

# THE ANGLICAN

Incorporating The Church Standard

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## EARTHQUAKE AND FLOOD DAMAGE TRAGIC LOSS OF LIFE AND PROPERTY

FROM OUR OWN CORRESPONDENT

Grafton, N.S.W., March 8

The Bishop of Grafton, the Right Reverend C. E. Storrs, has returned from a tour of 250 miles through flood-stricken areas of the North Coast of New South Wales.

Grafton Diocese covers the entire coast of N.S.W. from Port Macquarie north to the Queensland border, and has suffered most severely in the floods.

The bishop praised the "patience and courage of the people in their sufferings," and paid tribute to the work of flood relief being carried out by clergy and laity of all Christian churches.

"In Casino there was a more or less restricted area of destruction," the bishop said. "About eight houses were erased from one block (including a new brick house), and the bridge is broken in half, cutting the town into two sections."

"In Lismore practically the whole shopping area was submerged, and there has been a very great loss of material and also of cattle in the surrounding paddocks. It must have been a night of terror as described to me by many, and the whole town, which had previously been so gay and triumphant for the Queen's visit, seemed to be a decadent wreck."

"At Murwillumbah the flood came in daylight, which was a great blessing, but with great violence, and it destroyed many houses, damaging many others. There are whole streets in which hardly any one house remains unaffected. The courage and the unselfishness of so many is a very fine by-product of the disaster."

"I made my way, also by army duck, into Woodburn, where almost every house was submerged, but which, though there has been great damage to stock and material, were not actually destroyed."

"At Kyogle there was great violence over a restricted area and, as you read, some very pathetic loss of life."

Adelaide, March 8

It is now known that the earthquake which rocked Adelaide on Monday morning, March 1, caused thousands of pounds worth of damage to Church property; but fortunately there was no loss of life.

S. Jude's at Brighton suffered most.

The church, which was to have celebrated its centenary next month, has been condemned as unsafe and will have to be demolished.

Fortunately there is a fine parish hall adjoining, and services will be held there until a new church is built.

Bishopscourt suffered several hundred pounds worth of damage, caused mainly through falling chimneys.

The house had recently been renovated at a cost of £5,000.

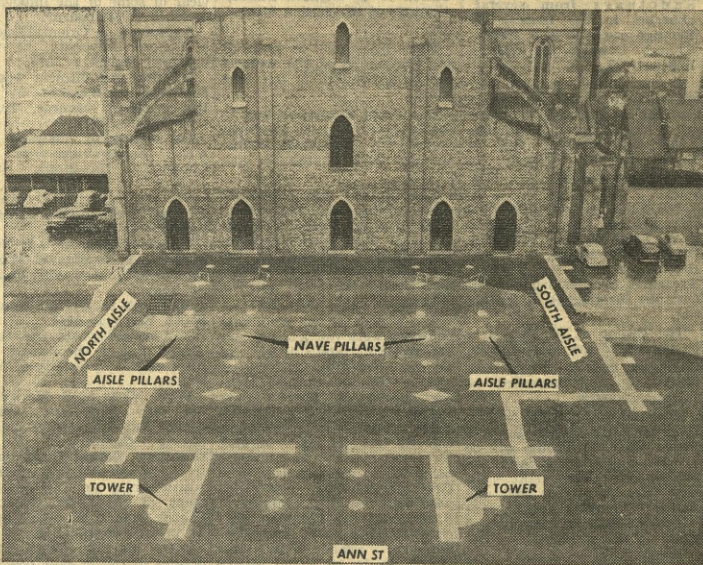
The Retreat House at Belair was badly cracked and a great

deal of plaster has fallen from walls and ceiling.

It is feared that one of the spires of S. Peter's Cathedral has moved out of alignment; the building is being examined by the architect.

Many other churches and rectories sustained minor damage.

At the height of the disturbance the tower of S. Augustine's Church, Unley, rocked so violently the bells began to ring.



This picture shows the outline of walls and pillars, in whitewash, of the uncompleted half of St. John's Cathedral in Brisbane. —Courier-Mail picture.

## JUDGE ON PUBLIC STANDARDS

BY A SPECIAL CORRESPONDENT

Melbourne, March 8

The Chief Justice of Victoria, Sir Edmund Herring, who is also Chancellor of the Diocese of Melbourne, was among the 350 members of the C.E.M.S. who attended the Annual Corporate Communion in S. Paul's Cathedral here to-day, Labour Day.

The Archbishop of Melbourne was the celebrant. He was assisted by the Bishop of Geelong, the Dean of Melbourne, Archdeacon R. H. B. Williams, and six other priests.

The speaker at the breakfast which followed was Mr. Justice Sholl, of the Victorian Supreme Court, who was introduced by the lay president of the society, Mr. Roy Manley.

Mr. Justice Sholl said that his real task was to remind members of the principles in which, by their act of corporate Communion, "we attest our faith."

The 20th century was witnessing a war between materialism and faith in spiritual values.

The former claims that without God the sovereignty of the human mind was achieved. The latter held that in God alone can be found the solution of the great mystery of good and evil.

"Man without mysticism is a monster," he said.

This faith did not mean one should not use one's mind. There was a vast conflict for a vast prize—dominion uncontested.

He then referred to standards accepted largely in the Australian community before the Royal visit. The great mass of the people was kind, good

and generous, but there had been evident a decline in standards.

The schoolboy was taught to despise "skiting" and sneering, yet in Australian parliamentary life these were rife.

Mr. Justice Sholl paid tribute to the courage of trade union leaders who incurred personal hostility by denouncing communism in the unions.

He found there was a decline in religious observances amongst the young, and a tendency to admire persons of great wealth and assured status in the community, irrespective of whether they possessed brains or skill.

The Royal visit, he believed, had had an effect on the community which would in time do something to counteract these tendencies. We had learnt lessons of simplicity, sincerity, kindness, unselfishness and service.

That these should be the deliberate choice of a pair who have youth, beauty, social prominence and could have power and leisure beyond imagination had produced a unity of sentiment, a pride of achievement and an inspiration to adopt higher standards that was equal to an advance that could not be gained under 50 years of normal living.

The Royal couple's scorn of

fatigue would, he hoped, cause some heart searching to those captains of industry who must have their mid-week golf and to those who were continually seeking periods for "smokes."

## "CHURCH CHRONICLE" EDITOR RESIGNS

FROM OUR OWN CORRESPONDENT

Brisbane, March 6

The editor of the "Church Chronicle," the Reverend V. H. Whitehouse, has resigned.

Mr. Whitehouse has been its editor since 1948.

The Church in Brisbane can be indeed grateful to Mr. Whitehouse for his journalistic ability and for his leadership in bringing the "Church Chronicle" through difficult times to its present high standard, which makes it without doubt one of the best diocesan newspapers in the whole of Australia.

Mr. Whitehouse, who has given long and invaluable service to the Church in Brisbane, feels he must retire on account of advancing years, but as he intends living close to Brisbane, the long connection will not be broken.

## CHAPLAIN FOR UNIVERSITY

Armidale, March 3

The Reverend John Rymer, formerly of the Diocese of Rockhampton, has been appointed to the "F. R. White" chaplaincy of the University of New England.

This appointment, which entails responsibility for the spiritual oversight of university students in Armidale, has been made possible through the generous provisions of the will of the late Mrs. A. A. Forster, of Armidale.

During this month, Mr. Rymer will take services in the Parish of Delungra, which has been vacant since the resignation of the Reverend F. W. Heyner.

[An announcement of this appointment was made in the late edition of THE ANGLICAN last week.]

## FACT AND FANCY

Bishops, bathers and all that. The editor has given me a preview of a letter which will be published next week on this diverting but unimportant topic. It comes from our good friend and supporter, the Rector of S. John's, Halifax Street, Adelaide, the Reverend E. J. Cooper. But he is not on our side over this! Sample: "... Who writes your sub-leaders? Is it the office boy?"

Top secret. Read carefully, for this is a scoop of the first magnitude. Remember the Abbey Theatre, which provided the immediate setting in which Her Majesty was anointed, crowned? Remember the pictures of the Royal Dais in the Coronation Theatre? Well, it was covered with a golden coloured carpet.

The very carpet is in Australia.

I've seen it, and it's rather beautiful. My lips are sealed about its exact whereabouts and destination.

Here's a good tip for parents. Somewhere in this edition there should be an advertisement for the miniature Coronation Bible. I've seen one, and it is lovely. Apart from the beautiful binding and the cover, the printing itself is first rate and the type most readable. If you have any children who will one day be confirmed, this is the present for them. Stocks will not last long.

The secretary of a certain diocesan organisation sent us this week a cutting from a diocesan magazine. It concerned something the organisation had done on January 4. It appeared in last month's issue of the diocesan paper. The editor simply exploded. This is a NEWSpaper, and a national one at that, not a leisurely magazine. If we do not receive news promptly we just won't print it.

Strange about those flags, The Rector of Tully, Queensland, points out that flags on buildings are "worn," not "flown."

—THE APPRENTICE.

## EASTER MUSIC

The Royal Philharmonic Society of Sydney will present Bach's S. Matthew Passion in the Sydney Town Hall on April 10.

## AN IMPORTANT ARTICLE

In view of the topical interest in the "worker-priest" movement in France, we are printing next week a special article on "The Missionary Current in France," by the Reverend Peter Mayhew, Headmaster of the Slade School, Warwick, Queensland.

Brother Mayhew has spent some time at the Seminary of the Mission of France at Lisieux, from where French priests went out in 1941 to work on the farms, in the mines and in the workshops to spread the knowledge of Christ.

Abbe Godin was the first to realise that France had to be worked as a mission field. His cry, in the words emblazoned on the common room walls, was "There is a wall between Christ and the masses. That wall must at all costs be broken down."

The history of this movement, its problems and its application to-day are discussed in next week's article.

If you are not a regular subscriber to THE ANGLICAN, make sure not to miss this feature, by completing the order form on Page 12—now!



The Archbishop of Perth, the Most Reverend R. W. H. Moline, with his chaplain, the Reverend W. S. Bastian, watching the Reverend Petar Rados setting the foundation stone of the first Serbian Orthodox Church in Perth. The archbishop pronounced the blessing. The Serbian Orthodox community have been using the archbishop's private chapel for their Mass, but hope to complete their own church in the next few months.

The ideal way to announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN'S CLASSIFIED ADVERTISING COLUMNS. See Rates, Page 12.

## A.B.M. NEWS

## FEDERAL OFFICE

The appointment of Mr. David Le Fevre as State Secretary for the Australian Board of Missions in Tasmania has been announced.

Mr. Le Fevre comes to A.B.M. from the telephone branch of the P.M.G.

He is a churchwarden of St. Mary's, Moonah, and a prominent member of the Church of England Men's Society.

Mr. Le Fevre is married, with three children, and has lived in Tasmania for the past six and a half years.

He commenced duty at the Hobart office of A.B.M. on March 8.

## FORREST RIVER

Mr. A. M. France, of the G. V. Brookes Community School, Launceston, has been accepted by the Australian Board of Missions for missionary service and leaves shortly with his wife and family for Forrest River, in Western Australia, where he has been appointed superintendent of the mission.

Mr. France is the third son of the Reverend Alex France, of Ringarooma, Tasmania, and for the past eleven years has been with the Tasmanian Education Department teaching primary and technical subjects.

He served as an air gunner for three and a half years with the R.A.A.F., and on his return was appointed headmaster of the Moorina-Herick Combined schools, later being transferred to the Brookes Community School in the woodwork department.

Mr. France also held the position in New Guinea as officer in charge of the Technical training centre, Rabaul, a native boarding school.

## CANON ADAMS

An important visitor coming to Australia in the immediate future is Canon R. K. S. Adams, of S. Andrew's Cathedral, Singapore.

Canon Adams was educated at St. Peter's College, Adelaide, the University of Adelaide, and Ridley College, Melbourne.

He was for some time on the staff of St. Peter's College before leaving for Singapore.

He was ordained priest at St. Peter's Cathedral, Adelaide, in 1926.

He joined the staff of S. Andrew's School, Singapore, in 1927, and became Principal in 1934.

S. Andrew's is a large Anglican school with a total attendance of two thousand boys.

Canon Adams is Honorary Missioner to the Leprosy Colony in Singapore and also Chief Commissioner of the Boy Scouts.

He was one of the original Chapter of Canons of the cathedral founders in 1947.

He was awarded the O.B.E. in 1952. He is married, with four sons.

## GIFT TO SYDNEY CHURCH

By A SPECIAL CORRESPONDENT

Miss A. Monson Paul, a benefactress of St. Mark's, Darling Point, Sydney, recently gave the sum of £1,000 towards the cost of the new kindergarten hall. It is expected the hall will be opened during the month of May for Sunday and week-day use.

About this time last year Miss Paul gave "St. Mark's Cottage" a property of considerable value and one of the oldest homes on Darling Point to be used at the discretion of the Rector and Churchwardens of St. Mark's.

Members of the Paul family have been worshippers at St. Mark's for almost a century.

## GRAFTON MISSION

FROM A SPECIAL CORRESPONDENT

Grafton, March 4  
The Bishop of Armidale, the Right Reverend J. S. Moyes, will conduct a Mission at Christ Church Cathedral, Grafton, from March 27 to April 6.

## NEW CHAPTER AT BENDIGO

## SERVERS ELECT OFFICERS

A meeting of Guild members of the Servants of the Sanctuary from several churches in the Diocese of Bendigo was held at St. Paul's Church, Bendigo, on Friday, February 26.

It was decided to seek permission from the Secretary-General in England to establish a local chapter in Bendigo.

The new chapter will be known as "The Chapter of St. George—Diocese of Bendigo."

The following were appointed office bearers: Chaplain, Canon E. H. Pickford; Lay President, Dr. J. D. Trembath; Secretary, Brother Alex H. Stone; Treasurer, Brother Brian Guest; Organist, Brother R. A. Anderson.

The Bishop of Bendigo is to be patron of the new chapter. Several district clergy have agreed to be nominated as priest-associates.

The first Guild Office will be held on April 23 (St. George's Day), when the bishop will be present, and the chaplain, secretary, and other representatives from the parent body (All Saints' Chapter, Melbourne) will visit the new chapter and assist in the work.

Under the direction of Brothers R. A. Anderson and L. B. Maple the district servers are being instructed in the singing of plain-song.

At present there are 19 members and it is proposed to invite servers from other parishes to be present at the opening. Enquiries from other churches or their servers should be made to Brother Alex H. Stone, 26 Brodie Street, Bendigo.

## MISSION VAN FOR TASMANIA

FROM A SPECIAL CORRESPONDENT

Newcastle, N.S.W., March 2

A new Church Army mission van has been dedicated in Hobart for work in Tasmania.

The new mission van was built in Newcastle to Church Army specifications and has a caravan body fitted to a 25 cwt. Austin chassis. It is fitted with the latest equipment and provides accommodation for two to three workers.

The vehicle has cost £1,600, of which £1,000 was given by the Diocese of Tasmania and the remainder from the general funds of the Church Army.

The three officers in the photograph are, the officer in charge, Captain J. G. F. Geoghegan, at the wheel of the van; the federal secretary of the Church Army, the Reverend A. W. Batley; and behind him Captain H. E. Cole, now superintendent of Yarrabah Mission in North Queensland, who was staff officer of the Church Army when the photograph was taken.

The van was dedicated by the Bishop of Tasmania in the cathedral grounds, Hobart, on February 25.

## PALM CROSSES

Each year the Christ Church Company of Comrades of St. George undertakes the making of palm crosses which are distributed throughout the length and breadth of the continent.

The money raised therefrom is devoted to the company's missionary work. Last year the company raised £20 from palm crosses, and disbursed a total of over £85 for missions.

Palm crosses are sold at 4/- per 100, plus 1/- per 100 postage, and requests should be forwarded not later than March 31, 1954.

Orders should be addressed to Miss M. Gardiner, 3 "Riviera," Brook Street, Coogee, N.S.W.

## THE BLAKE PRIZE

The Fourth Annual Exhibition of the Blake Prize for Religious Art will be opened at the gallery of Mark Foy's, Liverpool Street, Sydney, next Wednesday, March 17, by Signora Daneo, the wife of the Italian Minister.

Three prizes will be awarded and the names of the winners will be announced in our next issue.

The Blake Exhibition has, in the four years of its existence, aroused the greatest of interest amongst both churchmen and artists.

The aim of the committee which consists of artists, clergy of the Roman Catholic, Anglican and other denominations, and others interested in the arts, has been to bring together in Australia the artist and the Church.

The glories of our mediaeval churches were the fruit of this partnership, and today in Europe artists as famous as Matisse, Rouault, Stanley Spencer and Jacob Epstein have counted it a privilege to adorn modern churches; for example, the two last are both working for the cathedral at Llandaff, being rebuilt after damage from German bombing, and each year the beautiful Church of St. Matthew, Northampton, purchases some work of art of outstanding quality. In this church is to be found Henry Moore's famous "Madonna and Child."

The Blake Prize hopes to achieve the same happy results soon in Australia, and to provide means by which those who wish to make gifts to churches can be helped in their choice.

An association of friends to assist in raising money for prizes was founded last year, and if there is sufficient response, the committee hopes to institute prizes for sculpture and stained glass.

The judges this year are Mr. Lloyd Rees, a well-known Sydney artist and lecturer at the University of Sydney, Mr. Desiderius Orban, an outstanding New Australian artist whom we are glad to welcome; Mr. Peter Dodd, a lecturer in art at the East Sydney Technical College; Father Michael Scott, S.J.; the Rector of Aquinas College, University of Adelaide; and the Warden of St. Paul's College, University of Sydney, Dr. P. R. Arnott.

The exhibition in Sydney will be open from March 17-31. Exhibitions of some of the works are being planned for the National Galleries in Melbourne and Adelaide in April and May, and we hope later at the University in Brisbane and at Canberra.

This year slightly fewer pictures were submitted than in 1953, but the general standard is much higher than before. It is gratifying to find so many well-known artists competing from all over the Commonwealth.

It is to be hoped that Anglicans will recognise the importance of the work being done by the Blake Committee, and will encourage the members by their presence and, above all, by their willingness to buy the works submitted.

