

# THE ANGLICAN

Incorporating The Church Standard

No. 79

No. 1 Rawson Lane, Sydney, N.S.W.  
Telephone: M3994, G.P.O. Box, 7002

FRIDAY, FEBRUARY 12, 1954

Registered at the G.P.O., Sydney, for  
transmission by post as a newspaper.

Price: SIXPENCE

## THE QUEEN TO WORSHIP IN CANBERRA ON SUNDAY

### DUKE AND GOVERNOR-GENERAL WILL READ THE LESSONS

Matins at the Parish Church of S. John, Canberra, will be as far as possible like any other service in this historic church when the Queen and the Duke of Edinburgh worship there next Sunday, February 14.

Her Majesty and His Royal Highness are free of official engagements for the day. As regular churchgoers they will attend divine worship at S. John's because it is the parish church of their host, Field-Marshal Sir William Slim, as it has been of every Australian Governor-General since Sir Isaac Isaacs.

The Archdeacon of Canberra, the Venerable R. G. Arthur, said yesterday that the congregation inside the church would be the normal one, apart from the Queen, the Duke and their entourage, and a token Press delegation which will include a representative of THE ANGLICAN.

"S. John's can only seat a few more than two hundred people," Archdeacon Arthur said.

"In the circumstances, the churchwardens decided that our regular worshippers should not be excluded as they would have been if we had invited representatives of other parishes in the diocese to sit inside the church."

The archdeacon said that arrangements had been made for a large congregation to take part in the service from seats in the church grounds.

Special places will be kept for six representatives from each other parish in the Diocese of Canberra and Goulburn.

Two musical "strong points" will be manned in the church grounds by the choirs of S. Paul's, Canberra, and S. Clement's, Yass, who will lead the singing of the congregation outside the church.

Orders of service will be available to worshippers in the church grounds, who will hear the service from inside the church through amplifiers specially installed for the occasion.

A simple procession will enter the church before the Queen and the Duke arrive.

It will include the Bishop-Coadjutor, the Right Reverend J. K. Clements; the Bishop of New Guinea, the Right Reverend P. N. Warrington Strong, who is in Canberra at the invitation of the Commonwealth Government; the Chancellor of the diocese, Sir Robert Garran, who is Australia's most famous living authority on the Federal Constitution; and two chaplains to the bishop, Canon D. A. Garnsey and the Reverend Ross Border.

The procession will be preceded by a crucifer.

Their Excellencies the Governor-General and Lady Slim are due to arrive at 10.55 a.m., and Her Majesty and the Duke of Edinburgh at 10.57 a.m.

The Minister-in-Charge, Royal Visit, the Right Honourable E. J. Harrison, will present the Bishop of Canberra and Goulburn, who will present the Archdeacon of Canberra. Her Majesty and His Royal Highness will then take their places and the service will begin at 11 a.m.

It will be conducted by Archdeacon Arthur. The bishop will deliver the sermon. His Excellency will read the first lesson and His Royal Highness the second lesson.

The psalm appointed for the service is Psalm CL: "Praise ye the Lord. Praise God in His sanctuary."

The service will be broadcast over the National Network of 40 stations.



Picture by the "Australian Women's Weekly."  
The Parish Church of S. John the Baptist, Canberra.

## THE PRIMATE ON THE NEEDS OF OUR TIME

A congregation of 2,000 worshipped in S. Andrew's Cathedral, Sydney, with the Queen and the Duke of Edinburgh last Sunday.

Many school children in uniform, Girl Guides, Boy Scouts, members of the Boys' Brigade and the C.F.S. lined the pavement in front of the laws.

Members of other church youth organisations, with their coloured banners, were in stands in the cathedral grounds.

The Primate of Australia, the Most Reverend H. W. K. Mowll, who preached, spoke of the first Church service held in Australia, also on the first Sunday in February, 166 years ago.

The Archbishop spoke of the first Church service in Australia at Farm Cove, also on the first Sunday in February, 166 years ago.

He said the actual Bible and Prayer-book used then by the Reverend Richard Johnson were the one being used in the present service.

### FIRST SERVICE TEXT

The archbishop preached from the same text as the chaplain at the first service—

"What shall I render unto the Lord for all His benefits towards me?"

"I will take the cup of salvation and call upon the name of the Lord."

His Grace said:

"It is easy to say, as did the Israelites of old, 'My power and the might of mine hand hath gotten me this wealth' and to forget the admonition 'Thou shalt remember the Lord Thy God, for it is He that giveth thee power to get wealth.'"

