

BISHOPS FOR ROCKHAMPTON AND PERTH

TWO NEW APPOINTMENTS ANNOUNCED

The Australian Church is to have two new bishops. They are the Venerable Donald Norman Shearman, who has been elected seventh Lord Bishop of Rockhampton, and the Venerable Thomas Brian Macdonald, who has been appointed Coadjutor Bishop of Perth.

No consecration dates have yet been fixed; but if these take place after that of Canon J. W. Chisholm (who is to become Assistant Bishop of New Guinea) then Archbishop Shearman and Macdonald will become the 142nd and 143rd bishops of the Australian Church.

Both bishops designate have wide pastoral experience in rural areas. Both are ex-Servicemen: Archbishop Macdonald served in the 2nd A.I.F. and Archbishop Shearman with the R.A.A.F.

Archbishop Macdonald's appointment was announced yesterday by the Archbishop of Perth, the Most Reverend George Appleton, whose nomination had enthusiastically been received by the Perth Diocesan Council last week.

Before his present appointment in 1961, Archbishop Macdonald had served for three years as Dean of Perth.

He is a son of the late Dr. T. Macdonald, of the Order of St. Macdonald, and was born in the Isle of Man in 1911.

Educated at Mercers' School, London, the bishop-designate was called straightaway for Australia, at the age of seventeen years, and the youngest of the Big Brother movement. It is not without irony that he now recalls his primary object in coming to Australia: "to avoid a jackaroo life".

JACKEROO

He became a jackaroo on a well-known property near Seppelt, Victoria, and met his "Big Brother" was Sir Stephen Morell, and during the next four years gained sound practical experience on the land.

Sending his vocation for the priesthood, he offered to the then Bishop of Ballarat, the late Archbishop Crick, who accepted him as an ordinand in 1930.

He studied for the priesthood at the old St. Aidan's Theological College, Ballarat, of which he was the last Senior Student before it closed down.

On completing his T.L. course in 1932, however, he had not reached the required canonical age for admission to the diaconate, so he served as

same diocese, until 1940, when he joined the A.I.F.

His services as an Army Chaplain until 1944 was mostly with IX Division, and included the Siege of Tobruk.

Towards the end of the war he became Rector of Claremont, W.A. From 1950 until 1959, when he became Dean of Perth, he was Chaplain of St. Peter's College, Perth.

The bishop-designate married Audrey (née Collins) in 1936, and had three daughters.

FROM ORANGE

Archbishop Shearman's appointment was announced last Friday by the Administrator of the Diocese of Rockhampton, the Venerable J. B. R. Grimford. Following his election by the committee appointed by the synod, he will be installed in the diocese, and after the concurrence of the bishops of the Province of Queensland.

The bishop-designate, who is at present Archbishop of Melbourne, was born in Orange, N.S.W., in 1926, and educated at Fort Street High School and St. John's College, Morpeth.

Archbishop Shearman's father, M.S.F. Shearman, a well-known pharmacist in the Orange district, is also an old Fortian.

(Continued on page 12)

EVERY AFRICAN DIOCESE LISTS PRESSING NEEDS

"Today the Churches of the Anglican communion have taken a major step forward in mutual responsibility," said Bishop Stephen Bayne at a dinner of the Diocese of Montreal, Canada, on Monday evening, November 11.

Bishop Bayne is the Executive Officer of the Anglican communion or—more precisely—of the Advisory Council on Missionary Strategy and of the Consultative Body of the Lambeth Conference.

"The five archbishops of our communion in Africa, on behalf of their 46 dioceses, have listed for me a list of more than 100 projects to be carried out in 1964, and I have circulated this list directly of needs to-day, and for the future, and subsidiary agency around the world," he said.

"These projects are those held to be absolutely essential to their survival," by our African comrades.

"They are of three kinds—for the training of the clergy and laity, for emergency programmes in new areas of industrial and agricultural development, and for the strengthening of dioceses and provinces so that their freedom can be made more real.

"The capital costs included total about one million, the operating expenditure will run at about £200,000 a year. "This programme in itself, if only the world, would require all 10 per cent. increase in

The Dean of Brisbane, the Very Reverend William Boddley, blessing the waters of the White Sunday and the tourist fleet by committing a cross into the sea from the jetty at South Molle Island during the Great Barrier Reef Festival last month.

support asked in the Mutual Responsibility manifesto. No new channels or machinery are involved.

"This is an emergency budget transferred to enable these young Churches to bear our common witness in their new nation, and serve their people with the leadership and strength vital to their new part in world society.