## BISHOP SINKER TO SPEAK

FROM A SPECIAL CORRESPONDENT

The Right Reverend G. Sinker will speak at the Great Jubilee Thanksgiving of the British and Foreign Bible Society in the Sydney Town Hall, on March 22, at 8 p.m.

The chairman will be the Archbishop of Sydney, the Most Reverend H. W. K. Mowll.

The theme of the meeting will be "The Bible Speaks Today."

The new State Secretary of the N.S.W. Auxiliary, the Reverend A. F. Scott will be welcomed at this meeting.

## NOTED VICAR TO RETIRE

FROM A SPECIAL CORRESPONDENT

Melbourne, March 8  
Archdeacon Schofield of Christ Church, South Yarra, will retire on March 14 after 41 years in the ministry.

The archdeacon has been vicar of some of the important parishes in Melbourne.

A graduate in Oriental studies of Oxford University, he was ordained deacon in 1913.

His first appointment was as Professor of Sanskrit at the University of Madras, India, from 1914 to 1917.

On coming to Australia, he was Acting-Vicar at St. Columba's, Hawthorn, from 1917-19.

For the following 12 months he was Priest-in-Charge of St. James' Old Cathedral.

Following this, he was Vicar of St. Paul's, Bendigo; St. Mark's, Camberwell; and All Saints', St. Kilda.

He went to Christ Church, South Yarra, in 1947.

For several years the archdeacon was a theological lecturer at the University of Melbourne.

While Vicar of St. Mark's, he not only built the present church but was responsible for having Camberwell Boys' Grammar School transferred from a small site to its present position and for the development of the Girls' Grammar School from a kindergarten to its present importance.

After his retirement, Archdeacon Schofield will continue as Canon of St. Paul's Cathedral and Archdeacon of Brighton.

## ORDINATION IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, March 5

On Quinquagesima Sunday, February 28, an Ordination Service was held in Christ Church Cathedral, Newcastle.

The Reverend John W. Paul was ordained to the priesthood, and Roy M. Hazlewood to the diaconate by the Bishop of Newcastle.

The service was arranged by the Very Reverend W. A. Hardie, and the candidates were presented by the Archdeacon of Newcastle, the Venerable A. N. Williamson. The Rector of Hamilton, the Reverend L. Stibbard preached the occasional sermon.

Mr. Paul will continue to be Assistant Priest in the Parish of Hamilton. Mr. Hazlewood, who will be in residence at St. John's College, Morpeth, will have the oversight of the Parish of Largs, under the direction of Dr. T. M. Robinson.

## ARCHDEACON BIRCH FAREWELLED

BY OUR OWN CORRESPONDENT

Brisbane, March 8

On Thursday, March 4, at the Seamen's Mission, Petrie Bight, Brisbane, the clergy of the diocese gathered at a luncheon to say farewell to Archdeacon F. B. C. Birch, who is soon to leave the diocese.

The function, which was presided over by the Archbishop of Brisbane, was arranged by the Rector of Dalby, Archdeacon Frank Knight.

Archdeacon Birch, who is Archdeacon of Lilley and a resident canon of the cathedral, has been in the diocese since 1926.

He has had a long connection with the Royal Australian Navy.

It is understood that Archdeacon Birch will settle in Melbourne after he returns from England.

## FIVE READERS ADMITTED

FROM A SPECIAL CORRESPONDENT

On Sunday, March 7, in St. Andrew's Cathedral, the Archbishop of Sydney admitted to the Office of Reader five Diocesan and three Parochial Readers who had all completed their terms of probation and had also passed the prescribed examinations. The service followed the ancient form of admission and the presentation of the New Testament.

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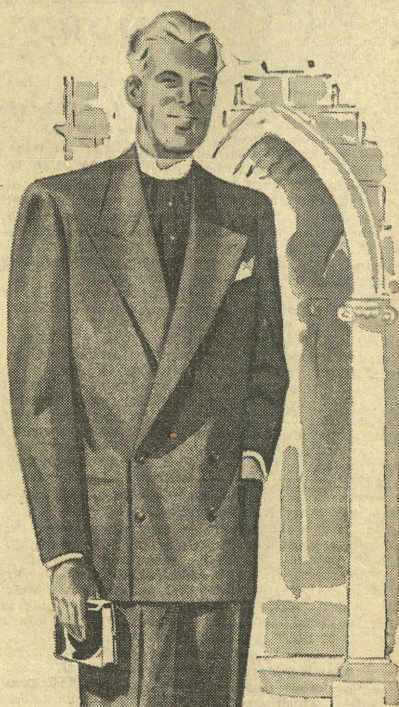
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## RELIGION ON TELEVISION MONOPOLY NOT WANTED

ANGLICAN NEWS SERVICE

The religious aspect of television was debated yesterday on the concluding day of the spring session of the Church Assembly at Church House, Westminster, when the Archbishop of Canterbury presided.

Canon C. B. Mortlock (London) raised the matter in reference to the following motion on the agenda in his name:—

"That this assembly, believing that it is undesirable that a means of communication of human thought, which promises to become the most powerful of all instruments in the formation of opinion and national character should remain in the exclusive control of a State-sponsored monopoly, welcomes the proposals of Her Majesty's Government to provide for the licensing, with safeguards approved by Parliament, of independent television stations; and it is further of opinion that voluntary religious broadcasts should be permitted through such stations."

He explained that the text of this motion, since it was first tabled last October, had received much publicity, and he felt it had thus served its purpose.

He was now ready to accept in its place another motion—(technically put as an amendment)—in the name of Mr. G. Goyder (Oxford), which read:

"That this assembly is of opinion that if the proposals of Her Majesty's Government to provide for the licensing, with safeguards approved by Parliament, of independent television stations are carried into effect, religious broadcasts should be permitted through such stations, subject to control similar to that already exercised."

Canon Mortlock said that some upholders of B.B.C. monopoly seemed to be so chagrined to realise that the bottom had been knocked out of their case that they went on pretending it was still there.

Some were still under the belief that sponsored television was being advocated as it prevailed in North America.

### THE CORONATION

The B.B.C. did not produce all its own programmes.

It did not produce the Coronation ceremony, which was such a great success, nor many stage shows and parlour games which were importations from the United States.

It had been suggested that monopoly was for their good, a kind of benevolent despotism.

It was important that no Government should have complete control over the means of communication and human thought. There would be no advertising associated with religious programmes.

The Bishop of Bristol said it would be rash for the assembly to pass a premature decision until more was known of what was proposed, the shape of the controlling body and other matters.

He thought that the Religious Advisory Council had done a useful job and maintained a fair standard of religious broadcasting.

He hoped that the same religious body would control the two programmes, and so avoid any kind of competition in the sphere of religion.

The Archdeacon of Lincoln, the Venerable K. Healey, said

### CLERGY VACATION COURSES

FROM A SPECIAL CORRESPONDENT  
Canterbury, U.K., February 24  
Special summer courses will be held for the clergy at St. Augustine's College, Canterbury, this year.

S. Augustine's is the central college of the Anglican Communion.

The sessions, which are open to any Australian clergy visiting England, are from July 12 to July 24; July 26 to August 7; and August 9 to August 21.

[Copies of the prospectus for these courses are obtainable from THE ANGLICAN OFFICE.—Editor.]

## EVANGELISM IN BORNEO

### C.M.S. TO HELP

FROM OUR OWN CORRESPONDENT

Sarawak, February 26  
The Bishop of Borneo, the Right Reverend N. E. Cornwall, has expressed his pleasure that C.M.S. missionaries will commence work in his diocese this year.

In his monthly letter he says it is almost certain that the Reverend Walter Newmarch and his wife will arrive in Tawau in April or May.

The bishop writes:

"For a hundred years it has been the one Society, the S.P.G., that has planted and nurtured the Church in Borneo."

"In 1950, the Australian Board of Missions began to take a hand in this glorious work."

"Now, as a result of the appeal made by the Archbishop of Sydney after his visit last year, the Church Missionary Society of Australia has asked to be allowed to share in this great task of proclaiming the Gospel."

"The C.M.S. organisation and their customary churchmanship are rather different from what we have been accustomed to in this diocese, and there has been of necessity a period when we had to grow together in understanding."

"The C.M.S. are wholly and entirely within the Anglican Communion, holding fast to the fundamentals of the Anglican Faith."

"The members of the society, however, tend to emphasise some aspects of that faith which have not been so strongly emphasised by us in the past; here perhaps they fill up what is lacking in us."

"On the other hand they do not stress certain aspects which we are accustomed to stress—and here we perhaps can contribute to them."

"But let us all remember that we are all members of the one Communion, and each one bringing his contribution to the one Fellowship."

## CYCLONE IN MADAGASCAR

### CHURCH PROPERTY DAMAGED

ANGLICAN NEWS SERVICE

London, February 26

The Bishop of Madagascar has spent eleven days visiting the east coast of his island diocese, which has been severely stricken by a cyclone.

In a despatch to the Society for the Propagation of the Gospel, in London, the bishop writes:

"Five of the seven churches in the Anivorano Parish were destroyed; they were wooden buildings."

"Andevoranti church lost its roof and was soaked with rain."

"Vatomandry church lost its roof and its apsidal east end was destroyed by a falling tree."

"Ilaika, the largest other church in the Vatomandry Parish, was completely destroyed."

"In the Mahanoro Parish, several small wooden churches were smashed, together with a bush school, but the damage at Mahanoro itself was slight."

"Further south, Befotaka church was destroyed."

"The priests' houses at Andevoranti and Marolambo were wrecked, as was the priest's house at Vohemar during an earlier and less ferocious cyclone in December."

"Mercifully none of our churchpeople were injured, though very many of them lost their houses."

"Damage to rice, coffee and other crops has been severe."

"In the Tananarive district there has been river flooding. Communications on the coast are likely to be difficult for some time as the sea has come in and cut the road in several places."

## EUCCHARISTIC PROCEDURE

### DEMONSTRATION BY VICAR

#### LIGHTED CANDLE INNOVATION

ANGLICAN NEWS SERVICE

London, March 8

A demonstration course on the Eucharist was conducted by the Vicar of St. John's, Newcastle, at S. Aidan's, Grangetown, Sunderland, on eight evenings last month.

Each evening, part of the Eucharist was demonstrated by the vicar, the Reverend Colin Brennen, assisted by the servers, while the Reverend C. I. Pettitt gave a running commentary from the pulpit.

Then, after a hymn and the answering of written questions, the conductor showed the practical application to individual lives of what had been seen.

The Offertory scene was particularly impressive, as a man and a woman carried up to the altar rails the ciborium and the wine cruet as the offering of the whole life of the congregation.

On the last Sunday evening there was a demonstration to a large congregation of what happens when the parish priest takes out a Sick Communion.

The congregation saw him come in from the choir vestry to the altar, take the pyx, which would normally contain the Reserved Sacrament, and then go out of the church to reappear at the west door and come down the centre gangway in surplice, stole and cloak.

The bedside table was represented at the chancel steps by a credence table, and, as the conductor explained what normally happened, the vicar went through the movements of administering the Sacrament to the sick person lying in bed.

The emphasis was on the fact that the reception of the Sacrament is a normal event to a sick person, and not a sign of imminent departure from this life.

The service ended with a symbolic act which was being tried out for the first time.

One of the congregation came and knelt at the altar rail as he would at a normal Communion service, and the vicar—by now in eucharistic vestments—came down from the altar with a lighted candle, which he gave to the kneeling man.

The latter then returned to his pew and remained kneeling with the candle until the vicar went through the motions of giving the Blessing.

"Then he got up and walked out of church holding the candle before him as the conductor recited the Offertory sentence: 'Let your light so shine before men.'"

The communicant receives the Body and Blood of the Light of the world and then takes the Light out into the world that others might be brought to acknowledge Christ as Saviour.

"MORAL QUICKSANDS"

ANGLICAN NEWS SERVICE

London, March 1.

Canon H. C. Warner, education secretary of the Church of England Moral Welfare Council, preaching in Westminster Abbey yesterday on "The Church and Marriage," referred to a "world of moral quicksands," and said that superficial enjoyment instead of the interpretation of the spirit was, unhappily, the modern understanding of sexual relations.

"Responsibility for this lies largely at the doors of popular sources of education—the cinema, the cheap Press, and the erotic magazine and novel," he said.

"These films, papers and books—with honourable exceptions—have flooded our homes and saturated the minds of a whole generation."

The pre-Christian view that marriage was no more than a contract which could be ended at the defection of the other party had steadily been taken over by a section of the English people.

## ADS ON THE SPORTS PAGE

THE "LIVING CHURCH" SERVICE

Milwaukee, March 6

What can we do about the many newspaper readers who slide by the church page without even a glance because the tone of the writing lacks a personal feeling?

How can we reach the "once-in-a-while" church-goers and remind them of the personal reward the Church offers?

Those were the questions that prompted a new evangelistic advertising campaign inaugurated recently by the Diocese of Los Angeles.

Released through the diocesan department of public relations to all clergymen of the diocese, the campaign brochure contained 14 advertisements with the suggestion they be printed in their local newspapers, preferably not on the church page, but on the sports or general news pages.

Churches served by the same newspaper could sponsor the same advertisement jointly, with the names of all the churches included in it.

In simple, straightforward, everyday language each advertisement underscores an aspect of the value of the Church in daily life of the average man.

Perhaps a sign of the possible effectiveness of the advertisements lies in the story of the young copy writer who was assigned to write them.

### RESULTS

He and his family hadn't "gone to church much in the last five years or so," but as he wrote the advertisements he said he realised fully for the first time what active participation in the Church could mean to him.

Now they have joined their neighbourhood church—something they had been thinking about for a long time, he said, but had never quite got around to.

Results like that, of course, are the goal of the advertising programme.

In a letter to the clergy accompanying the brochure, Bishop Bloy, of Los Angeles, said he hoped the advertisements would "stimulate better church attendance among those whose church attendance is irregular and among those who have no particular affiliation."

The advertisements touched the heart of such pertinent topics as "Faith Fits Every Family's Schedule," "Discover Friendship in Shared Faith," "Presidents and Generals go to Church," and "Why Strong Men Kneel to Pray."

## PERSECUTIONS IN COLUMBIA

ANGLICAN NEWS SERVICE

London, February 26

In the House of Commons on Monday, Mr. Eric Fletcher asked the Foreign Secretary whether he would take steps to enlist the support of the Vatican in making representations to the Government of Columbia to stop the persecution of non-Roman Catholics and to ensure freedom of worship in Columbia in accordance with the Declaration of Human Rights.

The Under-Secretary (Mr. Anthony Nutting), in his reply, said: "Her Majesty's Government will certainly make strong representations, as it always has done in the past, to the Columbian Government in any case where British lives and property in Columbia are endangered."

"The Ambassador at Bogota has been authorised to establish contact with the Papal Nuncio."

## BISHOP AS HONORARY AIR COMMODORE

The Queen has approved the appointment of the Bishop of Bath and Wells as honorary Air Commodore of No. 3507 (County of Somerset) Fighter Control Unit, Royal Auxiliary Air Force.

Dr. Bradfield succeeds Air Commodore E. Cadbury with effect from February 25.

## MISSION TO FRANCE

### ARCHBISHOP'S STATEMENT

#### WORKER PRIESTS CONTROVERSY

FROM OUR OWN CORRESPONDENT

Paris, February 27

Cardinal Feltin, the Archbishop of Paris, to-day published in the diocesan weekly a pastoral letter on the worker priests which constitutes the fullest commentary yet issued on the reasons for the recent decisions which have provoked so much controversy.

He affirms that the statement by Cardinals Lienart and Gerlier and himself, after their interview with the Pope last November, has not yet been invalidated by any subsequent declaration from Rome.

Cardinal Feltin recalls that when his "venerated predecessor," Cardinal Suhard, 10 years ago called on a number of young and ardent priests to devote themselves especially to the working class and to share its life, he called them to a mission "in no way mysterious, but to be carried out in silence, in the spirit of prayer and sacrifice."

In this mission they looked for no immediate results, though their sacrifices were in fact rewarded by a number of conversions, and they began to break down the prejudice which saw in the Church only an ally of the moneyed classes.

### REORGANISATION

The present measures, the cardinal insists, constitute neither a condemnation nor a suppression of the worker priests, but a reorganisation required by the Church for three reasons.

First, in the face of deviations, to conserve the purity of its doctrine; secondly, because the difficulties of the war and post-war period had made it impossible to give the worker priests the long theological, spiritual, economic and social training called for by the surroundings which they were to enter; finally, and above all, to define the exact significance of their mission.

Some of them, called on by their fellow workers to act as advisers or arbiters and later as spokesmen or trade union representatives, had gradually come to place temporal action before spiritual considerations.

This obliged the Pope and bishops to intervene and define the limits to which solidarity could go, and to point out the distinction between the priestly calling and the functions proper to the laity.

A priest must, of course, make himself all things to all men; but he remains in whatever circumstances above all a man of prayer, whose most eminent act consists in the offering of the Mass, prolonged by the recitation of the breviary.

The decisions taken in November were thus taken not for political but for doctrinal reasons.

### FOUNDER'S AIM

"In duty to historical accuracy and to the memory of my predecessor," the cardinal concludes, "I must make it clear that Cardinal Suhard founded the worker priests with the sole aim of evangelising the working classes."

"Never at any moment did he accept the suggestion that a change in economic and social structures was a pre-condition of preaching the gospel."

The statement issued on November 14 last by Cardinals Feltin, Gerlier and Lienart, to which the pastoral letter refers, laid down five conditions for the worker priests' activities.

These were: Special selection for the work, thorough training, limitation of manual work, withdrawal from temporal responsibilities, and life in community.

A further statement on January 25 gave the worker priests until March 1 to give up jobs involving more than three hours' manual work a day, and to drop their temporal commitments, including trade union membership.

# THE ANGLICAN

Incorporating The Church Standard

FRIDAY MARCH 12 1954

## THAT MOST EXCELLENT GIFT OF CHARITY

"I am appalled," said a public man the other day, "at the pettiness, the spirit of envy, the unloving criticism that is so common in church circles these days, both amongst the clergy and laity."

