1936, soon after my coming to live at Gona; which, as I have said, is Kikiri, the place alongside the creek also known by that name. I began to hear of the old witch who, "Ages and ages ago, before the days of our fathers' fathers," had apparently spent her days, or rather her nights, luring the youth of the Bapa-Jajora peoples to destruction.

There were three very ancient men, each with his own tales of a boyhood made fearful by a very real Kikiri; and some thrilling hair-breadth escapes.

Perhaps there has been a succession of Kikiris. Or may be the old boys, by long pondering the stories of their fathers have, in these latter days, managed to so personalise the thing into their own experience, that they really believe it happened to them—who can tell.

My first contact with the lady was even less personal. It had to do with her through her cooking pots. We had cleared a piece of scrub on the west bank of the creek where the mission boarders—senior school boys from far away villages—intended to plant sweet potatoes.

A shovel turned up a potsherd, and the next moment, the boy let out a yell, "Kikiri!" dropped his shovel, and rushing took a header into the creek;—by which time all shovels had been dropped and soon a dozen or so yelling lads were swimming frantically to the safety of the opposite bank.

Godfrey Dabadaba, senior teacher, came smiling, and helped me sort out the offending crockery; and not until I could assure them that every scrap had been thrown into a deep pool in the creek, would one of those lads venture back to the garden. It is evident, therefore, that Kikiri was not, and is not, a particularly companionable person.

GATARA comes into the story as the hero; and I had not heard of him until George Ambo, then the charming teacher of Standard Three, told me that his senior boys intended to dance the dance of "Kikiri" in my honour during the Christmas rejoicings. That was in 1946 after the peace of 1945, and my return from the Japanese prisons.

As usual, there were weeks of training and preparation for this and other dances; all in the complete secrecy of the jungle. In a clearing specially made, and surrounded by a seven foot wall of closely-plaited coconut leaves, is the practice ground. Nobody is supposed to know who is doing what, but it was whispered to me that George himself was to be "Gatara."

When, therefore, on Boxing Day, the great day of dancing at Gona, peoples from all around came each with its troupe of trained dancing men and girls—though girls merely provide a sort of side line accompaniment to the main dance, and each troupe sought out some hidden recess of the jungle, in which to make its secret preparations, my mind was perhaps too pre-occupied anticipating Kikiri and Gatara to take in all that I should of the strange kaleidoscope that came and went in seemingly endless in and out, and up and down, of sometimes half a dozen dances on at once—the weird face painting, the head-dress and body decorations of a dozen or so different tribes; and the mixed rhythm of their several drum accompaniments.

There were even, I remember, some of those strange little hill men, almost pygmies, from the Managalas country, who, using no drums, achieve a sort of "plonk-plonk-plonk" sort of sound with a length of hollow bamboo, held in the right hand, and jabbed alternately on the palm of the left hand, and then on the fleshy part of the right thigh. When some twenty of them do this together, the result is not unlike the soft plucking of strings when the violins are tuning up.

BUT I want to tell the story of Kikiri; and I will try to do it by describing the dance. It was a first rate piece of mime.

A little bush house had been built on the playing field and alongside it a betel nut palm trunk had been sunk deep enough to stand solid as Gatara climbed. Other dances ceased as the great moment arrived, and we looked down the track towards the creek mouth, where, presently, a weird figure appeared furtively, out of the tall grasses.

Looking to right and left, and quite ignoring us, "she" came along, hiding now and then behind bushes and clumps of grass until "she" emerged on the dance ground, and one could see that "she" was covered from head to foot in the long bog-dyed fronds of shredded coconut and Nipa palm leaves; a deep dusty brown, and her face hidden in coatings of black, with a few hideous slashes of vermilion.

To the now noticeable rhythm of distant drums she moved about the little house; and presently taking a hard broom, made of the mid-ribs of coconut leaves, she began to sweep about the place; always to the rhythm. Cocking a listening ear to the hills, she paused for a while, and made a great show of peering away along the road, shading her eyes with her hand.

Our eyes, of course, followed hers, to where the dancers were approaching slowly; so very slowly, and wearily; so very wearily; and all expressed in the sad soft, almost dying, beat of the twenty or so drums, carried by the oncoming traveller dancers.

That was clearly it. They were travellers from very very far away; and there had probably been fighting, and some of them were wounded; and they were all very, very weary.

Gatara, the leader, alone showed some still remaining vigour. He was a magnificent fellow—his face quite obscured behind a patterned diaper of vermilion and black in lines and whorls; and further framed in a complete fringe of hornbill beaks radiating outwards from the complete oval of chin to forehead. Above rose a tossing plume of bird of paradise and cockatoo feathers on a head-dress frame of three feet high at least.

The dress was a gaily painted ensemble of tapa cloths; the usual patterns in red and black on its parchment coloured surface; with further trimmings

of henia coloured fronds and finely shredded leaves.

He carried also a fine drum of lovely hour-glass pattern held by the thinnest middle part; and in the left hand. The other dancers were similarly dressed and decorated and disguised, but far more woe begone and weary.

SLOWLY they came on, in halting, hesitant steps, but perfectly in time to the struggled breathing of the drums. That word "breathing" I think well expressed the note and texture of the drum beats. It was not so much a beat as a stroke or a caress—perhaps it was that. Perhaps they stroked their drums.

From left to right they moved with an action that suggested sleep in every way; and their way led them past Kikiri's little house. It was then one's mind and eye returned to Kikiri. The old hag was stooping and beckoning to the weary warriors with gestures and movements inviting to rest, and to food and drink; but especially to rest. One thought instinctively of the Argonauts and the Sirens.

Gatara, a splendid Ulysses, waving away the temptation with a fine dignity and encouraging his comrades, seemed to fill them with his own determination. There was a spurt of a few yards before they came abreast of Kikiri and the house. You caught your breath saying, "they'll do it!"; and truly they were past; but Kikiri is pulling them, and presently one staggers out of the line and collapses alongside the house.

The rhythm is now broken and gasping, a few more paces and another breaks away to lie down and sleep; and the broken murmur of the drums returns to its tired breathing as last of all Gatara moves in to sit at the head of the lines of his now sleeping comrades, sad and dejected, but ever alert and watchful.

Kikiri now performs a baleful sort of dance, waving her old arms with a silent chortle of glee as she weaves her evil way in and out between the two rows of silent sleepers. The drums are still softly stroking out, that breathing note, suggestive of the heart of the jungle at mid-night, when one can feel the great, breast of mother earth rising and falling.

Apparently satisfied with her inspection, Kikiri returns to the end of the double line; and, still in time to the drums' breathings, she stoops over each sleeping warrior, making "pluck! pluck!" with her right hand; and one realises that she is plucking out their eyes and putting them in the dilly bag which she carries on her left arm.

ONE drum gives the "pluck! pluck!" in magni forte; and so it goes on till Kikiri is faced by Gatara, sitting sphinx-like and inscrutable. Here is a matchless piece of mime. You can almost hear Kikiri say "What, you are not asleep?" and Gatara's reply "I never sleep."

There is some pantomime as the witch tries to get the hero's eyes by force. Clearly she is no match for him. She must use guile. Coaxingly she leads him to the betel nut tree and begs him to climb it for her, so that she and he together might share the nuts.

With his stone club slung by its cord over his shoulder, Gatara agrees and begins to climb. Kikiri makes signs for him to leave his club with her; but the unmistakable reply, beautifully acted, is "No, you must know that I and my trusty club are never parted."

While Gatara is up the tree, Kikiri is making signs of complete despair until in a wave of illumination, she seizes a stone tomahawk and begins to chop the tree. Gatara, from his perch nods his head in appreciation of the situation; and

presently slides down into a suitable position.

The axe of Kikiri is swinging to the sleeping breathings of the now almost silent drums, and Gatara's movements also keep time. Suddenly, there is lightning speed. In a flying leap he is on Kikiri—the trusty club is whirled—and falls, thud! thud! thud! Kikiri is dead; and Gatara is in and around the house searching, searching.

In a triumphant whirl he sweeps around holding aloft the wicked witch's string dilly bag, and back to the end of the line of his "dead" comrades. Dipping his hand in the bag, now to the pluck! pluck! rhythm, only quicker than Kikiri's former time, he moves along the double line, darting left and right, stooping, as pluck! pluck! . . . pluck! pluck! he puts eyes into empty sockets, and the warriors spring to life again with great vigour, to go pluck! plucking! among the shouts and laughter of the crowds around the dance ground, three times; and then off, and away to Gona village.

Such is the story of the triumph of good over evil; of light over darkness; the age-long story of man; going back to the dawn of human consciousness, and so it is told at Gona, in Papua, to-day; and George Koiolo Ambo, now in training to become a priest of Holy Church, is the best portrayer of that story. I hope you will agree with me that it will be good, when he becomes a priest, that he should continue to play it.

FIRE AND FLOOD

FROM OUR OWN CORRESPONDENT

Adelaide, March 12
While news reaches South Australia about the dreadful New South Wales floods, it is announced in Adelaide that on "Black Sunday," January 2 last, when thousands of pounds worth of damage was done to hills and properties around Adelaide in the worst bushfires in the State's history, two Anglican churches were either destroyed or very badly damaged. They were St. Paul's, Montacute, and Christ Church, Longwood.

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MOTHERING SUNDAY

Mothering Sunday provides a good opportunity for stressing the Christian approach to home life. Let us hope that in our churches this opportunity will not be lost among the traditional customs associated with the day.