"If we are so engrossed with our material successes as to forget our spiritual needs, we do so at the risk of final failure and destruction."

"The rapid advance of science, which has brought the atom bomb and speedy air travel, comes at a time when we must be increasingly aware of the millions of people in South-East Asia who are now our close neighbours."

"They are in desperate need of more food and other necessities of life, and there is a spiritual vacuum of which they are increasingly conscious."

## FACT AND FANCY

Her Majesty has seen the worst. The other States, now that she has survived New South Wales, can be safely relied upon to show that most Australians have passable manners.

Even the N.S.W. police were surprised by the praise given them by the Sydney Press. On the whole, they were fairly efficient. They could have profited from moving pictures of the New York police providing a Presidential escort, however. If Her Majesty, after the disgraceful lack of crowd control in Sydney, had uttered one of the Red Queen's memorable phrases, I should have applauded heartily.

Refusal of Roman Catholics to attend ceremonies where there is a religious element other than their own can truly be carried to absurd lengths. They boycotted the dedication of the Queen's Colour at Point Cook R.A.A.F. Station last year. Archbishop Eric O'Brien, one of Sydney University's most distinguished sons, was unable to attend the annual Commemoration of Benefactors ceremony. If the 46 Duntroon cadets—or any of them—fail to attend next week's parade, I'll entertain some doubt as to whether the reason was liberty of conscience or something less worthy.

The Premier of N.S.W., Mr. Cahill, said the other day that the Queen would meet a good cross-section of N.S.W. citizens. This does not include a very cross section of 125,000 people living in Armidale diocese and other parts of New England.

Church at sea. The parish church of S. James, Sydney, flew the Red Ensign to mark Her Majesty's visit. A patriotic gesture; but the only flag which should be flown from Anglican churches is that of S. George.

Some readers—not many—occasionally tell us that THE ANGLICAN is a good newspaper, but that it should print more on doctrine and church history. To save the Editor replying, would those interested please start reading the series by the Bishop of London? They might also read the Trial of the Seven Bishops, even if it is on the Youth Page: it is one of the most stirring episodes in English history.

Remember that story we printed just about a year ago: the child who had been instructed how to address an archbishop? He shook hands solemnly and said, "For what we are about to receive . . ."

## VIVAT REGINA

Elizabeth, we welcome Thee,  
And midst this glorious scene,  
To God we dedicate ourselves anew,  
To country, and to Queen.

Welcome, Queen Elizabeth  
To this fair land of ours,  
We pay to Thee the homage due  
In this our greatest hour.

May He who guards these pleasant shores,  
Give Thee the strength to do  
What'er comes nearest to Thy heart,  
And so His will fulfil.

Australia, land of verdure green,  
Shall raise her voice and cry  
"God save our Queen, Elizabeth!"  
As she with grace draws nigh.

She, symbol of our heritage,  
A jewel beyond compare,  
Brings peace and hope for future days  
And blessings, everywhere.

—E.E.M.

## FACTS ABOUT A FAMOUS CHURCH

By Our Own Correspondent

THE beautiful and historic church of S. John the Baptist, Canberra, is the oldest building in Canberra, and because of its deep-seated roots in the history of the National Capital, and its continuing influence, is regarded by thousands as the parish church of the nation.

The old schoolhouse adjacent to the church was the first schoolhouse in Canberra.

The foundation stone of the church was laid on May 11, 1841, by the then Rector of Queanbeyan, the Reverend Edward Smith; the church was completed in 1844.

It was consecrated in 1845 by the Bishop of Australia, the Right Reverend W. G. Broughton.

The nave and chancel were extended during 1872-74 and the original square tower was replaced in 1865-70 by the present tower, which was designed by Edmund Blacket, architect of S. Saviour's Cathedral, Goulburn, S. Andrew's Cathedral, Sydney, and the Great Hall of Sydney University.

In 1878 the 100ft. high spire was built and in 1921 the final on the spire completed. In 1928-34, £3,000 was spent on church restorations.

Within the church and incorporated within its fabric are many memorials to those who have served the nation well, both in peace and war, and to many of those who were pioneers in what was to become the nation's capital.

These memorials include the Hayman Window dedicated to the memory of Miss May Hayman, a missionary nurse, who was killed by the Japanese in 1942; the East Window, to Robert Campbell, of Duntroon, builder of the church; to Galliard Smith, who was rector for 51 years, and many others.

The crypt under the church contains the grave of the first rector of S. John's, the Reverend G. E. Gregory, and the ashes of the fourth Bishop of Goulburn, the Right Reverend Lewis Bostock Radford, while the graveyard to the rear and both sides of the church contain the remains of many

pioneers and people who have exercised considerable influence upon the life of the nation.