"I have been brought through some work I am doing into much closer touch with church people in church affairs than ever before, and to say I am horrified at their attitude to each other is not an overstatement."

What is the cause of it? How can church people expect outsiders to be interested in a gospel which produces (or seems to them to produce) such a poisonous atmosphere?

Was it not with cause that Christians of the early centuries chose as the Epistle for Quinquagesima Sunday leading into Lent the most beautiful passage on love in the Bible.

It has been suggested that in writing it, S. Paul was not writing an abstract statement, but was describing the spirit and activity of our Lord Jesus Christ in His daily treatment of men and women.

Love, reverence for others, such as to inspire consideration and the giving of oneself, is the key to every-day living.

The greatest gifts are nothing without it, the most considerable generosity matters nothing. Gifts must carry the giver with them, must be sacramental to have any value.

And how utterly impressive is the description of our personal behaviour. Charity puts up with so much from others and returns kindness.

It has no spirit of envy, the spirit which is possibly the greatest snare in the life of the clergy, that looking over the fence to one's neighbour's field and seeing the grass looks greener. How many sins follow in the wake of envy.

The boasting which puffs up deflated self respect, the ambition which leads men to suggest evil of their fellows and in conversation to belittle them in hope they may be the more regarded.

How sad is the ambition which leads men to seek their own advancement, losing the clear vision of devoted service and replacing it with self interest, and makes them rejoice to hear of another's failure because it may mean their opportunity.

All these tragic 'sins' are in particular snares into which the clergy are tempted to fall, and there are very few who would not acknowledge that of some of these they have been guilty.

But some of them are found in Church life amongst the laity also, pettiness, search for praise, bitter and unloving criticism of clergy and fellow laity alike.

The Church will never fall because of outside foes, but only because of internal disloyalties.

Does not this Epistle set before the Church this Lent the beauty of Christian life and the love that can be in its fellowship? There can be little doubt that the cause of all the failures here set forth is prayerlessness.

Forty days of prayers were the prelude to our Saviour's victory over the temptations that could have ruined His ministry.

Constant prayer was His safeguard in the every day life as He met with misunderstandings, jealousies, hatreds, falsehoods and opposition.

The call of Lent is for each churchman this season a call to prayer that the spirit of love may invest our hearts and minds and cleanse us from every hatred, malice and all uncharitableness, that the Body of Christ may express to the world the love of Christ and allow Him to draw wandering souls to Himself.

## An Editor Retires

Many outside the Diocese of Brisbane will learn with regret that THE REVEREND VICTOR H. WHITEHOUSE has resigned the editorship of the monthly diocesan *Church Chronicle*, of which he has been the generous and most competent editor for some six years.

Like some of the earlier bishops of the Christian Church, he had the office thrust upon him. He has ever since maintained the highest standards of journalistic ethics, even to acknowledging the sources of his news and pictures. He has maintained a firm balance in all storms which the editor of many a great daily might envy.

No editor's job is easy. Most editors become cynical and slightly bitter very quickly. It is the measure of Victor Whitehouse's quality that he leaves the *Church Chronicle* as gentle and friendly a man as when he assumed its control. He was a good colleague,



## Queen's Land

Queensland is really Queen's Land this week. And, from the Queen's own point of view, it may well linger longest in retrospect after her Australian journey is over.

In no other State will she and the Duke travel more widely, although, indeed, they will do little more than traverse the thousand-mile coastal fringe from Brisbane to Cairns, with only the Toowoomba visit taking them far out of sight of the sea. But, although Western Australia is geographically larger, Queensland will impress its distances more forcibly because of the fairly even distribution of its population over considerable areas.

Toowoomba, Bundaberg, Rockhampton, Mackay, Townsville and Cairns are cities of which any State could be proud. They all have a vigorous local life which is not stifled by the capital city, as is the case in too many States. And yet Brisbane is a thriving, progressive city which, while still short of some amenities, notably a comprehensive sewerage system, has made notable growth in the past decade or so.

Economically, Queensland has always appealed to me as the best balanced of the States because of the diversity of its production—beef, butter, fruit, sugar, minerals and such unusual crops as tobacco and peanuts.

The Queen will find that Queensland has great diversity of scenery, too. A pity she could not visit it in June, nominally winter, when Queensland's climate is at its most delightful, as many regular holiday-makers from the cool, moist south know. But at least it is fortunate that the original timetable was varied so that the Royal visit did not take place during the floods which caused so much distress, particularly in the Rockhampton area, last month.

## Melbourne's Sunday

The Cain Government in Victoria has a certain reputation for "broadmindedness," of which one recent manifestation was the invitation to Tattersalls' lottery to transfer its headquarters from Hobart to Melbourne—an invitation which was accepted and has now been backed by the necessary legislative enactment.

Well, all other States except South Australia had lotteries, so Mr. Cain and his colleagues seem to have reasoned, so why should not Victoria? True, they rather felt that opposition to a State lottery would be more formidable in Victoria than in most other States. But this invitation to a lottery already established to transfer its head office, as it were, would provide the gaming facilities, and the extra taxation revenue, while the Victorian Government could still argue technically that it was not in the lottery business itself.

To be quite fair to the Cain Government, I don't think the technical point will be much used by it to disclaim responsibility for spreading the gambling habit. But that we shall see once Victorians are in possession of the marbles and barrels from across Bass Strait, and can judge the edifying aspects of Tattersalls' lottery at closer quarters.

In the meantime, I have a suspicion, from current trends in Melbourne, that the Cain Government may be asked soon to give another practical example of its broadmindedness.

The present Victorian law permits the publication of newspapers on three Sundays in the year. That provision was fairly obviously intended to meet such an extraordinary occasion as war or disaster. But it has been argued that the visit of the Queen was also an extra-

ordinary occasion, and so Melbourne had Sunday editions of daily newspapers on the last two week-ends.

The amount of work put into these publications, which have been by no means restricted to news of the Queen's activities, strongly suggests that the newspaper companies have been at pains to impress on the broad-minded Mr. Cain that Victoria should have regular Sunday newspapers as well as lotteries like almost all the other States.

I don't expect that Melbourne can expect Sunday newspapers this week-end because the Queen is now in Queensland. Perhaps after two weeks of Sunday papers some people may feel a horrible vacuum there this week-end, and on the strength of that feeling may depend the likelihood of Sunday newspapers becoming an established institution there.

But there will be thousands of others who will feel that in its relatively quiet Sunday Melbourne has preserved something very much worthwhile from the sequestered past, and will regret any further secularisation of it.

## Poor Films

When television is established in Australia I should think the motion picture business will feel the heat of competition.

In its own interest it might begin now to put its house in order. I have in mind particularly the practice of running a poor picture with a good one, which, to my way of thinking, is very similar to the "topping" practice for which Sydney barrowmen are being censured just now.

There is only this difference that everyone will agree that an apple is rotten, but there may be some difference of opinion about whether a film is entirely bad. For tastes in films differ rather more than tastes in apples, pears and bananas.

I see no reason, though, why films which almost everyone would agree are without merit should be foisted on a public which has paid to be entertained, even though the second "feature" is the real draw.

Rather, I suggest, the double-feature (so-called) programme should be abandoned if two reasonably attractive films cannot be screened, and the first part of the programme built up of short films.

Although I am not versed in motion picture business practices, I rather suspect that the showing of these low-grade "quickie" films is forced on the exhibitor, especially in suburban cinemas, where it is rare to see two really good pictures on the same programme.

So many cinema patrons are so easy going (as is shown by the number who have regular weekly bookings, irrespective of the quality of the programmes) that one despairs of an improvement being forced by discriminating patrons this side of television.

## Cleaner Politics

Some of the most delightful vignettes of the Queen's visit have been drawn by the Prime Minister, Mr. R. G. Menzies, in his 10-minute broadcast each Wednesday evening.

The title of the talks is "Man-to-Man," and their original purpose was plainly political—to enable Mr. Menzies to speak to the nation on topics of the moment. But, while the Queen is in Australia, it has been thought proper to reduce political controversy to a minimum, and so Mr. Menzies, the two talks I have heard since the Federal election date was fixed, has not referred directly to the looming campaign which, according to the result of a public opinion poll, announced this week, could result in a change of government.

Mr. Menzies's theme in his last talk was that the Queen's visit has shown that Australians have a unity in their allegiance to the Throne which transcends party politics. It has certainly been pleasant to enjoy two political truces recently—first, when most of our leaders were abroad to attend the Coronation last June, and now during the Queen's visit to Australia.

I have previously expressed the hope in this column that these respite from strife and bitterness will have a salutary effect in teaching us to conduct our politics more on principles than on personalities. That may be a lot to expect in an election year. But I still think the attempt is worth making.

And our leaders can do more than set an example. They can actively discourage the more bitter partisans in their ranks from indulging in personal recriminations, particularly in the cowardly form of whispering campaigns.

## Religious Art

The Blake Prize competition for religious art apply illustrates the truism that nothing succeeds like success. The fourth annual exhibition will open in Sydney next Wednesday, March 17, and preliminary reports suggest that it will be at least as stimulating as its predecessors, although the entries number only 210 this year, compared with 300 last year.

Already in Sydney the Blake Prize contest rivals in public interest the much longer established Archibald and Wynne competitions. That may be due partly to the new field opened up by the Blake Prize. But I feel it is due also to the greater experimental enterprise shown by Blake Prize competitors.

A most gratifying feature of the competition is its sponsorship by all the leading Churches. The panel of judges comprises three artists and two priests, one Anglican and the other Roman Catholic.

This co-operative support of the Churches should make it possible for the pictures to be shown in the other Australian capitals. The expense should not be formidable if shared. The annual prize is donated. Perhaps there are other well-wishers who would be prepared to defray the cost involved in transporting the entries and showing them in appropriate galleries. In any case, many who would view the pictures would surely be prepared to express their appreciation by contributions to a box at the exhibition.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

COLLECT FOR 2nd SUNDAY IN LENT

### The Text:

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

### The Message:

A week's effort in Lent should have been enough to show us how incapable we are of the good life. The efforts have taught us that "we have no power of ourselves to help ourselves."

We must be emptied of self-reliance by being filled with the Spirit of God. And with this Presence is hope!

If God be for us, who can be against us? Hence we pray, in this peculiarly beautiful Collect, so direct and terse in the original.

Last week we asked for help in bodily discipline; this week for a discipline of the mind. Note then a more liberal translation of the Latin, "God who seest that we are destitute of all power for good: keep us inwardly and outwardly: that we may be defended from all adversities in body and cleansed from all depraved thoughts in mind."

Out of the heart are the issues of life. The Kingdom of thought is the realm God committed to man.

There we have been unfaithful. Our first parents opened the gates to evil thoughts and imagination and brought discord and ruin in.

The mind is still a Kingdom, but a shattered Kingdom. It is even now a battleground when Satan whispers and suggests. Whence come words, whence come actions?

Behind is the source, the fountain whence they spring, even our thoughts. Every sin is first a sin of thought. Hence we pray, "O God make clean our hearts within us."

We cannot emphasise too much that "as a man thinketh in his heart, so is he." But evil thoughts can never be defeated by direct action by trying to drive them out.

Such action means thinking the thoughts more than ever. Evil thoughts can be crowded out by turning the mind to other thoughts.

Thus to read the stories of Jesus, to read good books and to think of them, to learn by heart passages of beauty, to turn our thought of others into prayer, these are the ways in which our Lord will help us to banish the idle, impure, resentful and proud thoughts which might assault and hurt our souls.

## CLERGY NEWS

- COUPE, The Reverend C. J. C., Rector of Franklin, in the Diocese of Tasmania, to be Rector of All Saints, Hobart, in the same diocese.
- REEVES, The Reverend F., Rector of Kempton, in the Diocese of Tasmania, to be Chaplain to the Missions to Seamen, Hobart, as from May 1.
- TOMLINSON, The Reverend W. J., Rector of St. John's, Biggenden, Diocese of Brisbane, to be Rector of All Saints, Clifton, in the same diocese.
- DE VOH, The Reverend Ralph, Rector of St. Cecilia's, Chin-chilla, Diocese of Brisbane, to be Rector of St. Luke's, Ekibin, in the same diocese.
- MORRISON, The Reverend D. N., Rector of St. Columba's, Clayfield, Diocese of Brisbane, to be a member of the Bush Brotherhood of St. Paul, in the same diocese.
- SEYMOUR, The Reverend Ken, Vicar of Beech Forest, in the Diocese of Ballarat, appointed Priest-in-charge of St. Mary's, North Melbourne, in succession to the Reverend A. G. Wagstaff.
- HANCOCK, The Reverend R. J., Rector of Dorrigo, Diocese of Grafton, to be Rector of Woodburn, in the same diocese.
- LAWRENCE, The Reverend T. L., Assistant Curate at Port Macquarie, Diocese of Grafton, to be Rector of Dorrigo, in the same diocese.
- FOLEY, The Reverend G. B., to be Assistant Curate at Murwillumbah, Diocese of Grafton.
- ARKELL, The Reverend W. J., to be Assistant Curate at Lismore, Diocese of Grafton.
- MYRHILL-TAYLOR, The Reverend F. H., to be Assistant Curate at Port Macquarie, Diocese of Grafton.
- HARWOOD, The Reverend L. J., Vicar of St. Agnes', Glenhenty, Diocese of Melbourne, will be on leave overseas for the next year.
- LAITY, The Reverend A. G., locum-tenens at St. Agnes', Glenhenty, Diocese of Melbourne, during the absence abroad of the vicar.
- BLENNERHASSETT, The Reverend J. P., Vicar of St. John's, Port Fairy, Diocese of Ballarat, has announced his retirement from the active ministry.
- SCHOFIELD, Archdeacon J. A., Rector of Christ Church, South Yarra, will retire from the active ministry on March 14.
- BUCKLE, The Reverend E. G., Rector of Jindabyne, Diocese of Canberra and Goulburn, to be Rector of Adelaide, in the same diocese. He commenced duties on March 1.
- SHEUMACK, The Reverend Colin, formerly assistant at St. John's, Canberra, Diocese of Canberra and Goulburn, to be assistant at Queanbeyan, in the same diocese.

## LETTERS TO THE EDITOR

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

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

Parts of some of the following letters have been omitted.

## TRAINING OF THE CLERGY

### INADEQUACY OF THE Th.L.

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend L. L. Nash has suggested in THE ANGLICAN of February 19 that it would help to improve the standards of clergy training if the Th.L. had no distinctive hood and if theological colleges had none either.

No doubt he is right.

It should be pointed out, however, that even if the A.C.T. does prescribe hoods to correspond to its various diplomas, there is still no authority for them (or any other hood other than the hood of a university degree) to be worn by a clergyman over his surplice.

Provision is made in the canons for a clergyman who is not a university graduate to wear, instead of a hood, a tip-pet of black, i.e. a scarf.

On the same grounds, may I urge a plea against the use of a "literata's hood"?

There is no authority (other than a misunderstanding of the canon alluded to above) for its use, and in some places in Australia it adds insult to injury by being made exactly like the B.D. hood of the older English universities.

Even if the wearing of A.C.T. hoods be urged on the ground that the A.C.T. has provided (in theological training) what our universities, at any rate until recently, have not provided, it seems highly undesirable that the dignity of a hood be granted for a diploma which is of considerably lower standard than a university degree.

Yours, etc.

MAGISTER ARTIUM.

Sydney.

## "BISHOPS IN BATHERS"

TO THE EDITOR OF THE ANGLICAN

Sir,—I would like heartily to commend the words of your Editorial "Bishops in Bathers" where in "urging young clergy to swim and romp with the young people" you state:—"Converts in Australia are won on the beaches and in the factories."

The experience of the Children's Special Service Mission in conducting holiday services at the seaside for many years now bears out the truth of your statement as far as the beaches are concerned.

Included in our daily programmes are games, competitions, and swimming with the children, as well as a sand pulpit service and "keenite" classes (similar to Sunday school classes) for graded group instruction from the Gospels and the number of children consistently attending these daily gatherings has been most encouraging.

These seaside services are conducted by teams of young Christian men and women drawn from most branches of the Christian Church and included among their leaders and workers are a considerable number of Anglican clergy and theological students.

Approximately 40 of such missions were conducted on Australian beaches this last summer by the Children's Special Service Mission.

We commend, as your Editorial does, a great extension of this outside witness for Christ and His Church.

Yours Sincerely,

BASIL H. WILLIAMS,

Secretary.

Sydney.

## PHOTOGRAPHS FOR MALTA

TO THE EDITOR OF THE ANGLICAN

Sir,—Here on Malta we have established the one and only Australian Service set-up in the Middle East, Mediterranean and Europe. Having this fact in mind, we have endeavoured to create a truly Australian atmosphere by the planting of gum trees around the station and by hanging Australian scenes in the various messes and recreation rooms.

We would like to do the same in connection with the station chapel and our desire is to secure photographs of the six cathedrals namely, S. Andrew's, Sydney, S. Paul's, Melbourne, S. John's, Brisbane, S. George's, Perth, S. Peter's, Adelaide, S. David's, Hobart, to display in the chapel entrance.

Is there an Anglican photographic enthusiast in each of the cities concerned who would help us in this matter? All we require is the negative, which should be at least 4 in. by 2 in. We can arrange for the printing, enlarging and framing.

Of course, if someone would prefer to send a print, then it will be gratefully received. We aim to enlarge any negatives sent to 14 in. by 10 in.

It would be especially appreciated if these could be sent by air mail. Sea mail takes many weeks to reach Malta and there is a special concession rate by air mail to members of 78 Wing.

Hoping for a response to this request and thanking you in anticipation.

Yours sincerely,

J. R. PAYNE, Chaplain.

78 Fighter Wing,

R.A.A.F., Malta.

## HYMNS FOR LENT

TO THE EDITOR OF THE ANGLICAN

Sir,—Articles about hymns and their tunes are always read by this scribe with the utmost interest, and as a general rule I find myself in wholehearted disagreement.

After reading "Hymns for Lent" in THE ANGLICAN of February 26 I would like to make just two comments, not necessarily because I am right, but because I should appreciate knowing your point of view.