The simnel cake, for example, can never have the same significance for Australians that it had for Englishmen of centuries gone by, let alone to-day. But the fundamental importance of the home and family unit in a healthy society should concern us all.

Rising wages, the increase in female labour and the high cost of living have all helped to call into question the old adage that "woman's place is in the home."

Through force of circumstances, mothers may be found to-day collecting fares on buses, machining in the factories and waiting on tables.

One result is that many families are enjoying a higher standard of living, as numbers of household items formerly considered luxuries come to be considered as necessities and are added to the furnishings of the home.

But the outcome of some of these modern trends has been that young people find the centre of their lives today outside the home.

Home has become a place to sleep and eat, and to get ready to go out somewhere.

Of course, other factors have played their part. The increasing numbers of young people attending technical colleges and universities, with consequent attendance at lectures, is a notable one in the cities. Then there is the call of the great open-air, with the surf and sporting fixtures.

All these things underline the need for the home to be able to offer security and stability, to young people particularly.

That is an impossible task if

LEAGUE OF YOUTH VISIT TO BULIMBA

FROM A SPECIAL CORRESPONDENT
Brisbane, March 12
The Parish of S. John's, Bulimba, Diocese of Brisbane, has a monthly Fellowship Tea, which was visited on March 6 by the League of Youth of the Church Missionary Society, who presented a programme about East Africa.

The programme included a film-strip and an address, in which was given the story of Mau Mau terrorism in Kenya, and the heroic witness of those Christians who say, "We who have drunk the blood of Jesus Christ cannot drink the mummy." Afterwards 15 members of the League of Youth joined in Evensong at S. John's.

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FAREWELLS AT FOUR PORTS

FROM OUR G.F.S. CORRESPONDENT

Melbourne, March 14
After two years' planning, the fourteen G.F.S. associates and members were commissioned as the official G.F.S. team to represent Australia at the 80th anniversary celebrations of the society in London in June, by Archdeacon R. E. Freeth in S. George's Cathedral, Perth, on March 8, where they sailed in R.M.S. "Strathaird."

The first assembly point was Sydney, where Dorothy Chase (Rockhampton), Teresa Richardson (Gladstone), Barbara Cowley and Barbara Muller (Brisbane) joined the Commonwealth wealth chairman and tour leader, Miss Beatrice Gerdes, Joan Bale (Newcastle), and Joy Fox (Sydney) on the ship for a very damp farewell in torrents of rain.

"Strathaird" arrived in Melbourne on February 28, and then began a very hectic three days of fitting uniforms on twelve very excited lasses, picking up tickets, rehearsing for the Waltzing Matilda folk dance ballet, with Mr. Eugene Utassy, and a "pep talk" and final instructions by the tour organiser, Mrs. K. Bright-Parker.

TWO "BILLIES"

Melbourne G.F.S. said *au revoir* through Mrs. R. H. B. Williams at an afternoon tea party at Melbourne G.F.S. headquarters, 37 Spring Street, where a special message of congratulations and greetings from the Australian G.F.S. patron, Lady Slim, for G.F.S. in Australia, to G.F.S. in England, was delivered to Miss Gerdes.

The party added to the luggage two small blackened "billies," which had formerly belonged to the Prime Minister of Australia, Mr. R. G. Menzies, who presented them to Mr. Utassy for the use of the "swaggle" in the Waltzing Matilda folk dance.

The contingent now numbered thirteen, with Aline Lee and Betty Lack, of Melbourne, Beverly Barclay (Wangaratta), Marlene Ramage (Violet Town) and Mary Fisher (Brown's Plains) added, also the tour conductor and his wife, Mr. and Mrs. J. E. Paynter.

Adelaide gave the girls a luncheon at the Adelaide G.F.S. Lodge, a tour of the Adelaide Cathedral and city, and an afternoon tea party at Bishops-court as guests of Mrs. B. P. Robin.

After the commissioning service in the cathedral, G.F.S. in Perth entertained the team at luncheon and a welcome was given by the State president, Mrs. M. Knight. Here Hazel Wade, the "baby" of the team, completed the contingent, which sailed from Australia at 3 p.m.

FOR SMALL PEOPLE

SPARROWS

Of all the birds that boys and girls see in Australia, the best-known is the sparrow.

He is only a little fellow. His legs and feet are so thin that we wonder how they can hold up the sparrow's little brown body.

We see so many sparrows that we do not think much about them.

But when a kookaburra or a magpie or an owl flies into our backyard, how excited we become. We tell our friends, and sing our little songs about them.

Yet few people talk or sing about sparrows. They are so small and there are so many of them that we hardly notice them.

FOUR THOUSAND CHILDREN AT BIBLE SOCIETY PARTY

FROM A SPECIAL CORRESPONDENT

The Sydney Town Hall and Chapter House were both crowded on Saturday, March 5, when nearly 4,000 girls and boys shared in the British and Foreign Bible Society's Birthday Party commemorating the 151st anniversary of the Society's inauguration.

The guests of honour were the Consul-General of Korea, Mr. Hoon Kim and his wife, who were introduced by the Commonwealth Secretary of the Bible Society and Vice-Chairman of the United Bible Societies of the world, the Reverend H. M. Arrow-smith.

The thanksgiving gifts received are to be devoted to the

re-building of Bible House, Seoul, Korea.

Two independent meetings were conducted simultaneously, and in both halls the interest of the children was sustained as the story of David and Goliath, under the title: "The Giant and the Boy," and the pirate story: "Buried Treasure," were presented.

In "Buried Treasure," One Eye, that desperate-looking character, complete with limp and eye-shield, found the hidden treasure, despite the efforts of the "bad pirate" to steal it; the treasure was a copy of Holy Scriptures.

"The Search for the Bible in the Pickle Jar," a twenty-five minute drama produced and directed by Mr. W. Guilford, was the story of the preservation of the manuscript of the Hankul Bible for Korea by Mrs. Young Bin Im, the wife of the Bible Society Secretary in Korea.

Mrs. Hoon Kim, the wife of the Consul-General, in commenting on this presentation, said it was so true to fact that it almost brought her to tears, as again she remembered days of communistic persecution.

Mr. Clifford Warne and Miss Doreen MacKenzie presented the story of "Abraham and Isaac" in almost life-like puppetry.

Miss Margaret Herd, "The Fairy Godmother" of 2CH, cut the birthday cake, which was a huge green representation of an air field, surmounted by a giant model of a Constellation aircraft, symbolising the task of the Bible Society to speed the Word of God to the ends of the earth.

After the meetings in the Town Hall and Chapter House all children joined in a pilgrimage to Bible House, Bathurst Street, where each girl and boy received a piece of birthday cake and a most attractive book-mark.

Y.A.s HELP MEMORIAL HOME

FROM OUR OWN CORRESPONDENT

Bathurst, March 14
Ever since the appeal for S. Michael's Children's Home commenced, the Bathurst Young Anglicans have contributed £25 annually, as well as other large amounts from time to time.

They placed their £25 for 1955 on the foundation stone following the ceremony on March 12.

Canowindra Y.A.s also placed £10 as an extra donation on the same day, as did the Stuart Town Young Anglicans.

YOUTH LEADERS MEET A.B.M. OFFICER

BRISBANE, March 14

Through the courtesy of the Girls' Friendly Society, Brisbane youth leaders were given the opportunity on Thursday, March 10, to meet Miss Gabrielle Hadingham at the Society's rooms over an informal luncheon.

Miss Hadingham is from the Sydney office of the Australian Board of Missions and is the Board's Field Officer. With her experience, she afforded invaluable help to those present in answering questions and by discussion.

ABBOTTSLEIGH

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WORD-PICTURES FROM THE BIBLE

Dear Boys and Girls,
Hullo to you all!
For this week's story I want you to look up S. Matthew, chapter 10, and read verses 29 to 31.

These are words which Jesus spoke to help us to know how much God loves every one of us.

I hope you will enjoy the story.
God bless you all,
Your friend,
UNCLE PETER.

But there is Someone who never forgets them. That Someone is God.

God made the sparrows. Jesus once said that not one sparrow falls to the ground without our heavenly Father knowing.

Isn't it a marvellous thing that God cares for these tiny common birds? Some of you might think that God is only concerned with the big birds such as the eagle, the albatross and the swan.

But no. God cares for them all. The tiny sparrow is not forgotten.

Perhaps you are like the sparrow. Perhaps you are not as beautiful as other people you know. You are not as strong as some of your friends. You cannot sing as well as they can. You cannot travel to the wonderful places that they can go to.

Then remember the sparrow. God cares for sparrows, and God cares for you.

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THE DRAFT CONSTITUTION: PREFACE AND AMENDMENTS

PREFACE

THE QUESTION of a Constitution to unite all the Dioceses of the Church of England in Australia and Tasmania has occupied the attention of various Synods and has been anxiously and carefully considered by Constitution Committees for almost forty years. Several Draft Constitutions have been submitted to the dioceses, but none of them has found general acceptance.

The present Constitution Committee had almost despaired of achieving success when the Archbishop of Canterbury visited the country. His Grace made an earnest appeal to the Church to continue its labours and offered most valuable suggestions as to the form which a Draft Constitution should take. Encouraged by His Grace's appeal and suggestions the Committee resolved to resume the task.