"I would underline three points about this massive programme. First, it is an unprecedented witness to the wholeness and unity of the Church. "For the first time in Anglican history, such needs are being shared openly and completely in the whole brotherhood.

NO SECRETS

"There was a time when young Churches felt they had to jockey for position, seeking advantage from one nation or Church or party, or another.

"That day is gone. The directory covers every Church and nearly every diocese in Africa.

"They are made known to

LITURGICAL STUDY

CONFERENCE IN GRAFTON

FROM A CORRESPONDENT

Grafton, November 11. A Liturgical Studies conference will be held at the Diocesan Centre, Grafton, on Monday and Tuesday, November 18 and 19, 1963. About fourteen priests of the Diocese of Grafton will attend.

Discussion will be based upon "The Eucharistic Liturgy," Volume IV of the American Episcopal Church's Liturgical Commission series on Prayer Book studies.

Seminars will be held by the Reverend A. R. Hooton, Rector of Eureka, who has recently returned after study in England on "Making the best of 1662," and by the Reverend G. E. Foley, Rector of Malingange and convener of the conference, "Contemporary Eucharistic Theology and the 1662 Prayer Book."

The Bishop of Grafton, the Right Reverend R. G. Arthur, who is chairman of the Australian Prayer Book Revision Commission, and who attended the Liturgical Consultation of representatives of the Anglican Communion in Canada recently, will give a lecture on "Trends of Liturgical Thinking and Revision Overseas."

The group, through its convener, would be pleased to exchange material such as lectures and findings in discussion with similar groups elsewhere.

AUSTRALIAN HEAD OF BROTHERHOOD

The Bishop of North Queensland, the Right Reverend Ian Shevell, has appointed the Reverend Milton McGregor as head of the Brotherhood of St. Barnabas.

He succeeds Canon C. S. Hort who has retired after long and distinguished service all though he still touches all at All Souls.

"Every Church has gifts to offer, and every Church has needs to meet. To-day we are starting a new dialogue of interdependence in our household."

"I pray that we may continue, both giving and receiving, in undivided obedience to the one Lord Whose mission we all share."

He has worked in country parishes, in W. in Glen Innes and as Vicar of Bogbilla, and has had academic experience as chaplain to the University of New England and to the Armidale Diocese.

At present he is gaining overviews of Brisbane, Sydney and Brisbane.

HOSPITAL CHAPLAINCY WORK EXPLAINED TO PERTH CLERGY

FROM OUR OWN CORRESPONDENT

Perth, November 11. Two former priests from Western Australia last month conducted, at Le Panu House, a five-day residential school for clergy on hospital chaplaincy work.

They were the Reverend W. Graham, Chaplain to the Royal Melbourne Hospital, one time sub-warden of St. George's College, Perth, and the Reverend Leslie Hall, a West Australian, who served in the Diocese of Perth for seven years after being ordained here, and left to undertake hospital chaplaincy work in Melbourne.

Mr Graham said that hospital chaplains were sometimes regarded rather like "st. hostesses who went about keeping everybody smiling, with a bright 'hello, how are you?'"

Instead of seeing a new patient every five minutes, the trained chaplain of to-day might see only two or three, and his special spend half an hour on

two successive days with the same patient.

Mr Hall has just returned from the United States where he completed a three-year clinical pastoral training course at St. Elizabeth's Hospital in Washington.

The course held in Perth was designed to help clergy towards a more professional and clinical approach when counselling on health, mental trouble, marriage problems, and other human problems of modern society.

They gave them a package deal of lectures, but called for the help of laymen and pariahs of difficult real-life situations and to discuss a reason for the methods they used.

It was compulsory for second-year ordinands in Victoria to attend schools run by the chaplaincy department in hospitals.

This gave them the opportunity to work in both theory and practice.

A man who went to theological college for three or four years and then went out as a parish priest was not fully equipped to handle the diverse problems that ranged from alcoholism to mental illness, though they were likely to come his way.

The Reverend L. W. Hahn said that in America a number of full-time and part-time courses had been established for clergy and ordinands. Experience was gained in all hospital areas.

Archbishop T. B. Macdonald, stipendiary reader in the Diocese of Ballarat until he was made deacon in 1954.

Shortly after Bishop Crick's resignation from Ballarat in 1935, Archbishop Macdonald was appointed Rector of Williams Diocese, Bunbury. He served there, and at Manjunga in

BOOK REVIEWS

A SOLDIER, A TEACHER,
AND A CHAPLAIN

NUMBERS: A SOLDIER, the Reverend G. de Woodroffe, Ernest Benn, 1959, 10s. 6d.