Mr. Bruce Naylor says No. 493 (second tune) does not appeal at first hearing. What is the matter with the first tune "Minster" which throughout my life I have always considered one of the most beautiful in the book?

And what about 494, the third tune to which, you recommend? Is the beautiful "Woodlawn" to be disregarded solely because it is the work of Sir John Stainer?

The current trend in Church music to-day seems to me to be most regrettable, or perhaps it is only because I am growing old.

Yours sincerely,

W. G. CRAMER.

11 Beaver Street,

East Malvern, S.E.5., Melbourne.

## THE QUEEN IN MELBOURNE

TO THE EDITOR OF THE ANGLICAN

Sir,—As a visitor to S. Paul's Cathedral, Melbourne, when the Queen and the Duke were present, I am curious about the following:

Why the Altar lights were not burning?

Why the dean wore preaching bands although he was not preaching?

Why the west doors were shut during the service?

Why, out of deference to what the Queen is accustomed to, we bishops did not wear copes?

Why the archbishop did not carry his crozier?

Why the clergy and choir processed into the cathedral in batches?

Why a large processional cross was used for the choir procession into the cathedral but another small one preceded the archbishop out?

Why a white Altar frontal was used for Quinquagesima?

Yours, etc.,

PRO CORRECTNESS.

## THE QUEEN IN SCOTLAND

TO THE EDITOR OF THE ANGLICAN

Sir,—In the issue of February 19, N. E. Moxon says that my contention that "in Scotland the Queen is a Presbyterian" is "a quite erroneous opinion."

If the Queen is not a Presbyterian in Scotland, then she must be a non-conformist or dissenter. Such a statement has only to be made in order to demonstrate its absurdity.

To say that "although in Scotland the Established Church is Presbyterian, the Queen stands in exactly the same relationship to that body as she does to the established Roman Catholic Church in Malta" is simply not true.

At her accession the Queen took an oath in these terms: "I . . . do faithfully promise and swear that I shall inviolably maintain and preserve the settlement of the true Protestant Religion with the Government, Worship, Discipline, Rights and Privileges of the Church of Scotland as established by the Laws made then in prosecution of the Claim of Right, and particularly by an Act intitled an Act for securing the Protestant Religion and Presbyterian Church Government, and by the Acts passed in the Parliaments of both Kingdoms for union of the two Kingdoms."

Does she take a similar oath for the Roman Catholic Church in Malta?

Moreover, the Sovereign is personally represented each year by the Lord High Commissioner at the General Assembly of the Church in Scotland.

The Assembly is actually convened by the Sovereign, through the Lord High Commissioner, who reads the Royal Address from the Throne above the Moderator's chair.

Is the Sovereign represented at the deliberations of the ecclesiastical hierarchy of Malta?

N. E. Moxon is again in error in stating that "the custom of the monarch attending Presbyterian churches when in Scotland originated only during the reign of Queen Victoria."

Charles II was crowned according to Presbyterian rites in the Royal Chapel of Scone Palace in 1651, with Robert Douglas, the Moderator, as the officiating minister. From the time of the Stuarts no monarch had set foot in Scotland until George IV made his memorable "Journey North" in 1822, on which visit to Edinburgh he attended service in S. Giles' Cathedral with the Moderator officiating.

It was not until the time of Queen Victoria that the Sovereign made regular annual visits to the northern kingdom.

Yours, etc.,

LAURENCE O. C. WHITE,

The Manse,

East Melbourne, Victoria.

## NON-CONFORMISTS

TO THE EDITOR OF THE ANGLICAN

Sir,—In THE ANGLICAN of February 12, Mr. White, of East Melbourne takes you to task for using the term "non-conformist."

Would he have been happier if you had used the word heretic?

After all if religious sects do not conform to the teaching of Christ's body, but rather to John Calvin or somebody else, what else can they be?

Seeing Mr. White has gone to such pains in justifying the claims of his religion, could he tell us why it is that Roman Catholics are not considered non-conformists in England?

In regard to the last paragraph of his letter, neither Episcopalians nor Roman Catholics are considered to be non-conformists in Scotland for the same reason as Roman Catholics are not so in England.

All due respects to Mr. White and his ministry, but a national religion does not constitute the Catholic Church in a number of places.

Yours faithfully,

ROBERT JONES.

Tully,

North Queensland.

# FAITH AND MORALS

## A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

### Prohibited Marriage

A clergyman from the Diocese of Bathurst commenting on our discussions of the Tables of Kindred and Affinity has raised the interesting point whether a marriage between an uncle and niece is prohibited.

He states that he knows of one case where such a marriage has taken place, and that the question has recently been raised in his own parish, although nothing finally eventuated in the matter. He observes that the 1940 report of a commission appointed by the Archbishop of Canterbury is contradictory on the point because, on page 45, it says that the English Statute Law allows a man to marry his brother's or sister's daughter, but on page 119 it states that such marriages are not lawful by British Law.

The Book of Common Prayer, the Canons of 1604 and the proposed Canons of the report drawn up in 1947, alike forbid the marriage of a man with his niece or a woman with her nephew. It is, however, worth noting that the prohibition is of a man marrying his brother's daughter or his sister's daughter, and it is possible that in the cases sometimes in dispute, marriage is with a wife's brother's daughter or a wife's sister's daughter. This is commonly covered under the uncle-niece relationship but, of course, there is no blood relationship here, and consequently no sound ground for prohibition.

In the question of uncle-niece marriages there is a most interesting note in the Report of the Commission of the Conventions of Canterbury and York on Dispensation presided over by Bishop Palmer in 1944.

### SENATOR McCARTHY

TO THE EDITOR OF THE ANGLICAN

Sir,—After a fairly extensive experience of "McCarthyism" in the United States I find it incredible that Mr. Frank Coleman should want to support the Junior Senator from Wisconsin in a Christian crusade, as he professes.

Furthermore, it is distressing to find that someone in Australia should use one of the most evil tactics of the Senator, viz., to label anyone who opposes him as a "communist" or "communist dupe."

One does not need to be either of these things. All that is needed is a decent citizen of normal intelligence with an ordinary sense of justice and fair play.

Fortunately, there are many such in America, including the President himself.

I am, sir,

Yours faithfully,

GORDON GRIFFITH.

S. John's Church,

Canberra.

### COMMUNISTS AND THE W.C.C.

TO THE EDITOR OF THE ANGLICAN

Sir,—It has come to my notice that a Mr. Frank Coleman in a letter in THE ANGLICAN of March 5 has said: "There are Communists on the Central Committee of the World Council of Churches." This is to inform you that this statement is definitely not true.

Your sincerely,

JOHN GARRETT,

General Secretary.

The Australian Council for The World Council of Churches.

### CARPENTARIA NEEDS SEVEN PRIESTS

FROM A SPECIAL CORRESPONDENT

Thursday Island, March 4

When the Bishop of Carpentaria arrives in England in May, he will inaugurate a recruiting campaign for seven more priests, and for the money for their stipends.

The bishop will stay in England for some five months.

pages 142 and following: "This union is not forbidden in Scripture and was practised by the Jews of our Lord's time and after and some uncle-niece marriages are lawful in other civilisations. Nor is the prohibition one of natural law. It is an ancient prohibition of Church law. It has further the support of biological and sociological arguments. In Great Britain, though not in all countries, a marriage between uncle and niece is prohibited by statute law. A bishop if asked for his opinion would have to conclude that it is a law of great weight and dispensation from the excommunication involved in the breach of it would be a very grave responsibility.

"In considering all the possible arguments relevant to the case, the bishop would possibly call to mind that dispensation has not infrequently been used simply to put right a case incurable by any other means. When it is so used, it is generally by way of validating something which would otherwise be invalid. It has not infrequently been used (when the Church has prohibited a large number of degrees of kindred and affinity) to validate a marriage which contravened one of them, especially if it had been contracted in ignorance. What this means is that the Church declares that, all the circumstances considered, the particular marriage ought in the sight of God to be accepted as a good marriage. From this point the argument diverges according to the law which exists in the State where the parties live. (1) Let us take first the case in which an uncle-niece marriage is not forbidden by statute law or, in a primitive community, is not

contrary to national or tribal custom, and therefore no legal or civil consequences would follow the disclosure that these two persons are uncle and niece. In that case, the bishop, having regard to the parties' ignorance of their relationship when they contracted the marriage and to the responsibilities which the marriage has since laid upon them, would have to consider whether they should not be allowed to continue as they are. So far as they themselves are concerned, he might hold that this would best reflect God's mercy and equity. And no legal obstacle would stand in the way. The Church, being in such a State the only authority which could consider their marriage invalid or their children illegitimate, would validate the one and legitimize the other. The only further question which he would have to consider is the effect which such an action on his part would have on the efforts of the Church to insist among its members on the prohibition of marriage between uncles and nieces.

### Dispensation

"(2) There remains the case in which an uncle-niece marriage is contrary to statute law (or national or tribal custom). In that case the bishop would be faced with two great obstacles in the way of allowing these two persons to continue as they are. They could not do this without entering on a life of concealment and deliberate deception of others. Nor would that be all. The deception involves a continued misrepresentation to the community of the true status of the parties and their children, leading almost inevitably to the fraudulent acceptance of advantages (such as are in this country conferred by the laws of taxation and inheritance) to which only lawfully married couples and their children can lay a just claim. A dispensing authority would have to consider whether it can be right for him to facilitate and condone and connive at a fraud by which other and wholly innocent parties would be prejudiced, e.g., the lawful next of kin of the parties.

"There would also be a public consideration making against the dispensation. The Church so often finds itself in disagreement with the State on matrimonial matters that it ought to be very careful to preserve respect for laws on which they agree.

"We are informed that the Roman Catholic Church does not give dispensation from its prohibitions of certain marriages, except in States where those marriages are allowed by statute law. It does occasionally, for grave reasons, give a dispensation-permitting or validating a marriage between an uncle and a niece, but this it would not do, for instance, in England, though it might do in Germany, if for other reasons its authorities thought fit to do so."

"With regard to the correspondent's last point as to how far dispensation is allowed in the Church of England, especially in Australia, the matter is covered by the Act 25, Henry VIII, C31, 1534. This act is too long to quote in detail, but it transferred from the Pope to the Archbishop of Canterbury the right to issue "all manner of licences, dispensations, faculties, compositions, delegacies, rescripts, instruments, or other writings, for any such cause or matter, whereof heretofore the same have been accustomed to be had at the see of Rome, or by the authority thereof, or of any prelate of this realm."

Consequently, it would seem that the Archbishop of Canterbury still has the right to issue dispensation and it would seem reasonable to deduce that in the modern constitutional state of the Church of England, this same power would extend to the bishop of a diocese in Australia.

### THE POSITIVE APPROACH

TO THE EDITOR OF THE ANGLICAN

Sir,—Recent correspondence in THE ANGLICAN bewails the number of empty pews in the churches throughout Australia. Surely lamentation in this direction savours of carts before horses. When will we read letters demanding more Christian action?

Who is calling for a greater effort to carry out the practical work which Our Lord left in the hand of His church—the care of the sick, the aged and the underprivileged?

Why are there no letters demanding a positive Christian approach to international problems; that is, a concerted effort to tackle the causes of world unrest found in the acute food shortage, artificial economic barriers and racial intolerance?

If, for instance, the time and effort devoted to the framing and publishing of "empty pews" letters in THE ANGLICAN had been spent on letters to daily papers on Asia's "empty stomachs," then a much greater Christian service would have been done.

Yours faithfully,

LAURENCE WALTON.

Carum Downs,

Victoria.

### HENRY VIII AGAIN

TO THE EDITOR OF THE ANGLICAN

Sir,—I suppose I am not the first person to raise this question, but the other day I had the indignity of hearing our modern history teacher tell the class the Anglican Church was a product of Henry VIII and all the other rot one associates with Roman Catholic teachings. Surely our hierarchy can do something to combat this widespread ignorance of our Church. I have questioned several Anglican classmates, and they have not the slightest idea of the true origin of our holy faith.

Another grievance that I would like to air is the totally inadequate time (one forty-minute period per week) given to religious instruction in N.S.W. State schools.

Yours faithfully,

JOHN PARTON,

5th Year, Wagga Wagga High.

# THE BIBLE SOCIETY'S THIRD JUBILEE

By THE COMMONWEALTH SECRETARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY, THE REVEREND H. M. ARROWSMITH.

The British and Foreign Bible Society was founded in 1804 with the single purpose of circulating the Holy Scriptures, and the Holy Scriptures only, without note or comment.

The Society has never been identified with any one Christian Communion, nor with any party within or without the Church. It has sought to serve all the servants of God and to draw its support from all.

The year 1954, therefore, will see the completion of 150 years' service to the Churches all over the world on the part of the Society.

IN celebrating this Third Jubilee the Society has set before it three aims:

(1) To awaken the imagination of Christian people to the wonder of the fact that these 150 years have seen the breaking forth of the truth of God in over a thousand languages.

The British and Foreign Bible Society has published 825 of these translations and the other daughter and sister Societies have furnished the rest.

In this 150 years the Society's circulation has reached nearly 600,000,000 Scriptures, meaning that there has been an average circulation of 10,000 Scriptures every day during this period.

(2) In collaboration with the Churches to try to reinstate the Scriptures in the life of our own people and of the English-speaking world. To this end a campaign has been launched with the full approval of the leaders of the Churches, under the title "The Bible Speaks Today."

(3) To seek to re-equip the

The observation of this Third Jubilee comes at a time of great significance and urgency for Scripture distribution.

IN Australia the society has the responsibility of producing Scriptures for the South-West Pacific zone.

What does this mean? Just this—we are entrusted with the production of Scriptures for the Australian aborigines, all the islands of the Pacific south of the equator—other than those in the New Zealand mandate—and for Indo-China, with a liaison responsibility for Indonesia and Malaya.

Part of the justification of the Bible Society's existence in Australia is that she should endeavour to keep Australia Bible-conscious and encourage the distribution of Scriptures as far as possible within this island continent.

The six State auxiliaries report an aggregate circulation for the year 1953 of 314,824 copies of Holy Scripture. This comprises 43,551 Bibles, 174,786

Aranda.—New Testament, Central Australia.

Hula.—New Testament, Papua. Kapauku.—S. Mark and S. John, New Guinea.

Jabem.—Psalms and Proverbs, New Guinea.

Maloes.—Genesis, Psalms, Eight Minor Prophets and New Testament, New Hebrides.

Manus.—New Testament, Manus Islands.

Marova.—Bible, Solomon Islands.

Petats.—Four Gospels and Acts, Bougainville.

Suan.—New Testament, New Guinea.

Suki.—S. Mark and S. John, Papua.

Toaripi.—New Testament and Psalms, Papua.

Wedauan.—New Testament, Papua.

Bwaidogan.—Four Gospels, Papua (awaiting ms.).

The society is at present in correspondence with thirty

## THE BIBLE FOR KOREANS



The Reverend F. W. Cunningham and two Korean assistants engaged in the version of the Korean Bible.

the Bible Society seeks the fellowship of Christian people in meeting this loss.

The following figures will provide an illustration of the cost and selling prices of some of our missionary editions:

	Cost	Selling Price.
Misima	12/6	2/6
Paneti	7/-	3/-
N.T.	3/9	2/-
Motu N.T.	5/-	1/10
Swai, S. Mark	5/3	1/10
Bamu, S. Mark	5/3	1/10
Cigogo, O.T. Portions	5/3	1/10

In addition to our country and the rest of the South-West Pacific, the demands for Scriptures in Africa, Europe, India, Japan, Indonesia, South America, etc., are so great that the Bible Society is not able to meet the demand.

The Australian Council of the Society therefore endeavours to have a share each year in the provision of Scriptures for the larger world, and every year a substantial sum of money is remitted to London to assist in the production of Scriptures for these areas.

THE recent closure of China as a mission field underlines the possibility that similar closures could take place in other countries in the future.

The whole political pattern in the Middle East and the Far East is swiftly changing.

It is the highest possible Christian strategy that the Bible Society should place in those danger spots substantial supplies of Holy Scriptures. If these countries are to close, then the Bibles must be put in before that day arrives.

It has been estimated that to meet these and other demands the Bible Societies should attempt to achieve a circulation of from 25,000,000 to 30,000,000 Scriptures every year.

The Bible when put into men's hands has shown a startling power to remake human life. Nothing would so deeply affect the menacing situation in our world as a great movement, in which people of all Churches combined, to restore the Bible to its place in every-day living.

And so, presses roll continuously producing the world's greatest Book. Rising costs accent the need for extended Bible Society assistance.

The costs of transport and distribution are mounting. To meet this situation the Society must raise its annual income considerably.

The Commonwealth Council of the British and Foreign Bible Society in Australia desires that Australia should share in this Jubilee Fund. A special committee has been ap-

pointed, and the whole Christian community in Australia will be invited to share in this Jubilee occasion during 1954.

March 1954 is therefore regarded as the Jubilee month. In all capital cities major Jubilee celebrations will be held. The Bishop of Nagpur, the Right Reverend G. Sinke, M.A., at one time Secretary of the Bible Society in India and Pakistan, has come to Australia as London's delegate for these celebrations.

Bishop Sinke will address a number of meetings throughout Australia.

ALL churches have been invited to observe some Sunday, if possible in March, as Bible Society Jubilee Sunday. The offertories received for the Jubilee fund up to the end of March will then be assembled and remitted to London and the composite offering will be made in the Westminster Hall, London, on May 7.

All the dominions of the British Commonwealth will make their offering to London on this occasion.

This Jubilee fund will remain open throughout 1954. The objective in Australia is £50,000.

The amount offered in London on May 7, will be part of this £50,000 Australian objective.

## IN FAMILIAR SURROUNDINGS



A Christian teacher explaining the Scriptures to members of the Pitjantjatjara tribe of Australian aborigines.

Society for its future service by increasing the annual income and raising a Jubilee Fund for certain urgent capital expenditure—e.g., many of the plates from which versions have been printed for many years are now worn out and must be replaced; to do so will cost at least £56,000.

THE Society is therefore asking the whole Christian community to make a thank-offering to the Bible Society during this Jubilee year as an expression of personal thanksgiving for the ministry of the Bible in our own personal and devotional lives.