The Committee, consisting of Bishops of the Church and representatives drawn from various dioceses, included in its composition men of different outlook who had devoted many years to a study of the problems which have emerged in connection with liturgy and Christian Doctrine within and without the Church of England.

It is inevitable that there should be some conflict of opinion in such a company, but the Committee would like to place on record its appreciation of the spirit of brotherliness and goodwill that characterised its sessions. The aim of all was to make such concessions to opposing opinions as would, while not endangering the vital doctrines of the Christian Faith as embodied in the Catholic Creeds or the foundation principles of the Reformation Settlement in the Church of England, embrace in a true spirit of comprehension those who were loyal members of the Church.

The Committee has endeavoured, in the spirit that animated the framers of our Liturgy, and also the Revisers of the Book of Common Prayer, in 1662, so to order those portions of the Constitution which relate to the doctrine and worship of the Church of England as "to keep the mean between two extremes"; to make provision, on the one hand, for such reasonable alterations in our existing formularies as the circumstances of the time may demand; and, on the other, to exclude from such alterations anything that might "strike at some established Doctrine, or laudable practice of the Church of England."

The Committee has further endeavoured to provide machinery whereby the will of the Church might be suitably expressed without unduly curtailing the freedom of action at present enjoyed by the various dioceses.

The resolution of problems associated with its efforts was by no means easy, but the Committee entertains the hope that the genuine desire of all its members to understand and appreciate the position of those who did not wholly share their convictions on matters of ritual, ceremonial, and discipline, will result in the adoption of a Constitution which will weld the Church into closer bonds of union and concord as it addresses itself to the supreme task of leading men and women to a true and saving knowledge of our Lord and Saviour, Jesus Christ.

It commends the result of its labours to the goodwill of those whose interests it has sought to conserve, and prays that the Holy Spirit of God, who is the Spirit of all wisdom, may so guide and control the deliberations thereupon that this Church may make a right decision and thereby establish itself more firmly and prove a light to men who seek the truth.

At a meeting of the Constitution Committee on February 18, the Preface to the Draft Constitution for the Church of England in Australia was adopted in the form given here.

Amendments to Sections 4, 29, 30, and 31 were also adopted to be included in the Draft Constitution. The Schedule of Permissive Variations and all references to it have been omitted from the draft.

The Constitution Convention will be held as part of General Synod in September. Dioceses have been asked to consider the proposed constitution before them but not to pronounce upon it formally until General Synod itself remits it to the dioceses.

AMENDMENTS

Suggested amendment of Section 4 Ruling Principles: After the word "rules" in line 11 continue:

"provided, and it is hereby further declared, that the abovenamed Book of Common Prayer together with the Thirty-nine Articles be regarded as the authorised standard of worship and Doctrine in this Church and no alteration in or permitted variations from the Services or Articles therein contained shall contravene any principle of Doctrine or worship laid down in such standard."

"Provided further, that until other order be taken by Canon made in accordance with this Constitution, a Bishop of a diocese may, at his discretion, permit such deviations from the existing Order of Service

not contravening any principle of doctrine or worship as aforesaid as shall be submitted to him by the incumbent and churchwardens of a parish. Provided also that no such request shall be preferred to the bishop of a diocese until the incumbent and a majority of the parishioners present and voting at a meeting of parishioners duly convened for the purpose, shall signify assent to such proposed deviation. Such meeting shall be duly convened by writing placed in a prominent position at each entrance to the Church and by announcement at the morning and evening services, or at the service if only one, at least two Sundays before such meeting, stating the time and place of such meeting and giving full particulars of the nature of the proposed deviation."

Add the words "and Ruling Principles" after "fundamental declarations" in Sections 29 and 31.

Section 30.—After end of present (a) insert—"Any canon affecting the ritual ceremonial or discipline of this Church shall be deemed to affect the order and good government of the Church within a diocese and shall not come into force in any diocese unless and until the diocese by ordinance adopt the said canon."

"(b) If general synod declares that the provisions of a canon which does not affect the ritual or ceremonial of this Church affects the order and good government of the Church within or the Church trust property of a diocese such canon shall not come into force in any diocese unless and until the diocese by ordinance adopt the said canon."

DR. GRAHAM'S NEW YORK RALLY

ANGELICAN NEWS SERVICE

New York, March 12
Twenty-two thousand persons, filling Madison Square Garden to capacity, and an overflow crowd of 5,000 in a street outside gathered here on March 3 to hear Dr. Billy Graham, the evangelist.

The occasion was a rally to celebrate the fifteenth anniversary of "The Word of Life" programme, broadcast weekly by the American Broadcasting Company.

Dr. Graham spoke briefly to the crowd in the street before going into the auditorium.

In a 30-minute address he said that New York as much as any other city needed a religious revival, for here "crime is rampant, juvenile delinquency is out of hand, and church attendance is down."

Both Sir Winston Churchill and President Eisenhower believe, he went on, that the salvation of the world lies in a religious revival. If that is the only salvation of the world "we'd better get started," he said.

He spoke of the hydrogen bomb threat. "For the first time we are fighting with our backs to the wall," he declared; "the first target is New York City."

He quoted Sir Winston Churchill as saying that within three or four years "the enemy" could "knock out" the United States.

When at the end of his address he exhorted all who were to be saved to come forward several hundred persons at once pressed towards the platform, while others, coming down from the galleries, streamed into the aisles to follow them.

The press became so great that, at the request of the fire department, which was concerned at the danger of panic, the meeting was cut short.

Dr. Graham was making his last appearance in this country before leaving for a four-month tour of Europe, beginning with a six-week revival meeting at Glasgow.

BIBLICAL FESTIVAL IN ISRAEL

ANGELICAN NEWS SERVICE

London, March 14
The Israelis are carrying out the injunction of Mordecai, Grand Vizier of King Ahasuerus of Persia and kinsman of Queen Esther, to rejoice on two days each year at this time.

It is in thanksgiving for the deliverance of the Jews of the 107 and 20 provinces of Ahasuerus from the wicked designs of Haman, who was the king's favourite before Mordecai.

The festival, which is known as Purim, began in Jerusalem on March 8, one day later than the rest of Israel, because the tradition is that the Jews in the walled cities of Persia received the news of the deliverance one day later than those who dwelt in unwalled towns.

Tel Aviv is the centre of the festival this year.

It has revived the Purim carnival known as Adloyada—a Hebrew word meaning "until there is no knowing," and symbolising the traditional exhortation to rejoice until there is no telling the blessed Mordecai from the accursed Haman.

In the carnival, parades of floats humorously represent facets of Israel life.

There are open-air theatrical performances, and dancing goes on in the streets and cafes all the night through—until, indeed, no one is able to tell Mordecai from Haman.

Purim is a fancy dress occasion, especially for the children, who primp along the pavements decked out in what their parents believe to be a fair imitation of Esther's royal gowns and the rich robes of Ahasuerus the King, as well as those of his bad chamberlain, Haman, and his good chamberlain, Mordecai.

TEMPLE CHURCH REOPENED

ANGELICAN NEWS SERVICE

London, March 14
After an interruption of fourteen years the Temple Church, heavily damaged by enemy action in the war, has been re-opened for worship.

EIGHTY YEARS OF CHANGE

ANGELICAN NEWS SERVICE

York, March 1

The past 80 years have been an age of startling and world-wide revolution, in thought, society, politics and discovery, writes the Archbishop of York, the Most Reverend Cyril Garbett, in his March diocesan letter, written to mark the occasion of his 80th birthday.

"There is no need for pessimism," he concludes. "But there is every need for strong confidence, resolute courage, and a living faith."

The archbishop discusses the changes under two heads: "Change in the Nation" and "Changes in the Church." Discussing change in the nation, he says:

"In Great Britain there have been two great changes. We have lost our place as one of the great Powers; this has been taken by the United States and Russia. The Empire as we knew it only a few years ago, has gone."

"These are unpleasant facts to which it is useless to close our eyes. I do not, however, for a moment, believe that we are down and out, but our leadership will in the future be exercised in a different way and in different fields from in the past."

"But we must set striking advances against losses. The most remarkable of these has been the creation of a national conscience which has called for the removal of social injustice."

MANY REFORMS

"Reform after reform has been carried through in the last few years: to abolish bad housing, to change for the better conditions of labour, to remove want and unemployment, to provide a good education for all, to improve the health of the people, to destroy glaring irregularities between great wealth and grinding poverty."

"Tens of thousands in our country have now a sense of security against want, and a hope for the future which was not possessed by them in the past. There is still much to be

done, but I am thankful that in my lifetime I have seen reforms carried through which in my younger days were denounced as impractical and dangerous."

HARD FACTS

Under "Changes in the Church," he says:

"As I look back over eighty years I realise that our Church is both weaker and stronger. It is weaker than it was at the beginning of the century: it has fewer clergy, smaller congregations, greater financial problems, and less influence on the political and social life of the nation. Here again it is only right that we should recognise these hard and unwelcome facts."

"On the other hand the Church is stronger in its own life: its members have a clearer vision of the Church as the Body through which Christ carries on His work. They have come closer together, there is far greater unity, and the bitterness of old controversies has died away."

"Many reforms have been carried to make its organisation more applicable to modern conditions. Long standing abuses have been swept away. The laity have been given larger responsibility and share in the work of the Church."

"There is still much to be done in the way of Church reform, but combined with a new outlook on the part of many of its members, those already carried have given the Church a stronger corporate life than it had eighty years ago."