If you begin to read this book you will not want to put it down. Few men could have crowded so much activity, achievement and adventure into a life of 70 years.

Little is said about early days. The author obviously was not strong, though he played cricket, football and lives with fair to good success.

He was 22 when the First World War began and he was given a commission at once on the strength of his association with the Oxford Officers' Training Corps.

He served with immense distinction in the War gaining the V.C. for his gallantry in the defence of Hill 60 and ending up as a captain and a decorated Army Corps.

The war over he returned to Oxford for further reading and preparation for ordination and became a master at Rugby. His elder brother was the famous archaeologist, Sir Leonard Woolley. At Rugby he served under the famous Dr. David, later Bishop of Liverpool.

Ordained in 1920 he was soon a member of the Archbishop of Canterbury's Commission on Ordination Candidates. In 1923 he became Vicar of North Shore-borne in Hampshire.

In 1926 he took a party of schoolboys to tour Australia and the chapter on this is delightful.

Returning he became a master and chaplain of Harrow School and then there to the schoolboys tour to Canada and Newfoundland.

He took part in the "Way of Renewal" campaign and in this

connection has a very acute comment on the "Oxford Group". The Second World War found anyone trapped by this quest movement would be much benefited by reading what has to be said. (See pages 99-102.)

The Second World War found him in charge of refrubber schools, and he reads what he has put in experience in England in camps is full of good stories.

He was, through 50 years old on active service. Always opening doors for the soldiers (24 in all) with remarkably good results in troop behaviour. His description of a copy of the Bible Reading Fellowship notes is quite inspiring.

At the end of 1943 he was appointed Vicar of Harrow where he remained for 10 years, then Rector of West Grimstead in Hampshire. His description of an able schoolmaster, a distinguished chorister and an influential preacher. A really wonderful life.

—J.S.A.

SCHOOLS MUST FORGE LINKS WITH CHURCH

THROUGH A BLACKBOARD DARELY. Roy Williams, Faith Press, Pp. 91.

In a world of relativism, our best, according to the author, is a teacher of many years' experience, who has had a satisfactory integrating element.

But this also requires a power to make this master student work. Obedience to and co-operation with the Creator is

many of the same problems are raised. One of the books is a personal relation with God. Its closest analogy is not found in our study of astronomy or other sciences, but in our relation to a person whom we love and trust.

Writing after experience in a large mixed Secondary Modern School, Mrs Williams recognises the absolute necessity of links with the worshipping life of the Christian community.

Excellent though the English Airedale Syllabus may be, "the Church does not know as well below the mark at which denominational differences arise, and more often than not the majority of the children have no affiliations with any worshipping community."

Unless these links are forged of the youth's own desire before he leaves school, the Christian faith will wither and die for there are no sustaining roots.

How often this has been seen and re-emphasised by the Church, that one cannot be a Christian outside the Church. Modern educationalists are being driven to concede the validity of this truth.

When the school is pervaded by this spirit of worship, then by the members breathe it in.

It begins to catch their thinking and gives them standards to which they can appeal as they move out into a world dominated by the spirit of materialism.

For it is through the senses rather than the intellect, that things go deeper and pervade more effectively.

This is a courageous and refreshing book, for although its background is English, the situation is not dissimilar to our own where not yet a world dominated by children attending government schools have no links with the worshipping community.

PREPARATION FOR
CONFIRMATION

CONFIRMATION INTERVIEWS. Harold Ellis, C.B., S.P.C.K., Pp. 100, 10s. 6d.

There are books a-plenty suggesting what should be taught in a Confirmation class, but seldom have they the opportunity of showing how it can be done, especially in these times of "let-it-or-never-it-comes" "crises".

This book will be welcomed by many as providing the opportunity of listening in to a priest engaged in a task he loves.

Father Ellis refers to such aims as a general instruction in the Christian faith revolving around the sacraments, a concentration on teaching morality, a time to prepare the mind for Confirmation preparation in the meditation of pious habits.

This is seen as enabling the candidate to "take up the gift that is in him and to eventually lead to and reveal in the conversion of his soul (p. 17).

And this aim requires private interviews: "You may instruct or advise but you can never form a habit in a boy when dealing only with numbers."

Ellis suggests a small class of one instruction each week, and an interview with each candidate separately, following each class.

The author's method can be found in a parish of twenty thousand souls with classes of no more than 12 and separate interviews for 150 candidates each week.

The present book is a revision of the original 1920 edition and presents a series of interviews recently conducted with a 17-year-old person, and the author prepared. Subjects covered are the need of kindness, prayer (C), Sunday observance, Bible reading, almsgiving, Communion (C), the duty of service.