The Foreign Missions of almost every Reformed communion, and the Eastern Churches, draw most of their supplies of the Scriptures from the Society in the various fields where they are at work.

The number of versions used by the various British Missionary Societies is approximately:

Anglican, 202; Methodist, 144; Presbyterian, 155; Baptist, 120; Brethren, 110; L.M.S., 70.

testaments, and 96,487 portions.

This very great increase in circulation is chiefly accounted for by a very generous and statesmanlike action on the part of the Governments of South Australia and Western Australia.

To mark the Queen's Coronation, the Government of South Australia arranged to give a specially bound copy of the New Testament to every child in the State schools of that State.

The Western Australian Government made a similar practical gesture to high school children.

Furthermore, several thousands of Scriptures included in the above figures represent circulation to migrants in many languages.

At the conclusion of 1953, another 13 editions were going through the press. Eleven of these are in production in Australia, whilst two are being completed in England. The following editions for the Pacific are now in the press:

translators in languages used by people in the Pacific, and in due course further translations will be available for publication.

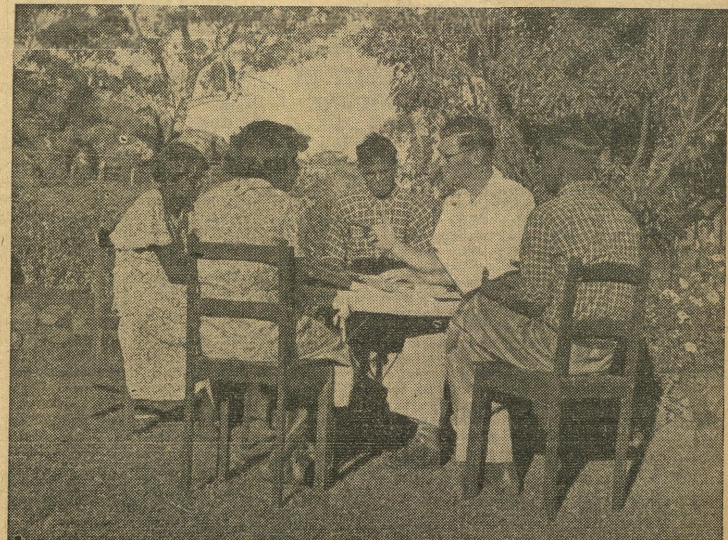
THE Society is responding eagerly to the call for the publication of the Word of God, but there is a major problem which can be solved, as it has been before, by the ready co-operation of those who feel that one of the fundamental duties and privileges of a Christian is to share the knowledge of the love and principles of God with all whom he can reach personally and through the agency of others.

The problem is partly financial. All the missionary editions have to be sold under cost price, for the economic condition of the recipients is lower than that of Australia, and they are not able to afford a full cost of production.

The society therefore sustains a dead financial loss in its production and distribution of the Living Word.

It is on this ground that

## AN ABORIGINAL DIALECT



The Reverend E. Trudinger and colleagues translating S. John's Gospel into Pitjantjatjara.

## STUDY DAYS ARE HERE AGAIN

This week will see the commencement of a new year in universities and theological colleges. The task of shaping the leaders of to-morrow will then be under way again.

Young men and women who have heard the call of Christ to full-time service will be leaving their old positions to settle down to solid study for three or more years.

For some, if not all, this will mean financial hardship. Fees must be paid, and board and clothing provided for.

It will be a lean time for most. To those who wish to marry on the completion of their course, this step into full-time service is even more serious.

But, as always, God's blessings are His enablers.

Nevertheless, Christian people have a real responsibility to support the men and women in our theological colleges, as well as helping the colleges themselves.

With a little effort, bursaries can be established by those who are willing to help financially in this important sphere of the Church's activity.

Such bursaries will ease the burden on many a young man

and woman who may be finding it difficult to make both ends meet.

The practice of some youth groups of contributing to the support of those of their number in full-time training is to be commended.

Now is the time, at the beginning of a new academic year, to increase our efforts in this direction.

God will meet our every need, but He often uses human agencies to do it.

—YOUTH EDITOR.

C.M.S. YOUNG PEOPLE'S UNION  
(N.S.W. BRANCH)  
1954 PROGRAMME

Details of the Y.P.U. programme for 1954 are published to assist leaders in planning their own activities.

February 12: Annual meeting, 7 p.m., Cathedral Chapel; 7.45 p.m., C.M.S. House.

February 27: Windsor rally. Programmes and children's invitations have been circulated. Apply for extra leaflets if needed.

March 6: Ramsgate rally. Programmes and children's invitations have been circulated. Apply for extra leaflets if needed.

March 13: Port Kembla rally. Programmes and children's invitations have been circulated. Apply for extra leaflets if needed.

March 20: Parramatta rally. Programmes and children's invitations have been circulated. Apply for extra leaflets if needed.

March 27: Balmoral rally. Programmes and children's invitations have been circulated.

## BRISBANE SERVICE

To commemorate the visit of the Queen, a special Scout and Guide service was held in St. John's Cathedral, Brisbane on Sunday, March 7, 1954, at 3 p.m. The service, which was attended in large numbers, was conducted by the Dean of Brisbane, assisted by the cathedral precentor.

The preacher was the Reverend N. R. Tomlinson, Rector of East Brisbane and chairman of the Church of England Men's Society. Most of the hymns, the psalm and the lessons were those being used at the Queen's Visit Service on March 10.

## YOUTH NEWS

The Lutwyche branch of the G.F.S. held its annual meeting in the parish hall on Monday evening, February 22. The rector, who presided, was accompanied by the president, Mrs. J. H. Brown-Beresford. After opening the meeting, the rector addressed the members present and congratulated them on the excellent year's work which had just been concluded.

After the secretary's report was read by Joan Harvey, the financial statement was read by the treasurer, Jean Ople.

At the elections, Mrs. Brown-Beresford was again elected president, and the rest of the officers as follows: Vice-president, Mrs. B. Day; secretary, Daphne Lewis; assistant secretary, Beverley Harnell; treasurer, Jean Ople; assistant treasurer, Val. Wall; church attendance registrar, Val. Bolt; assistant intermediate leader, Allison Argo; assistant senior leader, Val. Wall; junior leader, Val. Bolt; assistant junior leader, Isabelle Affleck; pianist, Jean Ople; assistants, Noela Gibson-Wilde and Elaine Johnston.

The rector spoke on the small attendance of the members of the branch of their corporate communions, and said that the rule of attendance at public

worship once every Sunday was completely disregarded.

An Admission Service will be held on Mothering Sunday, the fourth Sunday in Lent, March 28, after the Third Collect at Evensong.

There was a good attendance at the annual meeting of Holy Trinity Football Club, Ballarat, on Tuesday night, February 16. Canon Yeo presided and the interest shown by the twenty-one members present suggests a successful season for the club.

Officers elected were: President, the Reverend Canon E. S. Yeo; chairman, Mr. R. Tassell; vice-presidents, Messrs. A. J. Blake, G. McGinniskin, and Thomas and Cr. Marx; secretary and treasurer, Mr. P. R. Kennedy; delegates to association, Messrs. Kennedy, Tassell and N. Watson; committee, Messrs. P. Shalders, P. Mason, W. Powell, E. Mason and A. Butt, with power to add.

S. Aidan's G.F.S., Colac, held their first birthday on Thursday, February 18, with a good roll-call of members. At the annual meeting, Mrs. Muller was elected president; Mrs. Bone, vice-president; Mrs. Joan Gray, secretary, and Miss Coral Milverton, treasurer.

Twenty-four Forbes Y.A. members were guests at the Y.A. birthday celebrations at Condobolin branch last week.

The Anglican Youth Department of Bathurst Diocese will shortly purchase a 16 mm. talkie projector. Contributions have been received from Y.A.s at Trundle, Gooloogong, Cowra, West Wyalong, Parkes, Bathurst, Narromine, Molong and Eugowra, and private donations from John Farley Y.A., Coolah, Binnaway and Blayney, and J.A.s of Parkes. More than £300 is needed.

## SYDNEY C.E.B.S. NEWS

The Northern-Warringah District of the C.E.B.S., Diocese of Sydney, have appointed Mr. D. Hurley as District Commissioner, and Mr. S. Coleman as Assistant Commissioner. Their appointments have been ratified by the Diocesan Executive.

The Annual Service of the Church of England Boys' Society for the Diocese of Sydney will be held in St. Andrew's Cathedral on Sunday, March 21, at 3 p.m. The preacher this year will be the Dean of Sydney.

Sydney C.E.B.S. have raised £97 for Medical Missions this year. The target is £500 before June.

## CHILDREN COMMEMORATE THIRD JUBILEE

FROM A SPECIAL CORRESPONDENT

3,000 children packed into the Sydney Town Hall on Saturday afternoon for the Bible Society's Children's Rally.

Five hundred just couldn't fit in, but they were all given a special bookmark and a piece of the Third Jubilee birthday cake which was cut by the Fairy Godmother of Station 2CH.

George Street, between the Town Hall and Bathurst Street, was cordoned off by the police for nearly an hour while the children made a pilgrimage to Bible House.

Representatives of many youth organisations, including the Girl Guides, Boy Scouts, Brownies, Cubs, the Junior Red Cross and the G.F.S. were present.

The Salvation Army Con-

gress Hall Youth Band played for the singing and led the pilgrimage.

Mr. W. Guildford told the story of Mary Jones, of Wales. Honour rolls with the names of those attending the anniversary were presented on the stage by representatives from Sunday schools and youth organisations.

Prizes were awarded for the Scripture Quiz and for the Bible Character Competition for the best and most originally dressed Biblical character.

## WEEK-END AT WOLLONGONG

## C.E.B.S. TALKS ON JOSEPH

Some thirty-five members of the Church of England Boys' Society from branches in the Rural Deanery of St. George, Diocese of Sydney, visited S. Mark's Branch, West Wollongong, during the week-end, March 5-7.

They were billeted in the Parish Hall.

The opportunity was taken to visit the city of Wollongong and to surf from North Beach on the Saturday morning, while in the afternoon a bus tour was made to Mount Keira and the surrounding district.

The evening programme included films and a camp fire.

A series of intensely interesting talks on the life and purpose of Joseph was given by the rector, the Reverend J. Richards, culminating in the sermon at Morning Prayer on the Sunday.

The District Commissioner of the Illawarra Federation was present throughout the week-end.

A very happy group of C.E.B.S. members is eagerly awaiting the next such week-end.

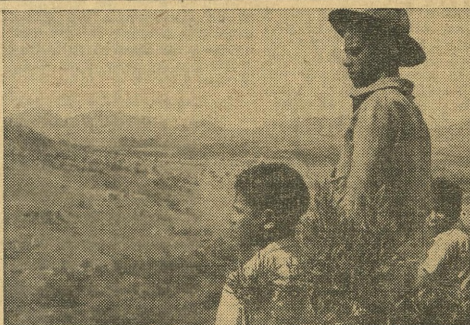
The organising was very capably carried out by K. Mitchell (Peakhurst) and N. Melior (West Wollongong).

## BIG BOYS' RALLY IN SYDNEY

About two hundred boys from nineteen different branches of the Church of England Boys' Society gathered for a day's rally at S. Matthew's, Manly, on Saturday, February 20.

After the swim, the boys gathered in the hall at S. Matthew's, where the rector, the Reverend A. Begbie, led the singing with his band.

The Diocesan Chaplain for Youth then addressed the boys on the subject of being "all-round" C.E.B.S., emphasising their lives and witness in the church and in the world at large.



Native and coloured scouts in camp near Pretoria, Transvaal, looking over the veld. This photograph was taken by the Reverend D. S. Arden, a missionary in Swaziland, South Africa.

## FOR SMALL PEOPLE

I WAS THERE . . . (14)  
A TALE OF A DOG

What boy or girl is there who has not at some time wanted a dog as a pet?

True, there may be times when dogs are mischievous and run away with your ball or your slippers. But a pet pup can be such a good pal.

I had a little dog once called Trixie. When dinner was over, I used to gather up the little odds and ends that were left—bones and crumbs—and take them to her. And didn't she enjoy them!

If you had lived in Palestine in Jesus' day you might have been too poor to have a pet dog. There the dogs used to walk through the streets eating the rubbish that was thrown there.

Of course some rich people were able to keep dogs. Then, like our pets to-day, they would be given the "left-overs" at the end of the meal.

It was the memory of these things that brought such a wonderful blessing one day to a lady who lived in northern Palestine.

Her little girl lay at home very, very ill.



Dear Boys and Girls,  
Here we are again with our story, taken this time from the gospel for the second Sunday in Lent.

Have you started your scrap-book yet for these stories? Perhaps at the end of the year we could have a competition to see who has the complete set of stories.

Our story this week is told by a young man who knew the lady about whom he now writes.

Your friend,  
UNCLE PETER.

Day after day passed, but she was no better. Her mother became very sad and wondered whatever she could do to make her little girl well again.

Then she heard that Jesus was in the town. As quickly as she could, she hurried off to find Him.

Jesus was coming along the street with some of His friends when the lady met Him.

"Oh, sir," she said, "my little girl is very, very sick. Please come and make her better."

But Jesus walked right on, as if He had not heard her. Again the lady called to Him, "Sir, please come, I know you can help her."

This time Jesus turned and

said to her, "I have come to My own people. You live here by the sea."

When she heard Jesus answering her, the lady ran and knelt in front of Him—

"Please, please sir, help me."

"But," said Jesus, "I have come to help My own people. My work here is not among those, who like yourself, are not Jews. I came to use My power among them. It is not right to take what belongs to children and to throw it to the dogs."

"Yes, sir," said the woman, "but even the dogs eat the crumbs that fall from their master's table. I know you have come to be a blessing to Your own people, but is there not just a little blessing left over for me?"

Then Jesus looked at her in that wonderfully kind way of His—

"O woman, how great is your trust in Me! You have what you asked for."

And the little girl was made better from that very moment. Jesus must have been waiting to see whether the lady really trusted Him or not.

He will hear and answer us, too, if we will trust Him.

## ABBOTSLEIGH

WAHROONGA (12 miles from Sydney on the North Shore Line).

## Church of England School for Girls

Both Day Girls and Boarders are admitted.

Illustrated prospectus on application to the Headmistress, MISS G. GORDON EVERETT, M.A.

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## WHY BOTHER ABOUT LENT?

The Bishop of Wangaratta writes:

In a few days we shall be keeping Lent. If we attend church we shall be aware of this the moment we enter by the absence of colourful flowers and the presence of sombre purple.

The character of our public worship changes—psalms and hymns have plaintive and penitential tones.

Purple, the Lenten colour, has its particular significance, associated, as it is, with mourning and sorrow.

Through this atmosphere Lent presents a vivid challenge to our ordinary, settled, and self-satisfying existence. Is there really any need for this in these days?

Often one hears the remark with regard to life to-day, "It's not a bad life. Why worry?"

Individually many of us are not in dire distress. We have most of the comforts which our twentieth century life affords.

In this respect we are more fortunate than our forefathers.

Then, why does the Church sound this pessimistic note of penitence and sorrow?

Surely man has just cause for pride when he reviews the material progress of the age. He feels he is entitled to enjoy this progress in increased comfort and with growing pleasure and satisfaction.

Civilisation has done much for mankind. Therefore, says the modern man, the Church should not continue to use the outmoded penitential approach to life.

Alas, there are some of us, who though we would not go all the way with the materialist who expresses these views, proclaim by our actions that "we do not regard Lent too seriously."

Believe me, there is no other way for a Christian to regard Lent than as a serious Call.

If we ignore it we shut our eyes to the three great needs of the world today—Reality, Repentance, Restoration.

### FACING REALITY

Anyone to-day who is satisfied with our modern life is in no sense facing Reality.

He is drugged by his immediate prosperity into a feeling of satisfaction which shuts out any consideration of the world outside his own settled orbit.

The vast legacy which wars have left in the mistrust of nations in each other, the racial hatreds and contending nationalisms, he cannot and will not see as, in any way, his concern.

The inability of leaders to make headway in any scheme of world unity he does not regard as, in any way, similar to himself.

The truth is that all these things seem so remote from his sheltered life that he has yet to be convinced that he shares in the guilt of the world—he cannot face reality.

He refuses to see the truth of S. Paul's words, "None of us liveth to himself, and none dieth to himself."

The form of confession in Holy Communion would in no sense move him to sorrow—he cannot understand the words which the Church bids us use, "We are heartily sorry for our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable."

He cannot see any need for corporate admission of guilt, and he feels no share in its "intolerable burden." Each of us has some responsibility with regard to the state of the world to-day.

No one can remain satisfied as he views this modern world with its vast resources of power, helpless against the forces of its own resultant evil and folly.

Reality is seeing things as they appear in the light of what God intended them to be.

This brings us to the second Call of Lent; the Call to repent.

### CALL TO REPENTANCE

I suppose that many of us do not see the need of emphasising in these days the need for repentance—"To repent" seems to be associated in our minds with our childhood, when we were

asked to say that we were sorry for a particular deed which we were not convinced was really wrong.

On the authority of a parent, together with the danger of punishment, we at last made an admission of sorrow.

We grew up with the idea that "to repent" was the solitary act of saying "I'm sorry."

We still think of repentance as a purely individualistic expression of sorrow for sin, whereas in reality "to repent" is to begin to look at things differently; that is, not in the light of oneself, but with regard to one's relationship with God and the world.

Sorrow for sin is only a small part of Repentance—we must not rest content with a temporary feeling of penitence, we must be prepared to acknowledge our share in the guilt which rests like a dark cloud upon the world to-day.

The confession of our responsibility in this leads us to seek means of atonement, and as far as possible, regaining what has been lost and restoring what has been destroyed.

This leads us to the third Call, that of Restoration.

### RESTORATION

If there is one aspect of God's power which the Bible

seems to emphasise, it is that of Restoration.

Wars, Ruins, Captivity seem incidental to Old Testament life, and yet in the midst of apparent despair and desolation the Prophets preached the message of Restoration.

No state or condition of nations and persons seemed beyond the restoring power of God. What was required was the turning of the human will to God.