"Most important of all the changes is that our Church is now more conscious of its

evangelistic call and its mission to the nation. The reforms of which I have spoken are all means to an end, not primarily the edification of its members, but the winning of the world to Christ. Evangelism and not edification must be its chief purpose — though there is nothing contradictory between the two."

"The Church must be out-looking and not self-centred. Its members must by their lives and standards influence from within the secular world of industry, politics and society; its theologians and clergy must find how best the ancient faith can be expressed in modern terms, and its clergy and laity must be always praying, planning and working to bring to Christ the sinner, the careless and the indifferent. In a deeper sense of corporate life and a new spirit of evangelism I see the greatest hope for the future of our Church."

ANGELICAN STUDENT TEACHERS

ANGELICAN NEWS SERVICE

London, March 14

A report by the Church of England Council for Education, which the Church Assembly received this month, recorded that the teachers' training colleges were full, with 1,751 men and 3,069 women students, of whom 90 per cent. were members of the Church of England.

The standard of students admitted in 1954 was well up to the average, and more convinced and practising members of the Church were applying for admission.

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CHURCHWARDENS MEET AT GILBULLA

20 PARISHES REPRESENTED

FROM A SPECIAL CORRESPONDENT

Churchwardens of some twenty parishes of the Diocese of Sydney met in conference at "Gilbulla," Menangle, on the week-end of February 25 to 27, for the first of their 1955 conferences.

In the absence of the Primate of Australia, the chairman of the conference, Mr. Trevor E. G. Moon, of S. Anne's, Ryde, welcomed the wardens after dinner on the Friday evening.

He outlined the aim and purpose of the conference. Mr. Moon stated that it was at such a conference the churchwardens could withdraw from their respective parishes and discuss their problems to the mutual advantage of all concerned.

The assistant secretary of Diocesan Church House, Mr. Wilfred Hutchison, led the first conference on the theme of "Wardens and diocesan organisation." Mr. Hutchison traced the setup of the various synods and diocesan committees and the functions of Diocesan Church House. Much useful discussion ensued.

On the Saturday morning, Major J. T. Aitken, of S. George's, Mt. Colah, led the conference in family prayers in the Gilbulla chapel. Following breakfast, Mr. Moon conducted the second conference, the subject being "A warden and his work in the parish."

Details of the rights, powers, and duties of wardens were treated clause by clause, and many suggestions were offered to relieve the clergy of much parish routine work to enable greater time to be spent by them in the spiritual ministrations of the parish.

The Treasurer of S. Philip's, Eastwood, Mr. Arthur Hann, then addressed the third conference on "Wardens and Finance." The better compilation of balance sheets, preparation of yearly estimates of revenue and expenditure, aspects of insurance, the regular review of salaries, and the various methods of raising finance for church needs were but a few of the topics discussed under this heading.

After lunch, the Primate addressed the conference on the meaning and purpose of "Gilbulla," and gave a brief history of the centre from its inception in 1949.

LIVELY DEBATE

On the Saturday evening, the question period was fully employed, and a lively debate took place on certain aspects of the Sydney presentation ordinance. The Reverend H. M. Arrowsmith gave a most interesting and helpful talk on the "Latest developments at Gilbulla," and closed the day with brief devotions and benediction.

To many, the highlight of the week-end was the early celebration of the Holy Communion in the Gilbulla Chapel, at 7.30 a.m., on the Sunday morning. In the stillness and beauty of that bush setting, with an introduction to the Communion office based on a visit to S. Martin's, Canterbury, England, the celebrant, the Reverend H. M. Arrowsmith, conducted that simple service in a manner which made a most marked impression on all who were present.

The whole party of wardens and their wives were at Morning Prayer, and the official service at S. James', Menangle, when the Rector of Camden, the Reverend A. H. Kirk, preached the special sermon for the occasion, and welcomed the conference to the historic church.

The fourth and final conference was conducted before dinner by Mr. J. E. Benson, of S. Anne's, Ryde, on the subject of "A Message to the Church

and Nation." Mr. Benson's remarks were centred around the recent World Council of Churches message to the Australian people.

Mr. Benson pleaded with wardens to look beyond parish and diocesan borders, and see the world church at work. Discussion of the implications of Mr. Benson's paper will be dealt with at the next wardens' conference.

The text books used for the conferences were "A Handbook of Church Law," by the Reverend J. R. L. Johnstone; and "We Came Together," by Victor C. Hayes. The secretary of the conference was Mr. Bruce King.

The next conference will be held in October, at "Gilbulla." Enquiries and reservations should be made with Mr. Moon, 18 Hollis Avenue, Eastwood (telephone WL3714).

CHURCH ARMY IN WAIKATO

BACK-TO-CHURCH MISSION

FROM OUR OWN CORRESPONDENT
Auckland, March 14

A mission to encourage people to return to church will be held in the Waikato and other parts of New Zealand over the next two years.

The first members of the mission team, Captain and Mrs. J. Gregg of the Church Army, have already arrived and are making a preliminary tour of the Waikato.

The officers have come at the invitation of the Bishop of Waikato, the Right Reverend J. T. Holland.

They will be joined at Easter by Captain F. Cook and Sister D. Wright. Sister Wright specialises in children's mission work.

On his arrival Captain Gregg said, "As lay people we believe the answer to present-day problems is the Christian Church in all its fullness and richness."

Captain Gregg is forty years of age and has worked in the Church Army since 1935.

He was with the Forces from 1940 to 1944 and he and his wife worked with the Army of Occupation in Europe until 1949.

Mrs. Gregg joined the Church Army in 1942 and has worked in approved schools for underprivileged girls, hostels for homeless girls and elderly women and among workers in the hop fields. Captain and Mrs. Gregg were married in 1945.

NEWCASTLE DIOCESAN FLOOD RELIEF

FROM A SPECIAL CORRESPONDENT

Newcastle, March 14.

From the very onset, the Church in the Diocese of Newcastle has given a splendid lead in flood relief.

The parishes and individual churchmen have responded most generously to the appeal for the Lord Mayor's Fund. One parish, St. Andrew's, Mayfield, sent a gift of £400.

In a pastoral letter which was read in all the churches of the diocese on March 6, the bishop urged continued support for these vitally needed funds, and announced the establishment of a Newcastle Diocesan Flood Emergency Fund which would help to meet such needs of churches and churchpeople as lay outside the scope of public funds. Subscriptions to this new fund are now coming in on a very gratifying scale.

OBITUARY

THE REVEREND CECIL BROOK

We record with regret the death on February 23 of the Rector of New Farm, the Reverend Cecil Brook, at S. Martin's Hospital, Brisbane.

Mr. Brook was an Englishman who came to Australia some years ago. He trained for Holy Orders at S. Francis' College, was ordained deacon in 1933 and priest in 1934. He served his curacy at S. Paul's Church, Ipswich, until 1936, when he became Vicar of Caboolture, where he served for four years.

From 1940 to 1945, he was Rector of Holy Trinity Church, Goondiwindi. From 1942 to 1945, he had a permit to serve in the Diocese of Armidale, and while at Goondiwindi also officiated as priest-in-charge at Boggabilla in that diocese. He was Rector of St. Michael and All Angels at New Farm from 1945 until the time of his death.

While at New Farm, he worked hard for a new parish hall, and it was only last year that the new hall was built and the old parish church moved to a site over and above the new hall, making the whole a two-storied structure. The new hall was dedicated by the Bishop Coadjutor of Brisbane on November 21.

The late Mr. Brook was a quiet unassuming man who was never frightened to state his views and air his convictions. His pastorate bore much fruit. He never failed to visit his parishioners, and did so on a set plan. He believed visiting to be an essential part of his work, and he carried it out most conscientiously.

Another unfailing duty was his care of the sick and needy, and in whatever hospital they might be he spared no effort to see that those people, as well as the ones in their homes, received regularly the ministrations of the Church.

During his term at New Farm the youth organisations flourished and were a strong support to the rector at all times. He was a true parish priest much loved by his people.

On February 25, a Requiem was celebrated in the presence of his fellow priests; and at the funeral service which followed, the large crowd testified to the love and respect with which he was regarded. The service was held in the presence of the Archbishop of Brisbane and the Bishop Coadjutor. The Venerable R. B. Massey preached the panegyric.

ARCHBISHOP OF WEST AFRICA

We record with regret the death on March 4 of the Archbishop of West Africa, the Most Reverend L. G. Vining, C.B.E. The archbishop, who was 70 and had been in ill-health for some time, died at sea on the way to England.

He was Assistant Bishop to the Bishop on the Niger from 1938 to 1940. He was then translated to be Bishop of Lagos.

After the inauguration of the new Province of West Africa in 1951, Bishop Vining was elected archbishop.

COATS OFF

FROM OUR OWN CORRESPONDENT

Adelaide, March 14

The Priest-in-Charge of the South Australian River Murray districts of Walkerie, Morgan, Cadell, and Swan Reach, the Reverend Albert Klose, writes in the most recent edition of his parish paper:

"I am glad to note that some of the men of the parish are coming to church in neat shirts, either open neck or with ties, and without coats. This is a very sensible arrangement for the hot weather, and I hope that men throughout the parish will follow this example if they so desire."

WOMEN IN CONFERENCE

MEETING AT NAROOMA

FROM A SPECIAL CORRESPONDENT

Narooma, March 14

The half-yearly conference of the Churchwomen's Union of the South Coast Rural Deanery took place at Narooma, Diocese of Canberra and Goulburn, early in February, in conjunction with the meeting of the clergy of the same area.