In the search for a better way of preparing candidates for Confirmation it is good to have this earnest plea for a greater attention to persons, and to the individual, however they may differ from those of the author's instructions, can be grateful for one who has courageously enabled us to look over his shoulder and learn from a brother priest at work.

—G.L.F.

CHURCH ARMY
STORY

COLLATERAL AND WITNESSED. John Crowland, Founder and 3rd General Secretary of the Church Army, London, Pp. 121, 8s.

DAVID CROWLAND is surely one of the most able and independent clergymen in this country. Even in his retirement he remains constantly to be acting as a layman tenor of a parish or helping to conduct missions.

And he still sings. He has a personal personality and an pioneering zeal make him remembered as to look wherever he has ministered.

It must be thirty years since this reviewer had the pleasure of attending at a country school in N.S.W. where the "Lovers Army" was newly inducted but at least one rather original "Proph" Book Catholic; there became a lifelong supporter of the Church Army.

In his autobiography, Padre Crowland traces his life in London where he entered the Church Mission Society in 1910. His experiences as a trustee-organiser and later his work in town and country parishes are told with humour and style.

The original spirit given in special missions to the people and the unique work accomplished in prison missions are very well told.

Then in 1931 came the Australian venture which was with himself, eight young officers and two sisters, and the new background did not deter Padre Crowland. His beginnings were successful in every State.

Particularly fortunate was the great co-operation of the then Bishop of Newcastle, the Right Reverend F. de Witt Butty, in whose diocese headquarters were established, and who was so successful in every State.

For it is through the senses rather than the intellect, that things go deeper and pervade more effectively.

This is a courageous and refreshing book, for although its background is English, the situation is not dissimilar to our own where not yet a world dominated by children attending government schools have no links with the worshipping community.

—A.V.M.

BIBLE STUDIES

THE LORDS PRAYER. C. F. Penn, S.P.C.K., Pp. 100, 10s. 6d.

Lenten addresses given in Durham Cathedral were used, but not so devotional, but of very real value to the clergy as Bible studies and a basis for teaching.

—J.S.A.

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THE ANGLICAN ACTION SEQUEL IN N.S.W. SUIT BEGINS

SEQUEL TO FRACAS AT ANGLICAN PRESS IN JUNE, 1960

The fifth of a series of court hearings, all arising out of certain incidents on an night of June 1960, at the Anglican Press Limited, came before the Full Bench of the Supreme Court of N.S.W. last Thursday, November 7.

This latest action followed upon a false report in the Sydney Daily Telegraph of November 11, 1961. The Telegraph reported that the Press and five archbishops and bishops were for "Fractions" and "suicide" for bringing the original Equity suit against Mr. Clyde Packer, his brother, Mr. Kerry Packer, and others.

The Anglican Press denied that it had in any way "apologised" to Mr. R. Clyde Packer or the other defendants, and claimed £100,000 accordingly from Australian Consolidated Press Ltd. (publishers of the Daily Telegraph) for defamation.

Consolidated Press threatened to sue the Anglican Press for libel and to strike out certain parts (technically known as "innominate") of the defence by the Anglican Press.

This application by Consolidated Press was heard by Mr. Justice Asprey in December, 1962.

He dismissed the application, and awarded costs in the application to the Anglican Press.

Consolidated Press then appealed to the Full Supreme Court against Mr. Justice Asprey's decision.

Last Thursday, the Supreme Court dismissed the Appeal, by consent, when it was informed that the Anglican Press and Consolidated Press had agreed to a settlement, the terms of which were not to be made public.

The Chief Justice said: "The Court congratulates the parties on their good sense in settling this case."

"The innominate" to which Consolidated Press objected were said forth in correspondence between their solicitors and the solicitors to the Anglican Press, and recapitulated by Mr. Justice Asprey in his judgment as follows:

"(a) Prior to the publication of the alleged defamatory matter (i.e., the Daily Telegraph report alleging that the bishops and the Anglican Press had "apologised" certain parties, including two employees of the defendant company named R. C. Packer and Kerry Packer, had facefully and wrongfully interfered with the affairs of the plaintiff and situated at 11 Queen Street, Chippendale, and had facefully and wrongfully enticed from the said premises certain employees of the plaintiff and certain employees of certain Publishing Companies Ltd., being a company which occupied part of the said premises.