The words of the Epistle for Ash Wednesday sound the call of the prophet Joel to the people—"Turn ye even to Me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning."

Christ fulfilled not only the message of the prophets in challenging the world to a changed outlook, but in Himself and through His sacrifice made open the way of Restoration.

The Call of Lent is to face Reality in the light of Christ's redemptive sacrifice for humanity.

The Call of Lent is to know Repentance for one's own guilt and for one's share in the total evil of the World.

The Call of Lent is, in seeking the Will of God, to restore Peace within one's own life, and to do one's utmost to restore it in the world.

## LAYMEN IN LENTEN EXPERIMENT

FROM OUR OWN CORRESPONDENT

Launceston, March 5  
"The Voice of the Laymen" is the general title for a series of addresses being given at Holy Trinity Church, Launceston, at Sunday Evensong during Lent.

Addressees will be given by an educationist, a medico, a lawyer, a trade unionist, a business man, and "the man in the parish."

The speakers will be Mr. B. H. Travers, Dr. H. J. C. English, Mr. E. Butler, Mr. A. T. Cox, Mr. M. Cleaver, and Mr. E. C. Rowland.

## MILAWA Lych GATE TO BE DEDICATED

A memorial Lych Gate to the pioneers of S. Paul's, Milawa, Diocese of Wangaratta, will be dedicated and opened on March 14 at 3 p.m.

The Bishop of Wangaratta, the Right Reverend T. M. Armour, will perform the dedication ceremony.

Within the church he will also dedicate a memorial book containing a record of the church life of S. Paul's.

## NEW YORK ALTAR GUILD SERVES SHIPS IN AMERICA'S BIGGEST PORT

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EACH time the S.S. *United States* and the S.S. *America* tie up at Pier 86 in New York City's North River, two members of the New York Altar Guild visit the ships to care for the Altars at which Anglican clergy-passengers hold services during the ships' transatlantic voyages.

Of the forty-one diocesan altar guilds in the Episcopal Church, the New York Altar Guild is the only one known to maintain shipboard altars.

About twenty years ago, members of the New York Guild became aware of the need for providing facilities for the celebration of the Holy Communion aboard ship. They began by supplying portable altars for United States Lines ships.

The old S.S. *Washington* was supplied with an altar provided by the New York Altar Guild, and the *America* is furnished with a permanent altar which bears a small plaque engraved with "property of the New York Altar Guild."

When the keel was laid for the superliner *United States*, the U.S. Lines asked the guild if it would like to provide an altar for her.

This was an invitation which it was forced to decline, for the fireproof ship contains no wood of any kind and the cost of building an aluminium altar was prohibitive.

The U.S. Lines came to the rescue, however, and provided a folding aluminium altar which is easily stored in a cupboard.

When there is a celebration of the Holy Communion, the first-class lounge steward sets up the black enamelled altar in a main deck lounge. The Eucharist is celebrated in cabin and tourist classes at fully-equipped portable altars, the gift of the New York Guild.

Altar appointments on both ships are provided by the New York Altar Guild, and members launder the linens and see that each ship has an adequate supply of wafers and candles. The altar brass is cared for aboard both by members of the guild and by members of the crew.

The maintenance of ships' altars is but a small segment of the work of the guild which also cares for altars in the chapels of city hospitals, prisons, and mental, corrective, and other institutions within the Diocese of New York.

The guild of more than eight hundred members came into being during Christmastide, 1903, when two churchwomen went down to the old Tombs,

New York City's prison, to plead for the release of a young man.

As they waited, they saw a prisoner place a broken preserve jar filled with flowers on a bare table in a vacant room. They asked him why he put the flowers in an empty room and he told them that the Episcopal chaplain was coming to celebrate Holy Communion there.

They were appalled by the deplorable condition of the room provided by the city and began to make it into a chapel fit for reverent services.

Similar conditions existed in all city institutions, for the city provides only a room or chapel

and a small stipend for a chaplain.

In most cases, the chaplains in city institutions are Episcopal priests whose meagre city stipends are boosted to living wages by the New York City Mission Society.

The Guild gradually extended its work to maintain all the chapels under their care and built a chapel and rectory on Ward's Island.

Its work now extends beyond diocesan limits for it answers calls for vestments, linens, and altar appointments from missionary districts both in the United States and around the world.

### BOOK REVIEW

## TEACHING BY PARABLE

"A WORD FOR THE ROAD." A. P. Campbell; Angus and Robertson.

A BROADCAST talk must appeal to the listeners in the first few sentences; yet the appeal to the reader of the script of a talk must be greater still. A. P. Campbell seems to have mastered this art in the written collection of his broadcast talks entitled "A Word for the Road."

In simple, direct language the author drives home the point contained in his written word just as attractively as he does through the spoken word. His message is given through the everyday things of life, and he makes his readers (or listeners) feel that they actually have a part in the topic of the talk.

By short illustrations he teaches the lessons of Christian truth and brings his readers face to face with the need of God in life. For example, how clearly the lesson in "Living by giving" shines with the sentence: "A blacksmith gives his strength away as he strikes the anvil, but it is by giving that his muscles become stronger..." and how appropriately can he develop the theme to its climax—that we can only get real life as we give ourselves to others, "For God so loved the world that He gave..."

Emulating Our Lord Himself, A. P. Campbell makes good use of homely parables. As Jesus Christ taught the meaning of the Kingdom of Heaven by parables such as the lost coin, the lost sheep, the leaven, the sower, etc., so the author of these broadcast talks follows

the example of His method to teach the same truth in his homely parables of "the milk can," "the garbage can," "the brooms and dusters," and "the match and the candle."

This book should prove an asset to those who spend time for devotional reading each day, and it should also be of value to those who are seeking truth.

—W.E.W.

### THEATRE REVIEW

## "PLAYBILL" AT THE "ARROW"

The "Arrow" Theatre in Middle Park is one of the smallest in Australia.

It caters almost exclusively for a well-informed and discerning audience, and in recent years its productions have been as good as any in the Commonwealth.

The present programme is a double bill—"The Browning Version" and "Harlequinade."

It has three outstanding members—Frank Gatiloff, an excellent leading man, and June Brunel as leading lady, and Keith Barker. There is at present too big a gap between these three and the rest of the company.

"The Browning Version" is a well-played story of the tragedy of a school-teacher who was incapable of being liked. It gave Frank Gatiloff his best opportunity so far of revealing his remarkable versatility as an actor.

Lewis Flinder played with splendid poise as the school-boy.

"Harlequinade" is a skit on theatre life, with Frank Gatiloff and June Brunel delightfully over-playing a rehearsal of "Romeo and Juliet," with good support from Keith Barker as the stage-manager.

—W.F.H.

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The Intimate Life or the Christian's Sex-life, by Norval Goldenhays. 10/- (10/6)  
This is a practical, up-to-date handbook intended for engaged and newly married Christians.

Towards Christian Marriage, by F. Barrie Flint. 5/3 (5/5)  
Christian teaching on sex and marriage.

Heirs Together, by W. M. Capper and H. M. Williams. 5/- (5/5)  
Christian approach to privileges and responsibilities of sex.

Knowing and Growing, by E. J. Bamford. 2/- (2/3)  
House not Made with Hands, by E. J. Bamford. 2/- (2/3)

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# THE FOUR COUNCILS

BY THE BISHOP OF LONDON, THE RIGHT REVEREND AND RIGHT HONOURABLE J. W. C. WAND.

The period before the third council was disturbed by the rise of fresh doctrinal novelties.

Two of them, Nestorianism and Pelagianism, led to the summoning of the Council of Chalcedon in 451.

Nestorius was concerned with the Person of Christ—he said the Divinity could not be united with manhood but had been assumed by Christ, as a mask before the world.

Pelagius taught that human beings could reform themselves by natural aids with which God had endowed them at their birth with no further dependence on God.

Nestorius was meanwhile made Bishop of Constantinople. Trouble began when he opposed the title, "Theotokos" (Mother of God), for the Virgin Mary.

"MARY," he said, "was but a woman, and how could a mere woman be the mother of God?"

The populace, however, were not to be robbed of their piety.

They were supported by the theologians on the ground that if Nestorius had been right then it would have been necessary to say that He who was born of the Virgin Mary was not God.

As S. Vincent of Lerins said, "Anathema to Nestorius who by denying that God was born of a Virgin alleged the existence of two Christs, and by exploding faith in the Trinity introduced to us a quaternity."

That of course is a caricature of what Nestorius intended to say, but in the heat of conflict in those days it was often difficult to find out what a theologian really did mean.

At first it did not seem at all certain that his views would not prevail. He regarded as impertinent the questions of those who asked whether the statements of Anastasius adequately represented his views, and even went so far as to beat and imprison some who dared to ask them.

He was, however, refuted at length by a layman named Eusebius, who was a lawyer as well as a theologian.

Later this Eusebius was to become a bishop, and he is generally known as Eusebius of Dorylaeum after the name of his See.

He received a good deal of support, but Nestorius preached much on the subject, and his views gradually spread until they actually reached the ears of the monks in Egypt.

This drew upon Nestorius the attention of the redoubtable Cyril, Bishop of Alexandria, a See which was never likely to take the most charitable view of anything done by Constantinople.

Cyril was an able thinker, and a leader of great influence. He was a native of Alexandria and had studied a good deal under the monks of the desert.

The life of contemplation, however, had not helped him to eradicate the ambition which dominated him.

He was summoned by his uncle, who was the bishop and who had ordained him, to Alexandria, where he gained a great reputation as a preacher.

On the uncle's death Cyril, not without a violent contest, was elected to the vacant See.

As bishop he showed himself a violent opponent of the Jews, who formed an important section of the population of Alexandria, and he further incurred very great reproach, together with his followers, by putting to death the famous woman philosopher, Hypatia, though whether he himself had any responsibility for the murder may be doubted.

In any case after this outrage the government severely restricted the number of bodyguards with whom Cyril habitually surrounded himself.

He showed himself very unfriendly towards John Chrysostom, but this antagonism may have been partly due to

the habitual rivalry with Constantinople.

The possibility of bringing fresh discredit on that See may not have been altogether unwelcome to Cyril.

In any case, it was his duty to protect his monks from false teaching, and he was not slow to address an encyclical letter to them on the subject of Nestorius and his heresy.

NEWS of the controversy had penetrated to the West and attracted the notice of Caesertine, Bishop of Rome.

If Caesertine did not know much about Nestorius he at least knew a good deal about Pelagius, and he had already pronounced against the teaching of the British monk.

He was not therefore likely to be prejudiced in favour of his friend, and after learning about the teaching attributed to Nestorius he summoned a council of his bishops at Rome and condemned it.

In the meantime Cyril and Nestorius had been carrying on a correspondence which had begun mildly enough, but gradually showed the wide divergence between them.

After the condemnation had been announced in Rome Caesertine wrote to Cyril asking him to see that the sentence was carried out.

At the same time he wrote to Nestorius asking him to renounce his doctrine and so avoid excommunication.

Cyril summoned a council of his own at Alexandria, which also condemned Nestorius.

His views were expressed by Cyril in a synodical letter to which he attached twelve anathemas.

These anathemas were to become famous because they afterwards seemed to many to err as far on one side as Nestorius himself had erred on the other.

However the latter could not be dealt with immediately because the whole subject had been taken out of the hands of the bishops by the government.

BOTH parties had let their views be known to the Emperor, Theodosius II.

He having consulted his Western partner, Valentinian III, decided to have the whole thing thrashed out at a General Council, which was accordingly summoned to meet in Ephesus at Whitsuntide of the following year, 431.

It was not desired that too large a number of bishops should be present, but the invitations included both the Pope and S. Augustine.

S. Augustine, however, was dead before his invitation arrived.

Pope Caesertine could not come himself, but sent two bishops and a priest as legates to represent him.

Nestorius did not feel very comfortable as the time drew near for the opening of the Council.

He had already been condemned at Rome and Alexandria, and in Ephesus he found the local bishop against him.

Memnon of Ephesus had more than thirty bishops under his own control, and he seems to have taken care that they should support him against Nestorius by placing guards of country peasants around their lodgings.

Moreover, he closed the local churches and chapels against the Nestorians and refused them the use of any place of worship.

On the other hand the delay had enabled Nestorius to secure one recruit of great importance.

This was John of Antioch, who at first friendly had later been inclined to oppose him.

Nestorius was careful to send him a copy of Cyril's twelve anathemas.

These seemed to John to be so seriously Apollinarian in tone that he swung round to the support of Nestorius.

The total number of bishops

who arrived for the Council is estimated at two hundred, but they were not all there on the stated day, Whitsunday, June 7.

The most notable absentees were not the papal legates but John of Antioch and his following.

He however sent a letter, which Cyril received a fortnight later, saying that he expected to arrive in five or six days, and he suggested that the Council should not wait if he were further delayed.

While they were waiting for this letter to arrive there seem to have been some informal discussions, and in the course of private investigation Nestorius made his position worse by saying that "he could not call an infant only two or three months old God."

On June 22 the bishops decided formally to open the Council.

Nestorius protested, and the imperial officer, Candidianus, read his instructions, and on the score of them added his protest to that of Nestorius.

THESE protests, however, were ignored and the Council was opened.

The Gospels were given the place of honour as signifying the presence of Christ Himself.

Cyril claimed to preside on the ground that he was obeying the wishes expressed in the Pope's letter of the previous August that he should carry out the papal sentence against Nestorius.

But that of course was really not to the point because the letter dealt with a situation which had been superseded by the imperial summons to the Council, to which the Pope himself had now sent his legates.

Anyhow with Cyril in the chair the Emperor's letter convoking the Council was read, and then a summons was sent to Nestorius.

The deputation found his house guarded by soldiers, and when interviewed he said he would not come till all the bishops were present.

A second summons was in vain.

The Council, nevertheless, got down to business.

The Creed of Nicea was read, and Cyril's second letter to Nestorius was received with acclamation.

His third letter, however, including the twelve anathemas, was received in silence.

The Pope's letter to Nestorius was accepted.

On the other hand Nestorius's second letter to Cyril was rejected and condemned.

Various other documents were also produced, and in the end Nestorius was declared deposed and excommunicated.

Cyril, Nestorius and Candi-

dianus thereupon wrote to tell the Emperor what had happened.

At the same time a letter on behalf of the Council was sent to the Church of Constantinople warning its authorities to secure the property of the See.

ON June 26 John of Antioch at last arrived, together with his band of Syrian bishops.

Whether he had purposely dawdled on the way, or whether he had been delayed by unavoidable causes is not clear; but having learned what had happened he immediately summoned a council of his own at which forty-three bishops were present, together with the imperial officer, Candidianus.

They were all opponents of the teaching suggested in Cyril's twelve anathemas.

They therefore deposed Cyril and Memnon and all who were not ready to repudiate the anathemas.

Candidianus sent a fresh report to the Emperor and put to him the case in favour of Nestorius.

In the meantime Cyril's bishops, that is to say the main Council, sent a deputation to John and his friends.

It was somewhat severely handled, and the Council thereupon excommunicated John.

On June 29 there arrived a rescript from the Emperor rebuking Cyril for his haste, bidding the bishops await the arrival of an imperial commissioner, and forbidding any of them to leave Ephesus before the doctrinal question was settled.

John's party thereupon tried to consecrate another Bishop of Ephesus in the place of Memnon but found the Church barred against them.

This held things up for a time, but on July 10 Caesertine's legates arrived and promised their support for Cyril.

The latter thereupon inaugurated a fresh session of the Synod in which Caesertine's letter was read.



Mr. L. A. Scott, member of the Divisional Council (N.S.W.) with the Crown Staffordshire Plaque on which is painted a portrait of Her Majesty, Queen Elizabeth II, which he presented to the Australian Red Cross Society.

## U.S. CHURCHES AID WORLD RELIEF

THE "LIVING CHURCH" SERVICE

Milwaukee, March 6

At the annual meeting of the National Council of the Protestant Episcopal Church, held from February 16 to 18, a report was made on the assistance given by the council to world relief.

Dr. Almon B. Pepper, Secretary of the Presiding Bishop's Fund for World Relief, reported that a total of \$475,000 had been appropriated, of which \$110,000 went toward the work of the World Council of Churches.

\$87,250 went toward Church World Service; and the remainder for several projects, ranging from aid to Orthodox Churches and Anglican Churches to flood and earthquake relief in Holland, Greece and other disaster areas.

The council heard the report with keen interest and satisfaction, and agreed enthusiastically with the Presiding Bishop when he said at the end of Dr. Pepper's report:

"I know of nothing that is done more admirably in selecting these objectives than what Dr. Pepper and his assistant do in this field."

## OVERSEAS STUDENTS' HOSTEL

ANGLICAN NEWS SERVICE

London, February 26

A hundred and twenty guests met at the William Temple House, the Overseas Council's Hostel for overseas students, for a reception last week.

The guests included the Archbishop of Canterbury, the Bishop of London, the Bishop of Liverpool, Chairman of the Overseas Council, and many other diocesan and suffragan bishops, together with representatives of the Church Assembly and of the missionary societies.

The Earl of Munster and Sir Charles Jeffreys represented the Colonial Secretary.

The Vice-Chancellor of London University, the Chairman of the London County Council, and the Mayor of Kensington were present, with representatives of the British Council, and of student welfare organisations.

The archbishop said that the hostel was doing a great work on behalf of the whole Church in relation to overseas students in the London area, who now numbered over seven thousand.

He hoped that the appeal for £20,000 for the hostel would receive widespread support.

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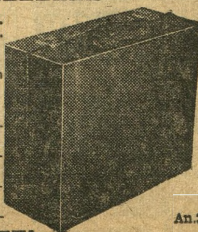
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# JUNGLE DOCTOR MEETS THE MAU MAU

By PAUL WHITE

This is the fourth episode in an account of Mau Mau terrorism in Africa.

The jungle doctor has in hospital a number of African Christians injured by the Mau Mau. Led by Daniel Baruti, Ngoja and his wife, they are planning to tell the other patients about Christianity.

The fifth episode will appear next week.