After a celebration of Holy Communion in the local church, the conference opened with prayer, led by Mrs. Mitchell, of Narooma, who acted as chairman.

Mrs. Mitchell then spoke of the need for discussing problems and ideas to help each other. She welcomed the guest speaker, Matron Shaw, and all visitors, including one from England.

Mrs. Whiting, secretary, read the minutes of the first conference, held at Bega last August. Mrs. H. Brown, of Narooma, read a letter from Mrs. Garnsey asking that a representative be elected to attend the women's quarterly conferences in Canberra. The letter went on to say that new branches of the Mothers' Union are not to be encouraged in the diocese. This was decided at the last Canberra conference, but branches already in existence are to continue as usual.

After the reading and adoption of the financial report, parochial reports of C.U. activities were read from Bega, Boddalla, Candelo, Cobargo, Moruya and Narooma.

RESOLUTIONS

There were three resolutions carried by the conference:

1. Moved by Mrs. Staples, of Narooma, that the C.U.D.C. consider sending a donation of £50 to S. Christopher College, Melbourne, owing to the urgent necessity for training women as parish assistants.

2. Moved by Mrs. Riley, that money be raised to train a clergyman or woman worker from Malaya, at Trinity College, Malaya, for missionary work in that country. It was considered by the meeting that this would be a practical way of giving help to South-East Asia, especially as the A.B.M. has agreed that this could be part of their S.E.A. appeal.

3. Moved by Mrs. Bate, of Narooma, that in view of the benefit derived from regional conferences, consideration be given to the forming of a national body of churchwomen throughout Australia. This was widely supported by the meeting, as were the other resolutions.

After lunch, Matron Shaw addressed the conference.

The conference closed with prayer at 3.45 p.m. The next meeting of the C.U.D.C. will be held on August 11.

CHILDREN FOREGO PICNIC

FROM A SPECIAL CORRESPONDENT

Belmont, N.S.W. March 14

The children of All Saints' Sunday School, Belmont, Diocese of Newcastle, decided that for this year they would forego their annual picnic which had been arranged for March 12, and that they would donate the money they had collected during the past 12 months for the picnic, to the flood relief funds.

The sum they forwarded to the Lord Mayor of Newcastle's Flood Relief Fund was £40. The children were glad to do this as they felt they would like to play some part in helping those who had been rendered homeless as a result of the disastrous floods in the Hunter Valley and other parts of New South Wales.

The present amount sent from the Parish of Belmont to the flood relief funds, totals £90.

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Gold in the gullies, sparkling in the beds of creeks and on rocky outcrops; gold along the rough tracks; gold in vast reefs and in 1,000 oz. nuggets; gold to lure adventurers from the far ends of the earth; gold to turn a colony into a nation!

We who look back on the fabulous years that began with the finding of payable gold in New South Wales and Victoria in 1851, sometimes forget how that discovery became the greatest single event in our history. Almost overnight it changed Australia's way of life.

In crowded wagons, on foot and on horseback, alone and in groups, equipped with anything that could be used to scratch the earth's surface, vast hasting hordes set out from Sydney, Melbourne and other centres to trek to outposts where the precious metal had been found.

Over Australia's cities there fell a pall of silence. Shops were deserted and business fell into chaos as workers rushed off to the diggings. Ships lay idle at their moorings, abandoned by crews.

For some of the gold-seekers it was a time that was to bring riches beyond imagination, for others despair and defeat. For Australia it was to bring the first signs of nationhood.

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THE CHARGE OF THE LIGHT BRIGADE

By THE REVEREND P. G. STROUD, S.S.M.

IT WILL come as a surprise to many that the Church has a cavalry unit. The clergy of the Diocese of Basutoland are all mounted; they have to be, as their parishes are for the most part, without roads of any kind and are very mountainous. There is only one mile of railway in the territory, from the border into Maseru, the capital.

Basutoland is unique in several ways. It is entirely surrounded by another country, the Union of South Africa, while itself is under direct British protection.

It is the homeland of a Bantu nation, and is entirely theirs. No European can own land, nor can he even live there without the consent of the Paramount Chief and the Resident Commissioner.

In effect this means only missionaries, traders and government officials. Most of these live in the nine Government "reserves" or camps as they are called, which with one exception are in the lowlands—themselves at an altitude of over 5,000 feet. The very few Europeans who live in the mountains live unusually isolated lives. All supplies, mails, etc., have to be brought up on pack animals.

Even the Basuto have only moved up into the mountains to live since about 1918, forced to do so by the pressure of population in the narrow strip of lowlands, for Basutoland is purely agricultural and is the most densely populated territory in Africa, though a good deal of the mountain area is still merely cattle post country. In the mountains winter is long and severe—temperatures below zero are not unknown.

CHIEF'S HELP

The Basuto as a nation owe their existence to Moshoeshe, a great chief who died less than ninety years ago. He was born the younger son of a minor Bechuana chieftain; he died the most powerful chief in Southern Africa, undisputed head of the only Bantu tribe, with a homeland all its own.

He is probably the greatest statesman, as very distinct from a politician, that South Africa has ever produced, white or black. He it was who, in face of the expansionist aims of the Boer Republic of the Orange Free State, sought and obtained British protection.

It is still a moot point whether or not Moshoeshe was baptised on his death-bed, but he certainly encouraged missionaries to come into his country, and in fact himself sent for the first two, who were of the French Protestant Church. He invited Bishop Grey, of Capetown, to send missionaries of "the Queen's Church," and sent his own son to be educated in the church college there.

But Bishop Grey had no men to send at the time. However, not long after Moshoeshe's death, the Church began its work in Basutoland. (Incidentally it is possible that Queen Victoria was not amused at the form of Moshoeshe's approach: "My country is your blanket, O Queen, and my people the lice in it.")

Unfortunately, until 1950, Basutoland was part only of a large diocese, most of which knew little of the very different circumstances of the territory, with the result that though there were some great men there, there was no real policy for the territory and therefore no great development.

Anglicans who went up into the mountains round about the 1920s, lost contact with their Church. All the clergy were based in the lowlands, and though they did their best, the mountain areas inevitably saw little of them.

A lowland priest might have a dozen churches in the lowlands to look after, and several schools; also he probably had at most two horses, and a mountain trip not only meant an absence for two or three weeks, but also that his horses

This article was written when the author was held up for several days by swollen rivers. Father Stroud was ordained priest in India with the Oxford Mission to Calcutta in 1934. He left India because of ill-health and worked with both Europeans and Africans from 1936 to 1949. From 1949 to 1952 he worked in the Basutoland lowlands and came up to his first mountain parish in 1952. There are only twenty priests at work in the diocese.

must be rested both before and after it.

In winter he could not go at all. As a rule, mountain outstations received at most three visits a year, many of them only one.

In the circumstances it is amazing that there should be as many Anglicans as there are. To no slight extent it is due to Basuto catechists, who took prayers in their own huts or in little rough stone-thatched churches at least every Sunday, and in many cases every day, though they were very often unlearned men scarcely able to read. We owe them a great debt.

MOUNTAIN PARISHES

But the picture has changed a good deal since the Diocese of Basutoland was established. The bishop immediately set about establishing mountain parishes. One began in 1952, a second the following year, and more are planned.

The first two were sited in such a way that there are now few out-stations more than a day's ride from their priest—not always very easy day's rides. Previously, some were two or even three days' ride away.

The establishment of mountain parishes has many advantages. It knocks out the long ride over the passes which the lowland priest had to do before he could even start his mountain tour.

Then, lowland horses are unaccustomed to mountain conditions and are usually badly affected by them. They cannot do what the mountain horses can. And the priest based in the mountains can arrange his trips much more conveniently than one who has to do all his visits on one trip.

Now let's suppose that you are a mountain priest about to start on a trek. I cannot go into details, but the choice of animals for any particular trip is important, and there are many factors involved.

Having chosen, you pack, being careful not to exceed the proper weight (not more than 160 lbs. at the outside), for even mules have their rights—and their limitations.

There will be sacred vessels, vestments, wine and breads for services; school books for the schools you will visit; prayer books and other devotional literature for sale; provisions for the way, with something over in case, as not infrequently happens, you should be held up, perhaps for days, by flooded rivers; bedding for yourself and companion; and warm clothing—for it can turn bitterly cold almost any time of the year.

MOUNTED ON MULES

Early one morning you depart, as like as not after a not altogether friendly argument with the mule. About three hours later, you off-saddle where there is some good grazing for the animals, and stop for about an hour.

It'll take you about twenty minutes to saddle up, to go on to your first out-station, maybe another four hours' ride.

As you are seen arriving, the mountains will echo with cheers. Nothing to do with your personality—it's the thing to do. Some time or other (the Basuto are no great watchers of clocks) there'll be a meal of sorts, but in the meantime you see the catechist and find out what's on—any baptisms?—any bad cases?

On occasion you may find the church roof has blown off or (as with my last trek) that torren-

tial rains have caused the complete collapse of the building. Probably the teacher, too, will have some business to discuss.

Then you have your meal which varies from the not too bad to the almost uneatable. After a bit more talk with various people, you go to bed. In the morning, there will be a crowd of folk around. You may speak to them for an hour or two, then say Matins in church, and then there will be the service. Communicants will vary according to the size of the place from about twenty to something over a hundred.