JUDGMENT

"The said persons, including the said two persons named R. C. Packer and Kerry Packer, assaulted a number of persons who were lawfully on the said premises; some of the said persons removed without the consent of the plaintiff all confidential records being lawfully upon the said premises and certain other goods being lawfully upon the said premises; and the said person committed various crimes and offences in the said premises which are the premises used for the publishing and printing of religious newspapers.

"The activities of the said two persons including the said two persons named Packer, at the said occasion in question, can generally be summarised by saying that they behaved with violence and without justification or any reasonable ground towards the premises and the property of the plaintiff.

BISHOPS AT ROME AGREE ON THEIR OWN POWERS

ANGLICAN NEWS SERVICE

London, November 11

The Vatican Council on October 30 took a step towards re-establishing its unity of outlook, which was badly damaged a day before on the Marian issue, by giving overwhelming support to a series of propositions on the powers of bishops in relation to the position of the Pope.

In other words the bishops found their own agenda far less contentious than that of the Virgin Mary. The reasons are clear. Though some of the speakers on the Marian issue were almost unanimous on the question of the Virgin Mary's absolute status, they narrowly carried the day by rejecting a separate decree on the subject; had an mixed ecclesiastical considerations as well as the need to limit excommunication in some parts of the Roman Catholic world.

These considerations did not directly impinge on the absence of the authority of bishops, though this again has its importance for ecclesiastical matters. Before the Marian issue arose the council was dealing with the theory of the collegiality of the bishops, particularly in relation to papal supremacy.

This is generally taken to be the central issue of the council so far, and most of the council fathers would accept such an interpretation.

PROPOSITIONS

Agreement on the powers of bishops in the general declaration of the nature of the Church is not only the logical sequence to the last declaration on the newly defined papal supremacy in 1970, but it is implicit in such a declaration which leaves a measure of respect to the initiative of the bishops as well as its innovations.

The council is now expressing its opinion on five propositions drawn from the draft decree on the structure as a result of testing the climate of opinion on its basic lines.

The council was first required to say whether they agreed to the formalisation of decisions contained in the Pastoral instructions; this was done by a 2123 votes against 34.

They were then asked if they agreed that every bishop legitimately concerned in communion with other bishops and the Roman Pontiff, at their head and principal unity, was a member of the episcopal body; 2049 voted in favour with 194 against.

The third proposition was that in such a collegiality, the bishops should be equal in rank.

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The ninth proposition was that the bishops should be equal in rank.

The tenth proposition was that the bishops should be equal in rank.

The eleventh proposition was that the bishops should be equal in rank.

The twelfth proposition was that the bishops should be equal in rank.

The thirteenth proposition was that the bishops should be equal in rank.

The fourteenth proposition was that the bishops should be equal in rank.

The fifteenth proposition was that the bishops should be equal in rank.

The sixteenth proposition was that the bishops should be equal in rank.

The seventeenth proposition was that the bishops should be equal in rank.

The eighteenth proposition was that the bishops should be equal in rank.

The nineteenth proposition was that the bishops should be equal in rank.

The twentieth proposition was that the bishops should be equal in rank.

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DR 36 "FACELESS" MEN?

These "backroom" men operate from outside the Parliament. They are elected by you. Yet they decide what Labor's policies shall be. Labor MUST meet they.

AFRICANS STUDY IN DENMARK

ECONOMICAL PRESS SERVICE

Copenhagen, December 11

Thirty young Africans are studying in Denmark for a year of study in preparation for their work in the Danish Committee for Aid to Developing Countries. Host to the project is the Danish Baptist Union.

The young people are being accommodated in private houses. Their travelling expenses are being paid by the Danish Government, while the Baptist Union is responsible for their maintenance.

This is the first time that money has been granted from the State Program for Aid to Developing Countries for a project carried out by a church.

REPENTANCE ACTION

ECONOMICAL PRESS SERVICE

Geneva, November 11

"Repentance Action" campaign of the Geneva Churches has sent twenty-three young men and women to the Soviet Union, Skopje, Yugoslavia, to assist in the reconstruction of the country. Another group of eight will go to social work in their home countries.

look out this summons to strike suit, and subsequently to the publication of the alleged defamatory matter, Plaintiff and certain other parties instituted proceedings in the Supreme Court of New South Wales in its equitable jurisdiction against the said R. C. Packer, the said Kerry Packer, Republic News Company, as alone agents the said Republic News Company (alleged to have acted) and certain other persons in these proceedings, the plaintiff suing.

"I am not, on this application, asked to nullify what the words complained of are defamatory in themselves.

"The question for my decision is the present application is simply whether the facts and circumstances in particular are capable of a matter of law of giving support to the innuendoes suggested by the declaration.

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(Continued on page 11)

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