HOBBLING up and down in the morning sun outside the men's ward was a figure all done up in bandages and sticking plaster. As I came closer I saw one very bright eye twinkling through a "V" shaped gap of the bandages.

"Jambo (good morning), Ngoja. You look excited," I greeted.

"Jambo (good morning), Bwana. Eh-heh, I am, Behold, to-day my wife, Rebecca, arrives on the lorry from Sulimani, the Indian. H-e-h, this will bring joy to my heart, Bwana. She also will bring our baby, Yohana. Heh, he is a year and a half old, Bwana. Kumbé, the sight of them will be food for the eyes."

"Eh-heh," I laughed, "this is grand, but tell me, where will they stay?"

"Hongo, Bwana, they will go to the Kaya of Simba and Perisi. Heh, these two have great joy in their living and their house is always open to strangers."

I thought of my reading that morning and said in English, "The hall-mark of Christianity, given to hospitality."

"What did you say, Bwana?" said Ngoja, in Swahili.

"I was just thinking," I replied. "Thinking aloud in my own language."

"Bwana!" Ngoja's voice came insistently. "Do you think I will be long, now, healing?"

"Well, it's this way. Things are not going well. Your wounds are healing very slowly. I think you will be here for many days."

"Then, Bwana, had I not better do something which will make me useful?"

"Eh-heh," I said, "can you think of any way you can be useful?"

Ngoja nodded. "Bwana, you find a medicine that works in your own case and you give it to someone else who needs it. I have found what Jesus did for me and I would like to tell other people."

"All right," I said, "do that. Work it out with Daudi, and with Samson, and with Daniel, and with Simba."

There came a shout from the operating theatre and a nurse furiously beckoning—

"Bwana, quickly! The sterilizer—it has blown up."

Steam came belching out of the window. Two dispensers and a nurse were cowering back from the scalding steam that poured from the sterilizer in the corner.

I picked up a blanket, covered myself with it as well as I could, made sure my hand was free to move, dived through the cloud and turned off the tap, and then, half blinded with steam, heat and blanket, I staggered

backwards through the door, tripping as I did so. I felt myself going fast and then I was held.

"Yoh!" said a voice, "what is this?"

I pushed the blanket aside and looked into the amazed face of Baruti, the musician. He was holding me in two strong arms.

"Koh, Bwana. What are you doing?"

"Heh," I said, "we have had a little trouble, and steam is very hot."

"Koh!" said Baruti, "it was good that I was here."

"Eh-heh," I said, "it was indeed. There would be bruises in places where they do least good if you had not caught me. Thank you, my friend."

"KOH," said Baruti, "but I have dropped by ilimba. Perhaps, Bwana, it is damaged."

"Try it," I said, "and see."

"Ah-hah, it works well, Bwana."

"Right," I said, "well, sing for us."

Almost at once a crowd of people started to come round, some of them to see what the noise was about, but all stayed to listen, as Baruti thumbed his machine.

Behind me came a voice.

"Bwana, are you going to look at my arm to-day?"

"Yes, Daniel, tell me, how do the fingers feel?"

"Bwana, it is funny. It is as though there were many pins and needles in my little finger."

"Hongo," I said, "that's grand, that's wonderful. That shows that the nerve is uniting."

Daniel beamed. "H-e-e-h, Bwana, this is grand."

"After I have given my lecture on the bones of the leg I will take off your plaster. We will make tests. Be a good soul now and when they have finished singing this one bang on the gong over there so they may know it is time for the lecture."

Reluctantly my class tore themselves away from the music when they heard Daniel banging on the gong, which was an old piece of motor-car fly-wheel. As they seated themselves at the desk I could hear in the distance the ilimba still twanging.

Daudi carefully put down three bones on the desk in front of me, and a small box, which was labelled "foot, ankle, knee-bone." They were all beautifully polished and waxed.

"Heh," said Daudi, "Bwana, do you remember the day we found these inside a baobab tree?"

"Eh-heh," I said, "and do you remember how when we had them in a box in the garage nobody would go near the garage because they feared?"

"Eh-heh," said Daudi, "they feared the spirits of their ancestors because did not they bury many of our tribes people inside the great baobab tree?"

I started. "There are three main bones in your leg—the big one—the femur—it is the big bone of your thigh. In your leg, between your knee and ankle is your tibia and your fibula."

The class busily scribbled in their notebooks. The lecture

went on. With strips of cord and lumps of plasticine I showed where the muscles were attached. With pieces of rubber tubing stained red and blue we put in the arteries and the veins, and the nerves were pieces of white string of various thicknesses.

The hour seemed to go fast and then again the gong banged. The next half hour was spent very carefully examining Daniel's arm. With a wisp of cotton wool I touched various places on his forearm and his hand. His eyes were shut and he told me whether he could feel me touching or not.

A hot test-tube and a cold test-tube were also used, and a pin—using the sharp end and the dull end. Everything was carefully written down and charted.

"Hongo," I said, "it's working, Daniel. Certainly the operation is a success, but you must keep in your plaster. It is only beginning now. It will take perhaps a month at least for the rest of the repair to take place."

DANIEL smiled. "Bwana, I will wait."

I walked up to do the afternoon operation and found Perisi waiting for me outside my office.

"Mihanya — good afternoon, Bwana."

"Misaa," I replied.

She smiled. "Bwana, Rebecca, the wife of Ngoja has arrived. Koh, she is a fine person, Bwana. She looks right, somehow. She just seems to fit into your house. Heh, you know how it is."

I nodded. "Eh-heh."

"Bwana, she has a story. Hongo! She is a Kikuyu and they have a rule that if a child is born with teeth that is a bad thing and the child is left outside to be taken by the hyenas and die."

"She was born, Bwana, and they had joy until the old women found she had two small teeth in the very front of her top jaw and so they left her outside to die."

"But further down the village, in the house of the pastor, his wife had also had a baby, but, yoh, there was sadness for the child was born dead. One came to the door and said this, and this, and the pastor quietly went outside."

"He walked through the darkness, Bwana. He heard the cry of a baby. He went to the rubbish heap, picked the child up and brought her back to his wife. Only three people knew, Bwana, of what had happened and it was a close secret for years, for they brought Rebecca up as their own child."

"Heh, Bwana, she heard the words of God from the time that she was very small. Not only did she hear them, Bwana, but she received them."

"Her life was right until she met Ngoja and then, heh, they both turned their backs on God, but you know how things came for them and how they turned round to face Him squarely when the Mau Mau trouble started."

"Eh-heh, Perisi, I have heard these words."

"Hongo, Bwana, she has fire in her heart to serve God. She has been talking words with Daniel. See, he comes now."

Daniel, his arm up in a sling, came towards us.

"Bwana, I have been talking with Ngoja and his wife. There is strong desire in our hearts

to preach the Words of God with strength, here in the hospital. There are many who have heard God's Word and who have done nothing about it—many who have heard and shut their ears. We would tell them what we know."

"Heh-heh," said Baruti, coming up behind him, "and I, Bwana, would sing the songs of God that may bring people to the place where they may hear."

"Right," I said, "to do a thing like this, the first task is to talk to God about it, and prepare most thoroughly—to make sure that each one's life can be looked at by God without God feeling disgust or the man feeling shame."

"Eh-heh," said Daniel, "that is what we will do, Bwana."

## MESSAGE FROM THE QUEEN

### BIBLE SOCIETY'S ANNIVERSARY

FROM OUR OWN CORRESPONDENT

Brisbane, March 7

A special message from the Queen was read at a British and Foreign Bible Society rally in the Albert Hall today.

More than 300 people attended the rally, to celebrate the 150th anniversary of the society's founding.

The Queen's message, sent from Government House, Melbourne, was read by the society's Commonwealth Council chairman, Mr. H. Munro.

The message read:

"On the occasion of its third jubilee, I thank the British and Foreign Bible Society for their loyal message, and congratulate them on the completion of 150 years of vigorous and constructive Christian work."

"My family have always taken a deep interest in the work of the Society, and I pray that in Australia and the rest of the world your labours may meet with continued success."

The society's State president, Archbishop Halse, said that civilisation depended on the word of God being more and more universally accepted as the only basis for survival.

The Rector of Haberfield, N.S.W., the Reverend A. W. Morton, told the meeting: "The people of Brisbane are about to enter on their most memorable experience. The next few days will be unforgettable."

"We must be grateful for the spiritual and moral influence which has been exercised all over the world by the Queen and the Royal Family."

### FILM REVIEW

#### MELBA

This film at the Melbourne "Athenaeum" Theatre is a lovely thing which you should take the whole family to see.

What does it matter if, apart from the making of the first "Peach Melba", it has little or no resemblance to the actual life of the rip roaring Dame Nellie that we knew in Australia?

The costumes and colour have all the loveliness of the 1880 period and Patrice Munsel has a true and charming soprano voice and shows us the Melba that should have been.

As for the others in the film, the ordinary male parts, such as that of Charles Armstrong, are adequately played, and Robert Morley is a delight as Oscar Hammerstein.

## A.B.M. FAREWELL IN TASMANIA

### MISS HENSLOWE RETIRES

FROM A SPECIAL CORRESPONDENT

Miss Dorothea Henslowe, who has been honorary secretary of the Australian Board of Missions in Tasmania for the past ten years, has resigned as from February 28, acting on medical advice.

On Thursday, February 25, she was tendered a farewell in the Synod Hall, Harrington Street, Hobart.

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, presided.

There was a large attendance of friends and supporters of A.B.M. from all parts of the State.

The bishop read a letter from the committee of C.M.S. in Tasmania, regretting the resignation and wishing Miss Henslowe happiness in her retirement.

The bishop said how much everyone appreciated her work in the past ten years.

The Dean of Hobart, the Very Reverend H. P. Fewtrell, supported the bishop's remarks, and said that "the committee often leaned on Miss Henslowe" instead of her upon them.

The Archdeacon of Hobart, Archdeacon W. Barrett, chairman of C.M.S. in Tasmania, said that Miss Henslowe would be greatly missed in the diocese.

The chaplain of the Hutchinsons School, the Reverend S. C. Brammell, thanked Miss Henslowe on behalf of the Church schools for her great interest.

The bishop then presented Miss Henslowe with gifts from well-wishers from all over the State—these included a small marquisette cross on a silver chain, a book and a wallet of notes.

The diocesan president of the Women's Auxiliary of A.B.M., Mrs. W. N. Smith, then presented a sheaf of flowers.

She was followed by representatives of W.A. branches, C.M.S. of St. George and Guilds, who also presented flowers.

Miss Henslowe expressed her thanks for all the gifts and good wishes. She said that she planned to spend approximately six months in New Guinea, and hoped to be able to do some deputation work on her return.

The bishop also welcomed two visitors — Dr. Blanche Biggs, of New Guinea, who was in Tasmania on furlough, and Mr. D. le Fèvre, who will follow Miss Henslowe as secretary of A.B.M. in Tasmania.



Mrs. E. Fallick, of Orange, with Miss Margaret Waddell, Hon. Director, Red Cross Branches, who attended the lunch given by N.S.W. women's organisations at the Sydney Trocadero, at which Her Majesty Queen Elizabeth II was present.

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## DIOCESAN NEWS

## ADELAIDE

## MEMORIAL VESTRIES

The foundation stone of S. Theodore's Church, Rose Park, memorial vestries, was laid last Sunday at 9 a.m. by the Governor of South Australia, Sir Robert George. At the invitation of the rector, the Very Reverend T. T. Reed, the Governor stayed for the Sung Eucharist after the ceremony.

## ROYAL VISIT STAND

S. Paul's Church in Putney Street, which will be passed by the Queen during Her Majesty's Royal Progress through Adelaide, has had steel stands erected in the church yard to accommodate several hundred people. Seats in the stands may be reserved and the money raised will go to the Hall Building Fund.

## BATHURST

## QUAMBONE

It was an achievement when local people in this Coonamble Parish centre moved bodily their church from a back area to a new position in the main street.

## CHILDREN'S HOMES

Unexpected donations continue to come from former service folk, and for memorials. Amongst recent receipts was a New Guinea cheque from a nursing sister, who had been captured in Rabaul by the Japanese and kept in Japan for three years. She helped in thankfulness to God for her release and in memory of the army sisters who died in the Far East.

## CHURCH SCHOOLS

Marsden school gained 100 per cent. passes in both Leaving and Intermediate Certificates. Mrs. Thomas still remains as acting-headmistress and all is going along very happily pending a suitable appointment. Both All Saints' College and Marsden are full to capacity and doing well.

## VACANT PARISHES

The parishes of Coonamble, Peak Hill and Oberon are still vacant in the diocese. The Bishop Co-adjutor, the Reverend W. D. McAlister, and Archdeacon E. A. Wright have been helping pending appointments. At Oberon, the Reverend G. J. Gardiner (deacon) is caring for the parish under the priestly care of Rev. H. C. Barratt (O'Connell). Young men are still applying for ordination and the diocese has more than its full complement of candidates at both S. John's College, Morpeth and S. Francis' College, Milton (Qld.). All being well the next ordination in the diocese will be held on S. Barnabas' Day, June 11, at West Wyalong.

## D.C.'s ENGAGEMENTS

The Diocesan Commissioner expects to be in Stuart Town on March 12; Dubbo, 13-15; Warren, 19; and then moving through the Warren, Brewarrina and Bourke parishes.

## COONAMBLE

Cheques ranging down from £200 to £5, and coins from children gave much encouragement to the Children's Homes Commissioner during his 12 day's relieving work in the parish. In four days he had received over £600, which was more than the whole parish had given for the P.O.W. Memorial Home for the past six years put together, since the spent collection commenced in the diocese. Congregations have been very good, and Ash Wednesday services were the largest for many years. Last week the annual parish general meeting and the annual meeting of the Women's Guild took place, and the D.C. held a Malayan night to aid the Children's Homes appeal. Coonamble Parish will be high up in the 1954 list for this project. With the best hall in town, lovely church and good rectory, the parish is complete in "tools of trade" and in good working order. Y.A. and J.A. branches, and a growing Sunday school all await a new and progressive rector to carry on from a previous good ministry.

## BRISBANE

## STAFFORD

The stump-capping ceremony for the extension to the Stafford Church was performed on Sunday afternoon, February 21, by Archdeacon F. B. C. Birch, assisted by the rector, the Reverend J. A. Brown-Hersford. The collection which was placed in inverted stump caps, amounted to £46/6/-.

## MOTHERS' UNION

A quiet day was held at Bishopsbourne on Shrove Tuesday for the metropolitan members of the Mothers' Union. Canon A. L. Sharwood conducted the proceed-

ings. The annual meeting of the Mothers' Union will be held on April 27.

## CANBERRA AND GOULBURN

## VANDALISM

Three times within recent months windows in Christ Church, Coonamundra, have been broken by small boys throwing stones. Those responsible have been identified and their parents have accepted the obligation of making good the damage. It seems remarkable that this should have happened so repeatedly in such a short time when one remembers that the church has stood for 75 years without any such harm.

## GLENHUNTLY

The Reverend A. G. Laity, a former server and choir-member of S. Agnes', returning to the parish as acting-vicar while the Vicar and Mrs. Harwood are abroad for a year.

## YARRAMBAT

The Archbishop of Melbourne, the Most Reverend J. J. Booth, blessed and dedicated a new church hall on February 21 at Yarrambat, near Diamond Creek.

## HEATHMONT

A general meeting of parishioners met to discuss the necessary plans and data for the new church hall, which will be commenced later this year. The Reverend John Bishop, expressed his general appreciation of the satisfactory development both at Heathmont and Ringwood East.

## MEMORIAL

A memorial plaque to the late Mr. F. C. Furber, a distinguished layman of Holy Trinity Cathedral parish, was unveiled and dedicated by the bishop at Matins on February 21.

## MELBOURNE

## ORDINATION

An ordination service will be held in S. Paul's Cathedral next Sunday.

The following are to be ordained: deacon by Archbishop Booth—Phillip John Adkins, Lewis Edward Firman, Peter Dary Klisick, Arthur de Quetteville Robin. The following are to be ordained priest—Alan Nell Appleby, John Eymann, Thomas Frederick Morgan, Charles Edsall A. Silgo.

## LENTEN TALKS

A series of talks on "The History and Practice of Worship" will be given at Evensong on Sunday in Lent at S. Catherine's Church, Kooyong. An exhibition of art in Christian worship, illustrating the above series will be presented in the Sunday school hall from March 15 to 19.

## THE ARCHBISHOP

The Archbishop of Melbourne preached at S. Bede's, Elwood, at 11 a.m. on Sunday morning and at S. James', Thornbury, at 7 p.m.

## C.E.M.S. CORPORATE COMMUNION

On Monday (Labour Day, public holiday) the annual Corporate Communion of the Melbourne Diocesan C.E.M.S. was held in the cathedral. The archbishop was the celebrant, assisted by members of the clergy. Breakfast was served in the Chapter House and the speaker then was Mr. Justice Sholl.

## 50TH ANNIVERSARY

S. Andrew's Church, Somerville, celebrated on Sunday the 50th anniversary of the laying of the foundation stone by Miss Vera Clarke and the opening and dedication of the church shortly after by Bishop Lowther Clarke. A thanksgiving service was held at 11 a.m. when the preacher was the Reverend G. T. Sambell. It is proposed to erect an ornamental bell-tower as a permanent memorial of the occasion. The present vicar is the Reverend G. W. Simondson.

## PRIEST FROM SINGAPORE

Canon R. K. Sorby-Adams, of S. Andrew's Cathedral, Singapore,

arrived in Melbourne on Saturday. He preached at Christ Church, Brunswick on Sunday at 9.30 a.m. and at Holy Trinity, Kew, at 7 p.m. He addressed a public meeting in the Chapter House on Thursday evening at 8 p.m.

## MORELAND

At the annual meeting of parishioners, the Vicar of S. Augustine's, the Reverend L. L. Nash, announced that £50 had been received from an anonymous donor to provide annual prizes for children attending church, to be known as the Isabella Courtney prizes. Miss Courtney for more than 60 years gave loving and devoted service to the parish, and for many years used to distribute the stamps to the children at the church door.