And then comes "litaba"—a blessed word to cover all sorts of business, but mostly it'll be concerned with the church dues which the catechist has received since your last visit. Everyone pays an annual rate, and is given a ticket duly filled up and signed to show he has paid.

Somewhere in the proceedings a meal will be brought in, often a chicken which didn't need to be stuffed because it was full already. And it's usually tough.

URGENT WORK

Then back you go to church for the signing of catechumens, if any, and baptisms. You'll probably say Evensong

BOOK REVIEWS...

CANON WAREHAM'S "FIRST BOOKS" ARE AVAILABLE

"FIRST BOOKS." Canon James Wareham, S.P.C.K. Australian price 10 pence each.

SOMEbody once said that the religion of the Church of England was drawn up for dons by dons. What is needed to enable ordinary Church of England folk to progress in the spiritual life is something theologically accurate, written in non-theological language.

C. S. Lewis to a large extent succeeds in doing just this for doctrine and morals, but he does not attempt to do it for spirituality. The clergy always have great difficulty in putting their thoughts into terms which the laity can apprehend (or of putting themselves into the minds of the laity at all, although the clergy would be the last to admit this).

S.P.C.K. has reprinted most attractively ten sixteen-page Booklets by Canon James Wareham about "Believing," "Worshipping," "Communicating," "Being Confirmed," "Meditating," "Making a Retreat," "Repenting," "Confessing Our Sins," "Praying," and "Living the Christian Life."

They are written in simple, every-day English, and there are diagrams which will help some people to see what he means and to do something about it.

I doubt if the canon realises how difficult it is for most people to say any considerable amount of morning prayer. This is especially true in Australian homes, where there is even less privacy than in English ones.

I am inclined to think that about the best we can hope for in the ordinary person in the morning is a brief act of self-oblation for the day and a prayer for guidance and strength.

Probably, too, if we want people to meditate at all, we ought to teach them a more simple and uncomplicated method than even Canon Wareham's.

Concerning the booklet about "Living the Christian Life," I doubt if Canon Wareham realises how completely alien from the mind of the ordinary church-goer is the idea of seriously attempting to make God's

then, too, even if it's only one o'clock, because many of the people come from afar, and they believe in having all the church they can get. You spend another night there and next day go on again to do the same at another out-station.

Perhaps on the way you'll pay a few sick calls, or you may be in cattlepost country and see scarcely a soul. Maybe you'll get wet. Whatever happens you are pretty sure to see some fine scenery, and in summer wonderful wild flowers—but somehow you take all that for granted. So it will go on until you turn home, perhaps ten days later, perhaps even more.

At his ordination, a priest is told he is to "teach and to preach, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad."

That we are doing, as best we can, but we're not doing nearly enough. Men and money are lacking. And in addition there is a steady flow of new Christians who must be shepherded.

Our work is not only immensely worth while, but immensely important, for though the Basuto in the mountains still retain most of their tribal law and custom, they are losing them, and before they are gone we must put something better in their place.

Sometimes there is discouragement, but there is also much to rejoice over; when He cometh to make up his jewels, there'll be quite a few dark brown ones in his crown—and some of them will be Basuto.

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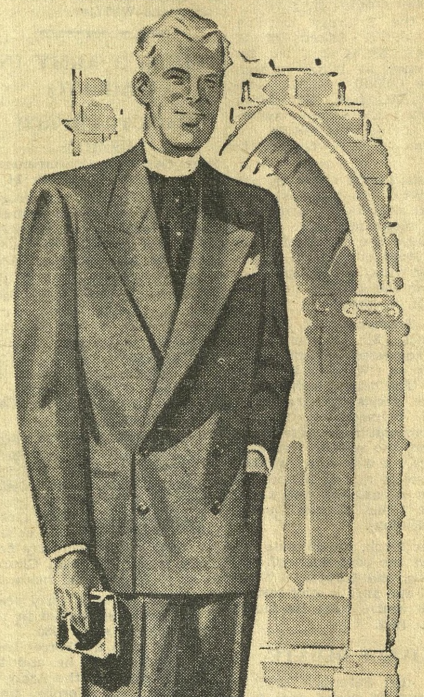
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S.P.C.K. RAISES £25,000 FOR SOUTH AFRICA

ANGELICAN NEWS SERVICE
London, March 12
Contributions to the Society for the Propagation of the Gospel's South Africa Emergency Fund now total £25,000.

DIOCESAN NEWS

ADELAIDE

ANNUAL CLERGY CONFERENCE

The secretary of the clergy conference, the Reverend Chris Gray, announces that the annual Clergy Conference for the Diocese of Adelaide will be held at the Retreat House, Weir, from Wednesday, May 11 to Saturday, May 14. This year's subject is "The Person and Work of the Holy Spirit."

THE KENNION FUND

The Kennion Fund for the Bishop's Home Mission Society's expansion programme stood at £17,882 on January 31. Gifts for the fund to celebrate the completion of 11 years' service for B.H.M.S. by the organising chaplain, Archdeacon C. W. Gooden, are still reaching the committee.

BATHURST

ANNUAL MEETINGS

Many of the diocesan parishes have now held their annual meetings. Those who were forced to miss out for the time being were in the B.G.S. flood area. Many stories are beginning to come in from Dubbo and beyond of the trials endured during the flood period. It was several days before any contact could be made with clergy in several flood-bound parishes. The B.G.S. Parish of Gilgandra, with Brother Aidan (the Reverend Ken Mason) in charge, suffered a great deal. We hear that the Rector of Coolah, out on his country work, got caught by the waters and was marooned for five days on a country property.

KINDLY GIFTS

"A month ago my two sons were admitted to St. Luke's Hospital for treatment. The enclosed cheque is a thank-offering for the success of the operations performed on them." This is typical of those who are building St. Michael's P.O.W. Memorial Children's Home at Kalamunda. "It is my parents' wish. If permitted, to furnish a room, or part thereof, to the value of approximately £100, to the memory of Signaller R. M. Johnston." The daughter who wrote, herself raised £76 in an effort for the Home. The Women's Guild of Wellington Parish are regular and constant supporters, and sent another £10/10/- for the foundation stone ceremony, to bring them up to the major guild donors for St. Michael's, Bathurst. Y.A.s on holiday or now working in Sydney, did not forget the day, apologised for their absence and sent cheques to help. One of them, John Mason, in sending £10, said that 1,000 Anglicans could easily give that amount each and ensure at once the final £10,000 to open the Memorial Home free of debt. Youth are doing their part well.

FLOOD APPEAL

Anglicans, in many parishes outside the diocese, are thanked greatly for their kindly help in the recent flood appeal. Parishes in the diocese, not affected, also were spontaneous in their support. The proceeds of the Oberon Harvest Festival (£27) and other amounts, were a typical case. Bathurst Y.A.s in an additional Y.A. tea round-up, raised nearly £2 for the Gilgandra Y.A. appeal for soap and similar commodities. Many western Y.A.s collected, and with goods and cash, travelled the long distances to deliver the goods.

SOUTH BATHURST

The first of the monthly special services for young people at the Bathurst Teachers' College took place on March 6, with 37 of the students present. Two other male students in Salvation Army uniform joined the supper gathering, on their way back from their own chapel service. Ron Halls (C.E.B.S., Orange), and Norm Kingham (Y.A., Blayney), are now students.

WELLINGTON

The Bishop Coadjutor, the Right Reverend M. d'A. Collins, officially opened and blessed the new kindergarten hall at Wellington on March 6 before a large gathering. The rector, Archdeacon H. Graham, welcomed the bishop to the parish.

CANBERRA AND GOULBURN

CHURCHWOMEN'S RALLY

On Wednesday, April 27, while the synod of the diocese is in session, the Churchwomen's Diocesan Council will meet in the morning, and in the afternoon will hold a service in St. Saviour's Cathedral, Goulburn, and a meeting of Churchwomen in the Goulburn Town Hall.

A quiet afternoon for women will be conducted on the previous day, Tuesday, April 26, in St.

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Nicholas' Church, North Goulburn, by Sister Agnes Mary, C.H.N.

BOLOGN

On Saturday, March 5, the Right Reverend E. H. Burgmann consecrated the attractive stone Church of St. John at Bologna, in the Parish of Binda, of which the Reverend T. H. Picknell is rector. The church was dedicated for worship on October 20, 1951.

NORTH GOULBURN

A sanctuary lamp has been hung in the sanctuary of St. Nicholas' Church, North Goulburn, the gift of Mr. T. W. Gadd and family in memory of Mrs. Edith Gadd, who died on June 30, 1953. The lamp was dedicated at a service on the first Sunday in Lent by the Right Reverend K. J. Clements, who was at one time rector of the Parish of Tumbarumba, where Mr. and Mrs. Gadd lived for many years.

ALBURY

Daily Evensongs has been instituted in Albury from Monday to Friday each week. So far the parish has never been without a small congregation. Those who come regularly deal with the service and comfort from the service. The intercession is said daily for the sick in the parish, the invalids are told of this so that their thoughts can be with those who pray for them. Workers are encouraged to come in their working clothes to the service.

CROOKWELL

The Right Reverend E. H. Burgmann will set the foundation of the new Crookwell parish hall on April 2.

MELBOURNE

BACCHUS MARSH

The vicar, the Reverend G. W. Phillips, has commenced a weekly column in the local newspaper which is proving most informative and popular.

GLEN IRIS

Tenders have been approved by the vestry of St. Oswald's for the construction of a new church.