## PERTH

## TEACHERS' FELLOWSHIP

The recently formed Anglican Teachers' Fellowship, W.A., will hold its first meeting on Sunday, March 21, in the Burt Memorial Hall. The Archbishop of Perth, who is patron of the fellowship, will give an address on "The Aims of the Fellowship." A short session will be devoted to religious films, and the meeting will finish with Evensong in S. George's Cathedral.

## SYDNEY

## PORT KEMBLA

There were 130 people at the Bible Society's luncheon on March 2 at Port Kembla. The catering was done by the Mothers' Union and Women's Guild of S. Stephen's.

## WOLLONGONG

A voluntary helper writing to a member of the C.M.S. at S. Michael's, says how delighted she was to see the "Queen's visit to Wollongong" televised in London.

## MOORE COLLEGE

Moore Theological College, Sydney, had two special services this week.

On Monday at 3 p.m. Canon M. L. Loane, the new principal, was installed in the John Francis Cash Memorial Chapel, and Dr. D. B. Knox was licensed as vice-principal. At the same service the Reverend D. W. B. Robinson and the Reverend H. Bates were licensed as resident members of the college staff.

On Thursday, the Reverend S. G. Stewart was commissioned in the same chapel as the College Centenary Commissioner at 7.30 p.m. The Moore College Centenary effort was launched immediately after this service.

## LEURA

On Mothering Sunday, March 28, there will be a special family service at S. Alban's. The old English Mothering Sunday hymns will be sung. The rector will bless the simnel cake, which will be distributed to the congregation. The headmaster of the Blue Mountains Grammar School, the Reverend A. S. Pitt-Owen will preach.

## MOSMAN

Miss Beryl Long, Mosman, missionary in Central Tanganyika, has been home on furlough and leaves for Central Tanganyika at the end of the month. She will be farewelled in the Chapter House on March 23, at 7.45 p.m.

## LIVERPOOL

The Liverpool Church News has begun the year with a new format. The rector hopes ultimately to increase the paper to 12 pages.

## TASMANIA

## LEADER TRAINING CAMP

The Reverend Robert Dann, formerly Youth Director of the Diocese of Melbourne, was the guest speaker at a leader training camp held at the Rotary Camp, Parsona, on the Labour Day week-end. Members of the camp were leaders of the G.P.S., C.E.S., C.E.F. from the Parishes of S. Stephen's, Sandy Bay; S. Peter's, Sandy Bay; S. David's Cathedral; S. James', New Town; S. Mark's, Bellarine; S. Mark's, Brighton; S. Matthew's, New Norfolk; and S. Paul's, Glenorchy.

## AUSTRALIAN CHURCH UNION (SYDNEY BRANCH)

QUIET DAY AT S. JOHN'S, ASHFIELD, N.S.W.  
SATURDAY, MARCH 27, 1954

CONDUCTOR: THE REVEREND T. B. MCCALL.

## Timetable:

8.30 a.m. Holy Communion.  
Beginning of Silence.  
9.15 a.m. Breakfast.  
10.00 a.m. Office and first address.  
11.00 a.m. Morning tea.  
12.00 noon Office and second address.  
1.00 p.m. Lunch.  
2.45 p.m. Office and third address.  
4.00 p.m. End of Silence.  
Afternoon tea.  
4.20 p.m. Thanksgiving in church.

## Meals:

Participants are asked to bring their own breakfast and lunches already prepared. Tea will be provided at these meals, and at morning and afternoon tea. There will be no charge. All interested people will be welcome.

K. C. WESTFOLD, Hon. Secretary.

70 Prince Albert Street, Mosman, N.S.W.

## THEATRE REVIEWS . . . . .

## BOROVANSKY BALLET

"GRADUATION BALL"—the third of the three ballets being presented in the Borovansky programme at Her Majesty's Theatre, Melbourne, is Borovansky at his best.

"Petrouchka" also is a marvel of disciplined dancing, but the opening item, "Les Sylphides" is not quite up to standard. The corps de ballet is a little ragged, and even the principals seem just a bit below their usual brilliant form.

Peggy Sager, as the ballerina puppet in "Petrouchka," is marvellous, and is ably supported by Paul Grinwis as Petrouchka and Vassille Trunoff as the Blackamoor.

"Graduation Ball" is the story of the ball given by the pupils of a fashionable girls' school in Vienna to the graduates of a nearby military college.

Kurt Herweg's orchestra is excellent.

—W.F.H.

## "LA TRAVIATA"

The Australian National Theatre Company is not seen at its best in "La Traviata" in the present opera season at the Princess Theatre, Melbourne.

"Traviata" is not a happy opera; it is of the old-fashioned type and requires three really good principals, and this company just could not produce those three this year.

Robert Allman was in fine voice as Germont Senior, but Barbara Wilson failed as Violetta, and Raymond McDonald is far too wooden to be an effective Alfredo.

The costumes and sets are excellent.

The only voice heard to good effect was that of Robert Allman. His singing of the aria, "Thy Home in Fair Provence" in Act 2, was particularly well done, although he and Barbara Wilson had just made very heavy weather of the long and tiresome, "Say to Thy Daughter" and "Now Command Me."

—W.F.H.

## MAGNIFICENT OPERA

Every newspaper critic in Melbourne is agreed that the National Opera Company's present season of Menotti's dramatic work "The Consul" is the finest stage presentation ever seen in this city.

It stamps Marie Collier as one of the greatest artists that Australia has produced. Her singing and acting as Magda Sorel surpasses anything ever seen here.

And a close second is Justine Rettick as the mother, Her singing of the "Lullaby" in Act 2 brought continuous and well-merited rounds of applause.

It is a surprising opera in every way. It is played in everyday street clothes, and the heroine's only change of costume is to wear a raincoat over her black skirt and jumper when she goes to interview the consul.

—W.F.H.

## Chateau Tanunda "Historical Firsts" No. 1



## Westward with Torres

SOME 30 years after Francis Drake sailed westward out of the Pacific, three Spanish ships found the islands now known as the New Hebrides.

One of these ships, the 120-ton Almirante—"painted with no little art" and under the command of Luis Vaez de Torres—left the New Hebrides in August, 1606, bound for the Philippines. Torres aimed to reach his destination by passing along the north of New Guinea, but contrary winds made it impossible for him to hold his course.

Thereby, history was made. For Torres turned his ship to the south of New Guinea, heading westward through the "many shoals and great currents" of the passage which some 180 years later was named Torres Strait by the British Admiralty.

This was the first recorded journey through the Strait. In passing Cape York, Torres may well have seen the Australian mainland and sailed close to the Cape but his narrative is vague; he makes no mention of sighting anything more than "very large islands." Not until Cook sailed through the Strait in 1770—more than 160 years later—was another journey made through the passage by a European.

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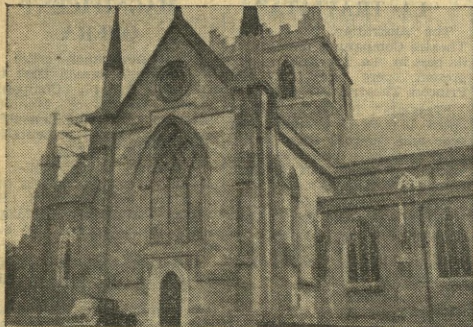
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## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Miss H. McLeod, of Neutral Bay, Sydney, who sent us this picture of Armagh Cathedral, Belfast, which she took on a visit to Ireland.

## FILM REVIEW

## ROMAN HOLIDAY

Hollywood's idea of what a princess would really like to do is epitomised in William Wyler's comedy "Roman Holiday". Her normal life (being spent with the rulers and the rich) is a boring succession of formalities with phoney. She would ask for nothing better than a house, and kitchen with hot and cold running Gregory Peck. Poor little rich girls have been the bread and butter of American script writers since the days of prohibition so that we can expect little that is new in the picture. But the Roman setting, Gregory Peck's competence, together with an exceptional performance by the English newcomer, Audrey Hepburn, combine to create a adult entertainment from school-girl fare.

The film makes rightful capital of its Italian location. The knowledge that the action is taking place within the Eternal City adds dignity to Miss Hepburn's poise, wit to the film's humour and grace to its melancholy.

The city itself, with its barrows and bustle, is any city anywhere; only the past is eloquent. It seems almost indecent that the Coliseum appears at the end of an ordinary street. In this, history has not been kind.

Gregory Peck's performance is as honest and craftsmanlike as we have come to expect—and that is not faint praise. He fits so well our conception of the American in Rome that Georges Auric's score sounds like a subtler George Gershwin's.

He is urbane, but never careless; hard, but not a heel; in love but never maudlin. Eddie Albert has some very funny moments—largely by looking dense and being hearty.

It says very much for Mr. Albert's ability that he can

make this commonplace combination engaging.

The picture, for all this, would not have succeeded had it not been for Miss Hepburn's rutilant princess. She has a remarkable voice; a cross between a provocative purr and an imperial edict.

Her eyes are also remarkable; indeed, she is one of a small number of actresses to whom the camera pays the tribute of being concerned with her face. She has a flair for comedy, that comes from an inner enthusiasm for her work as an actress and from the confidence she has in herself and in life.

Many of the scenes (in the light of the Royal visit) are distinctly uncomfortable (depending on your point of view) but the whole is highly entertaining.

—P.F.N.

## DR. GARBETT ON PUERTO RICO

ANGELICAN NEWS SERVICE

London, March 1

The Archbishop of York, the Most Reverend Cyril Garbett, who has just returned from a tour of the West Indies, gives his impressions of Puerto Rico in his March pastoral letter.

He writes:—

"San Juan, the capital, is a large and flourishing American city, its streets crowded with cars and its shops crammed with luxury goods; but in the background there are bad slums and over-population.

"The island is predominantly Roman Catholic and the people Spanish speaking."

[Puerto Rico came prominently into the news after the archbishop's visit, when four Puerto Rican nationalists fired shots in the U.S. House of Representatives in Washington, wounding several Congressmen.]

## FORMATION OF RELIGIOUS PANEL FOR SCOUTS

FROM A SPECIAL CORRESPONDENT

The inaugural meeting of the Religious Panel of the Boy Scouts' Association of N.S.W. was held at the Baden-Powell Training Camp, Penant Hills, Sydney, on February 27.

The deputy chairman of the Religious Panel in England, speaking of the aims of this body, said:

"The first Scout Religious Panel was set up in 1912 by the founder of the movement, Lord Baden-Powell but, having the Victorian approach to religion, he laid down very definitely that the panel should on no account ever be allowed to meet, and there may have been good reasons at the time.

"When Lord Somers became Chief Scout in 1941, almost the first thing he did was to say: 'There is to be a Religious Panel. It is to meet, and you have got to see it does a job.

"And so the panel was re-constituted by inviting, as you have done in N.S.W., all the heads of the Churches in England and Wales (because this particular panel covers Wales as well) to nominate representatives.

"They took the matter very seriously, with the result that we had two bishops, a canon, four from the Free Churches, and a very high ranking gentleman from the Salvation Army.

"There was no doubt about the quality of the men the Churches sent, and we sat down, as you have done, to see what we could do.

"The only lead that was given from the executive committee from H.Q. was that the job of the panel was to be advisory—it was to try to explain to the movement how the religious policy, which has stood the test of very many years, and was laid down in agreement with the Churches, could be made effective in the modern world.

"Obviously, the situation has changed pretty considerably throughout the years in which scouting has operated.

"I think it is fair to say that in 1908, when scouting started, it was still the custom of the people in England to go to church; whereas when the panel was re-formed early in the last war, it had become the custom of the majority not to go to church.

"We felt this meant that the Scout function—which in the early stages had been what I might call 'in support of the Churches', had now got to become one which supported church membership for those who had it, but also made an effort to lead into the Church those who hadn't got it.

"So a new Scout rule was formulated to make scouting and

the Churches honest in accepting the truth that a great many scouts were not attached to Churches, never had been, and that something had got to be done about it.

"As a result of the new rule, we were able to give a scoutmaster a pretty clear lead that our first job was to try to bring the scout back into touch with whatever Church he had been baptised in.

"All the Churches agreed that any Church was better than none; and it wasn't just the panel agreeing to that.

"It was the Church Assembly, the Roman Catholic archbishop, the cardinal, in fact, and the heads of the Free Churches; they all agreed any Church was better than none, and if we were unable to lead the boy back to the Church of his baptism, then let us have a shot of linking him up somewhere else.

"It became evident that in addition to training courses some literature was necessary.

"The first step was 'Scouting Religion and the Churches', which, I think, has served an extremely valuable purpose, and that was followed fairly shortly by a book of which I was forced into authorship, 'God and the Open Scout Group'.

"The next thing was to support that general literature with some positive literature.

"There is a Scout Prayer Book, which you may like to consider at some time in the future—which again is very widely used.

"We then asked the panel to produce a Scout Hymn Book, as a companion volume to the Prayer Book.

"We may have in the spiritual sense a lot of ignorant scouters, but all our scouters are people of good intent.

"I think it is very vital to base anything that you do on that assumption—people would not volunteer to give their time in the interest of boys unless they were basically good people, for we offer scouters nothing except hard work.

"Therefore, we are trying to instil a religious belief into people who are willing to accept it, not people who are going to oppose it, and on that assumption we did succeed in producing a Duty to God Training Course, which was really a general course in Christian belief as far as one was capable

of doing that without getting into the denominational field.

"That course was produced, I think, three years ago, and since then thousands of men and women have been through it.

"Our aim has been to help the scoutmaster make the whole of the Scout Promise a living force in the life of his troop.

"I would be prepared to say that there was never a time in the history of scouting when the average scoutmaster was so concerned to do this particular part of his job properly.

"Before the war, some did it and some didn't, and the general attitude was that it was up to the Churches.

"But there is coming about, I think, a Scout change of heart that realises that scouting has a missionary job to fulfil, not in teaching religion (let us be clear about that), but in leading a boy into the range of the Church, so that the minister, parson or priest has a change of getting hold of him and trying to make a success of him.

"The panel meets roughly about four times a year.

"Its agenda tends to remain static in the main and occasionally gets bogged down when we are asked for the panel's advice on the construction of a service for some particular occasion, but we usually get over that in the end.

"All those on the panel have a belief that scouting has a function to fulfil in relation to the Church as well as in relation to the community as a whole, and are men who are prepared to listen, to discuss, and try to find, not the least common denominator, but the highest common factor, through which we can go forward in some sense of unity.

"I think it is fair to say that the Religious Panel is now an accepted part of the working of Imperial Headquarters, that it's a valuable part and that it's difficult to see how we managed without it. I can only express the hope that as the years go by, you in New South Wales will get as much joy out of the job as we have done, that Scouting will be strengthened in relation to duty to God through the work of the panel, and that it will spread understanding amongst the Churches."

## DR. MARTENSZ GOING HOME

FROM OUR OWN CORRESPONDENT

Canberra, March 9  
The High Commissioner for Ceylon, Dr. J. A. Martensz, who has been a prominent parishioner at St. Paul's, Canberra, is returning shortly to Colombo.

As Dean of the Consular Corps, Dr. Martensz presented other diplomats to Her Majesty the Queen during her visit to Canberra.

As his term of office has now expired, he will be back in Colombo in time for Her Majesty's visit there.

Dr. Martensz was born in Ceylon, of Christian parents, and was educated at a C.M.S. school.

It will be remembered that he presented a coconut wood processional cross to St. Paul's last year.

It was made in Ceylon and embossed with the national insignia.

## RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

March 13: The Reverend Alan Watson, Victoria.

March 15: Miss Lillian Gillespie, N.S.W.

March 16: The Reverend George Nash, Queensland.

March 17: School Service: "The Story Without an End."

March 18: The Bishop of Newcastle, the Right Reverend F. de Witt Batty.

March 19: The Reverend T. F. Keyte, Victoria.

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

March 15: The Reverend Brian MacDonald.

PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.

March 14: The Reverend Hugh Jones.

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

March 15: Professor S. M. Wadham.

READINGS FROM THE BIBLE: 7.10 a.m. NATIONAL.

March 15: The Reverend J. B. Phillips.

SUNDAY AFTERNOON TALKS: 2.45 p.m. NATIONAL.

March 14: "The Queen's Contemporaries"—Peter Tebbutt.

PRELUDE: 7.15 p.m. NATIONAL.

March 14: The Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

March 14: Holy Trinity, Surrey Hills, Melbourne.

EVENSONG: 4.45 p.m. A.E.T. INTERSTATE.

March 15: St. Peter's Cathedral, Adelaide.

THE EPILOGUE: 11.20 p.m. INTERSTATE.

March 14: "The Epilogue"—No 11. Second Sunday in Lent.

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## GEELONG BELLS RING FOR QUEEN

FROM A SPECIAL CORRESPONDENT

Geelong, March 7

The bells of historic St. Paul's Church, ringing out over the city, heralded the arrival of the Queen and the Duke of Edinburgh at Geelong yesterday.

Her Majesty and the Duke heard the joyous chimes as the Royal train passed within a few yards of the east wall of the church, which is situated only a short distance from Geelong railway station, where the Royal couple alighted.

The old church played a prominent part in yesterday's Royal visit.

A broadcast commentator on the top of the church tower commanded a splendid view of the Royal Progress as it emerged from Villamanta Street and passed down La Trobe Terrace to the shores of Corio Bay; St. John's Ambulance used the parish hall as a casualty clearing station; and the kindergarten hall was made available to Toc H for serving refreshments to the old folk who occupied a "strong-post" outside the church.

Although this was the first time the bells have announced the arrival of a Queen, it was

not the first time they have greeted a Royal visitor.

When the Duke of Gloucester visited Geelong in 1934, the bells pealed out a welcome.

It was not possible to peel them on the occasion of the Queen's arrival as the tower would not stand the swinging weight of almost four tons of bell metal.

In their enthusiasm those who placed the bells in the tower in 1867 overlooked what was required for foundation and stability.

Next May the church will celebrate its centenary.

Although the building was begun in 1850, the discovery of gold at Ballarat in 1851 denuded Geelong of tradesmen, and it was not until 1854 that the building was complete.

The Archbishop of Melbourne, the Most Reverend J. J. Booth, who was Vicar of St. Paul's from 1924 to 1932, will be the preacher at special services on Sunday, May 16.

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