ORMOND EAST

The archbishop laid the foundation stone of the new church hall of St. Anne's, Moylan Street, Ormond East, on Saturday, at 3 p.m.

CENTENARY

On Sunday, Archbishop Booth preached at a special service at All Saints', Greenborough, at 10 a.m. to mark the beginning of celebrations to commemorate the centenary of Church of England activity in that area.

C.E.M.S.

Archbishop Booth was the celebrant at the annual Corporate Communion of the Church of England Men's Society to be held in the cathedral on Monday morning, at 7.45. At breakfast afterwards in the Gregory Hall, All Saints', St. Kilda, the Reverend J. R. Waterman will be the speaker.

MISSIONARY FROM JAPAN

Last Sunday the Reverend F. W. Coaldrake, a missionary in Japan since 1947, addressed a Communion breakfast at St. Anselm's, Eastern Hill, at 11 a.m., and at St. Paul's Cathedral at Evensong. After the latter service he addressed the Cathedral Servers' Guild.

On Monday a lunch meeting was held in the Chapter House, primarily for clergy to meet Mr. Coaldrake. On Monday night he addressed a public meeting at Christ Church, Essendon.

Mr. Coaldrake then left for three days in Gippsland for public meetings at night at Newborough (Tuesday), Leongatha (Wednesday), Morwell (Thursday). He will return for a public meeting at St. Andrew's, Brighton, on Friday night.

MISSIONARY FOR MALAYA

Miss Ethel Clifford, who was on the staff of the Youth Department for some years, left Melbourne by train on Tuesday for Perth, where she will join the "Geogon" on March 18 en route for Malaya, where she will take up work with the Church Missionary Society.

FELLOWSHIP

The annual meeting of the Church of England Fellowship, Diocese of Melbourne, was held in the Chapter House on Tuesday evening at 8.30.

CENTENARY

The 100th anniversary of the first Anglican service held in South Richmond was celebrated at St. Thomas', South Richmond, on Sunday. Archdeacon R. H. B. Williams, a former curate in the parish, will be the preacher at the Holy Communion service at 9 a.m. Archbishop Booth will preach at the special centenary service at 3 p.m., and the Reverend C. V. Rogers will preach at the Service of Thanksgiving at 7 p.m. Both the archbishop and Mr. Rogers are also former curates of the parish.

JUBILEE

The jubilee celebrations of St. Silas', Gembrook, concluded with a Thanksgiving Service at 11 a.m. on Sunday. The preacher was the Reverend S. Stanford Viney, a former vicar of the parish.

G.F.S.

The annual Corporate Communion of the Girls' Friendly Society will be held in St. Paul's Cathedral on Saturday, March 19, at 7.30 a.m. Archbishop Booth will be the celebrant.

NEWCASTLE

POSTPONEMENT OF SYNOD

One incidental result of the flood disaster has been to make it impossible for either the auditors

or the printers to have the diocesan accounts ready for submission to synod at the date which has been announced, May 31. It will probably be necessary to postpone the synod for at least two months and to hold it some time early in August. The postponement will have some inevitable disadvantages. It is, however, possible that it will have one outstanding advantage. It may enable the newly-appointed warden of St. John's, Morpeth, the Right Reverend C. E. Stora, to accept the bishop's invitation to preach the synod sermon.

PERTH

BRUCE ROCK

The Church of St. Giles, Shackleton, in the Parish of Bruce Rock was consecrated by the Archbishop of Perth on March 13. The Reverend J. H. Picknell is the rector of this parish.

MISSIONARY

Miss Elsie Manley, who is on leave from New Guinea, has been staying at her home in Albany, and with the Rector of Fremantle, the Reverend W. B. Kirby, she has made a special point of visiting schools and speaking about her work. Amongst the schools she visited were Perth College for Girls and the Kensington State School.

ORDINATION

There will be an ordination in St. George's Cathedral on March 23, at 9 a.m., when Mr. Roy Grant will be ordained deacon. He will serve his diocese at Wembley-Floreat Park where at present he is a lay reader.

INSTITUTION

The Reverend W. A. Churchill was instituted on March 9 to the living of Swan.

ROLEYSTONE

S. Christopher's Church at Roleystone will shortly be enlarged to double the present size.

PASSION PLAY

During Holy Week a Passion Play is to be presented in the cathedral. The times of performances will be announced at a later date.

POST FOR W.A. PRIEST

The Reverend P. W. G. Kent, until recently Rector of the Parish of Meckering, has been appointed Vicar of Westcombe, Southwark, London.

SYDNEY

MOOREBANK

A missionary convention will be held at St. Aidan's, Moorebank, from April 17 to 23. On April 17, at 3 p.m., the Archbishop of Sydney will consecrate the church.

MOTHERING SUNDAY

The secretary of the Mothering Sunday Movement in Australia and New Zealand, the Reverend F. A. G. Woodger, will officiate on Mothering Sunday, March 20, at St. Mark's, Granville, at the 8 a.m. Eucharist; at St. Barnabas', Fairfield, at 11 a.m.; and at St. Chad's, Cremorne, at Evensong, at 7.15 p.m.

The subject of his addresses will be "Mothering Sunday, Our National Mothers' Day, Its History, Meaning and Significance." At the services the ancient ceremonial and customs associated, will be observed, including the blessing and distribution of Simnel cakes and flowers.

MOTHERS' UNION

The Mothers' Union Annual Festival will be held in St. Andrew's Cathedral on March 25. Holy Communion will be held at 11.15 a.m., afternoon service at 2.15 p.m. The preacher will be the Archbishop of Sydney, the Most Reverend H. W. K. Mowll.

BISHOP BARKER CENTENARY

In the course of his Lenten pilgrimage to parishes where churches were erected during the episcopate of the second Bishop of Sydney, Bishop Frederic Barker, the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, visited All Saints', Nowra, last week. The rector said that Bishop Barker had ministered in the church on several occasions, the first being just before the old parish church of St. John, Shoalhaven, at Terara, was opened for worship in 1856. This church is still being used for services. The Church of St. John, Nowra, built in 1880, is old part of the parish hall and one country church, St. Andrew's, Falls Creek, built about 1877, is still in use. The rectory was altered during Bishop Barker's time. The archbishop gave a short address on Bishop Barker's life and work, and after prayers and the benediction went on to Milton.

WOLLONGONG RURAL DEANERY

The Archdeacon of Wollongong, the Venerable H. G. S. Beale, presided at the quarterly meeting of the Rural Deanery Chapter held at All Saints', Nowra, last week. Clergy from all parishes between Belconnere and Milton were present, accompanied by their wives. The Rector of Nowra, the Reverend H. E. S. Doyle, gave an expository sermon on 2 Peter 3: 2, 3. The Reverend W. H. S. Childs, of the A.B.M. recounted his experience and observations of a tour of Malaya and Borneo, and urged greater interest in and support for the Church's work in South-East Asia.

The business meeting in the afternoon was concerned largely with matters relating to the South Coast Festival to be held in May. Lunch was provided by the Ladies' Working Society of All Saints', Nowra, and afternoon tea by the Bomaderry Women's Guild.

ARBITRARY AND UNREASONABLE

THE "LIVING CHURCH" SERVICE

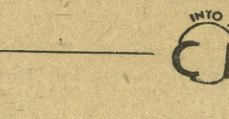
Milwaukee, February 8

The Roman Catholic Welfare Corporation has won a court case in which it was supported by Bishop K. M. Block, of California.

The corporation, which seeks to build a school in Piedmont, California, contended that a law prohibiting private schools is the zone in which construction of public schools is permitted is arbitrary and unreasonable.

In his brief supporting this contention, Bishop Block said: "What right, we ask you, has the City of Piedmont to say to its inhabitants: . . . We will not permit a private school in which the teachings of the Man of Galilee are mingled with those of secular teachers."

"If you want your children educated in this city, take the programme offered in the public schools or none at all."



THE LORD'S DAY OR THE SABBATH, WHICH?

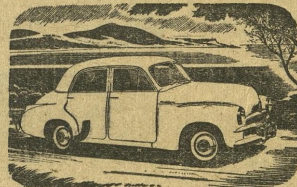
By Norman C. Deck, B.D.S. 9/6 each. Postage 7d.

This book is a revision of an earlier book published about sixteen years ago. It is a reasoned and temperate reply defending the Scripturalness of the keeping of the First day of the week as the Christian day of Divine Worship.

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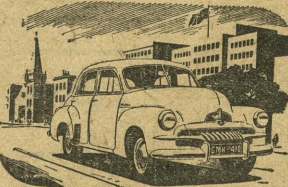


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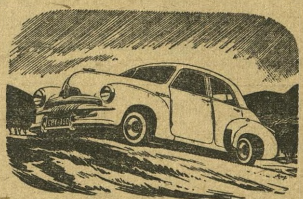


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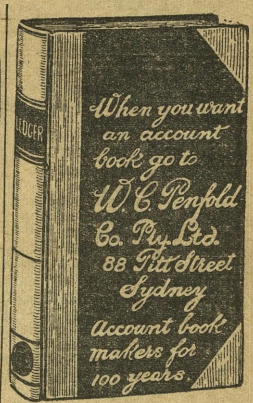
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. D. J. Dilger, of Hobart, who sent us this picture of St. Raphael's Church at Fern Tree, which is about five miles from Hobart and beside a track leading to the summit of Mount Wellington.

SCHOOL TEACHERS WELCOMED

FROM A SPECIAL CORRESPONDENT

Nowra, N.S.W., March 7

A social evening at which churchpeople of Nowra extended a welcome to district school teachers was held last week in All Saints' parish hall, Nowra.

Following a short musical programme, the rector, the Reverend H. E. S. Doyle, screened a striking film, "God of the Atom," with its message that only the God who made the atom can control the hearts of sinful men.

A welcome to teachers of the Nowra Infants', Primary and High Schools, and from nearby country schools, was voiced by the rector, who was supported by Mr. L. C. Carrington (churchwarden) and the Reverend A. T. P. North (president of the Ministers' Fraternal).

In thanking those who had arranged the evening, the headmaster of the Nowra High School, Mr. Frank Armitage, said that in all his experience he had never attended a similar function. There had always been very cordial relationships between the school and the Church, and he hoped that this would long continue.

A small committee of churchwomen, assisted Mrs. Doyle in providing supper.

62 MORE PRIESTS IN SOUTH AFRICA

ANGLICAN NEWS SERVICE

London, March 7

The number of ordinations in the Church of the Province of South Africa last year was sixty-two, nine more than the previous highest figure.

FAREWELL PLANS FOR BISHOP BLACKWOOD

FROM A SPECIAL CORRESPONDENT

The Bishop Administrator of Gippsland, the Right

Reverend D. B. Blackwood, and Mrs. Blackwood, will be farewelled in Sale on March 25 and March 27.

Farewell functions have already taken place in the deaneries of Korumburra, Toora and Bairnsdale.

Those in the archdeaconry of the Latrobe Valley will be held on March 18 and 20.

The diocesan presentation to the bishop will be made at Sale on March 25.

Bishop Blackwood will preach in the cathedral at 11 a.m. on March 27, when the service will be broadcast.

He will preach in selected parishes for the rest of the day.

NEGLECT OF THE WEST INDIES

ANGLICAN NEWS SERVICE

London, March 12

The Bishop of Dunwich spoke on "West Indians in Britain" at an "open forum" in Christchurch School Hall, Ipswich, last week.

The bishop said that the British people have not realised their responsibilities to the West Indians. "It needs not just money, but people, and an interest in people," he said.

Illegitimacy, the slump in the price of sugar in the past, the appalling wages of coloured workers on the plantations, and the inadequate "cabin" living accommodation—all these were part of the heritage of the "bad old days" of British colonisation.

"To-day, the West Indies are moving away from it all, and they have a desire, a natural one, to find better conditions somewhere else."

THE FOUR BISHOPS AND MR. HOLT

(Continued from Page 1)

Glover, then I would imagine that there was some justification for the refusal.

"But it is outside my knowledge—and my imagination—to see what grounds there could possibly be!"

The Bishop of Newcastle, the Right Reverend F. de Witt Batty, said:—

"I entirely agree with those who hold that the Government's refusal to grant Mr. Glover a passport is arbitrary and indefensible.

"It gives further credence to the idea that the cause of human freedom is endangered as much by anti-communism as by communism itself.

"I do not know Mr. Glover, and I hold no brief for his opinions. I am inclined to be profoundly sceptical as to the bona fides of the conference he has been invited to attend.

"But his right to be allowed to attend is surely beyond question. I hope that even now the Government may see fit to alter its decision."

On December 13, 1954, Mr. Holt wrote:—

Dear Sir,—I refer to your recent letter in which you advise that you wish to obtain a passport in order to enable you to attend the Congress of the World Council of Peace, which is to be held in Europe early in 1955.

The policy relating to the

issue of Australian passports, which has previously been explained to you, is still in force, and I am, therefore, unable to see my way to approve of the grant of a passport to you.

I note that you consider that discrimination has been shown against you, since you have heard of the issue of passports to a number of persons who are intending delegates to meetings such as the one you wished to attend.

The Reverend St. Clair Anderson, I presume, refers to the Reverend Norman St. Clair Anderson, a minister of the Congregational Church, and Mr. Williams, I presume, is Mr. Idris Williams.

Passports have been granted to both these persons.

The passport to the Reverend Anderson was issued after it had been indicated to me by the Executive Committee of the Congregational Union of N.S.W. that it was supporting his application. I had previously intimated I was prepared to consider excepting from the general policy persons wishing to attend such conferences who were official observers or had the official support of their Church.

Mr. Williams, on the other hand, was travelling on business for the Trade Union of which he is General President and not to attend any meetings such as you mention. He had given an

While I am not unaccustomed to criticism from various quarters for my public actions, I must say that it surprises me to find such intemperate and ill-based comment from what purports to be an official mouthpiece of a great Christian Church. As to the reference to myself as a dictator at heart, an Australian electorate has, over the last twenty years, possessed a number of opportunities to deliver judgement on that point, and has, I am happy to say, consistently returned me to Parliament with substantial majorities.

As I have previously indicated, the Government intends to review its current policy on passports when the report of the Royal Commission of the Petrov inquiry has been received.

Yours faithfully,

H. E. HOLT,

Minister for Immigration.

Finally, on February 2 last, in reply to another application, Mr. Holt wrote:—

Dear Sir,—You ask in your latest letter to me of the 29th January, "What has the decision to ban communists and the communist activity or the Petrov inquiry to do with me?" You go on to say, "I am a loyal British subject, not a member of any political party," etc.

You will be well aware that in time of war, it frequently hap-

CHURCH UNION FORUM AT ROSEVILLE

FROM A SPECIAL CORRESPONDENT

A Forum will be held at S. Andrews', Roseville, Diocese of Sydney, on April 1 at 7.45 p.m. to examine the case of the proposed corporate union of the Presbyterian Church of Australia with the Congregational and Methodist Churches of Australia.

The meeting has been arranged by the Roseville-Lindfield branch of the Australian Council for the World Council of Churches.

Dr. W. Cumming Thom and the Reverend H. MacNeil Saunders will speak.

A preliminary devotional service at 7.45 p.m. will precede the Forum. Question-time and supper will follow it. A collection will be taken for Inter-Church Aid.

LONDON MEETING

ANGLICAN NEWS SERVICE

London, March 14

The bishops of the Church in the West Indies are to meet in London in September. They will present to the Church in England a picture of the problems and opportunities of the Church in the Caribbean area, and a statement of its urgent needs.

The Archbishop of the West Indies, who is also Bishop of Guiana, is launching a big appeal for the development of the Church in his own diocese.

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DEPUTATIONIST - ORGANISER. New South Wales Auxiliary, British and Foreign Bible Society. Applications are invited for the position of Deputationist and Organiser for the Society, preferably willing to be resident in territory. The territory to comprise the Riverina and South-West. A car and a 16 mm. projector equipment will be provided. Reply giving age and qualifications, denominational affiliation, ministerial status desirable but not essential. The Reverend Alan F. Scott, State Secretary, Bible House, 95 Bathurst Street, Sydney.

ACCOMMODATION WANTED WANTED by lady, room with use of kitchen, own linen, crockery. Quiet home with middle aged couple. Western Suburbs. Box 1365, G.P.O., Sydney.

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YOUNG CHRISTIAN couple about to be married want to buy a two or three-bedroom cottage in Parramatta or Hills districts for about £2,500, or rent a self-contained flat. Ring YB5139 (Sydney exchange).

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Northern Daily Leader picture.

A rescue boat at Tamworth, Diocese of Armidale, setting out on a mercy mission on the flooded Peel River at the end of last month. A levee bank prepared by voluntary helpers saved Tamworth from a major disaster. Even so, many houses and shops were flooded, cars wrecked and people marooned.

assurance that he would not be visiting any "Iron Curtain" country.

Yours faithfully,

H. E. HOLT,

Minister for Immigration.

On Christmas Eve, 1954, Mr. Holt wrote:—

Dear Sir,—I have your letter of the 21st December, and can assure you that I am not unmindful of the important implications which flow from any decision by an Australian Government to restrict the overseas travel of its citizens. All those considerations have been fully weighed by the Government when it last considered its policy on the matter.

You persist—and, apparently, the editor of THE ANGLICAN falls into the same error—in assuming that the policy is the result of some personal decisions on my part. The fact, however, is that it is the outcome of careful consideration by the full Cabinet on more than one occasion.

Might I suggest, both to yourself and to the editor of THE ANGLICAN, that we have rather wider opportunities for ascertaining the strength and scope of communist activity in this country. As Minister for Labour, in daily touch with the developments in industry, I have, perhaps, an even closer knowledge of underground activity than some of my colleagues.

pens that governments place restrictions upon the movements of their citizens in the interests of national security.

The question of the loyalty of the person so restricted does not normally arise in these circumstances. The effect his movements would have, or the use that could be made of them by an enemy, or the dangers which arise for himself and others, become the basis of the policy.

It may be argued that Australia is not in a state of war at the present time with communist-governed countries, but we can hardly be said to be in a state of genuine peace with them during a period in which their aggression persists and their subversive activities in the free democracies, including Australia, continue.

I have no objection to your referring my correspondence to the editor of THE ANGLICAN.

I would, however, again emphasise that the Government is fully alive to the importance of assuring to its citizens the maximum freedom of travel, but we have a responsibility for the national security, and have exercised such authority as we possess in good faith, and with the public interest of the community, as well as the private interest of the individual, in our minds.

Yours faithfully,

H. E. HOLT,

Minister for Immigration.

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