A stone from the Church of S. John the Baptist, Brinklow, Warwickshire, England—a church which dates from 1215, the year of Magna Charta—is set inside the church doorway, and another stone from Westminster Abbey is to be set opposite it shortly.

The bell, formerly hung near the church gate, summoned the youth of Canberra to school on week days as well as to church on Sundays and bears the date 1854.

The beautiful little church, with all its rich history, its ever open door, and tall graceful spire standing out above the undulating Canberra countryside, is more than just the parish church of S. John the Baptist, Canberra—it is in fact to many a national Christian shrine.

The view has been expressed that provision should be made in future plans for the area west of the church to include an "Illustrious Way" in which would be interred the present and future foremost figures of the nation.

The words of the Canberra historian, L. F. Fitzhardinge, are appropriate:

"For the citizens of the new Canberra, the old church still stands serene and beautiful, fulfilling the original concept of its founders and the function of its consecration."

"And for many generations to come it will stand, a spiritual centre for the city and the nation, a constant memorial of the faith of the pioneers and the continuity of Australian history."

## A NEW, EXCLUSIVE FEATURE

An absorbing new serial will commence in THE ANGLICAN next week: "Jungle Doctor Meets the Mau Mau."

This exclusive feature, specially written by Paul White, former medical missionary in Tanganyika and author of the famous "Jungle Doctor" series, gives a graphic account of Mau Mau terrorism as the author saw it in Africa at the end of last year.

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!

## C.E.M.S. HOLDS NATIONAL CONFERENCE

FROM A SPECIAL CORRESPONDENT

**Melbourne, February 2**  
The national conference of the Church of England Men's Society took place at Frankston, Victoria, from January 30 to February 1.

The national council met to do business on Saturday morning and afternoon. At 4 p.m. the Archbishop of Melbourne came in to welcome all those present. He spoke at some length on the contribution the C.E.M.S. could make to the life of the community by fellowship.

The Bishop of Armidale responded.

Business completed, the conference which included representatives from all States except West Australia, settled down to Bible studies given by the Bishop of Gippsland, and addresses by the Bishop of Armidale on "The Australian Man and the World."

These addresses dealt with the Australian man facing himself and deciding on his religion; facing his neighbours and his relationship in the community; and facing the wider world, its missionary tasks and the way to peace. Vigorous and lengthy discussion followed each address.

The Bishop of Armidale celebrated Holy Communion in the open-air church at the Frankston camp on the Sunday morning for those "living-in" at the camp. The Bishop of Gippsland assisted him.

The conference closed at midday on Monday with a morning session devoted to practical problems and plans for the coming year. The executive was authorised to decide where the National Council should meet in 1955, in view of the need to hear reports from a number of C.E.M.S. members, who will be attending the Pan-Anglican Congress in Minneapolis as well as the World Council of Churches at Evanston, Chicago, in August of this year.

## BIBLICAL HISTORY

### MELBOURNE LECTURES

FROM A SPECIAL CORRESPONDENT

**Melbourne, February 1**  
Ancient Times House at 116 Little Bourke Street, was opened to the public to-day.

A large collection of ancient Biblical treasures of the Australian Institute of Archaeology is housed here.

This institute is the only one of its kind in Australia, as it combines Biblical studies and archaeology, and is the only one which has lectures on Biblical archaeology.

1954 lectures will begin with a series on Abraham to Joseph; Joseph to Solomon; and Solomon to S. Paul, illustrated by lantern slides and excavated objects thousands of years old.

They will be held on five nights a week during February and in March.

### BENDIGO JUNIOR CLERGY

FROM A SPECIAL CORRESPONDENT

**Bendigo, February 3**  
The next meeting of the newly-formed Junior Clergy Society of the Bendigo Diocese will take place at Kangaroo Flat on February 22.

The chaplain for the day will be the Vicar of Kangaroo Flat, the Reverend L. S. Gliddon, and the Reverend L. Marshall-Wood will continue his Bible study based on Father Hebert's "Throne of David."

It is hoped that the Reverend C. H. Duncan, incumbent of S. Columba's, Hawthorn, will be present to deliver a paper on "Christianity and Society," which will be followed by a general discussion of the subject.

## "I WILL" IN DISPUTE

### BRISBANE VIEWS

ANGLICAN NEWS SERVICE  
**Brisbane, January 30**  
Church leaders here to-day disagreed strongly with Sir Alan Herbert's suggestion that the phrase "I will" should be dropped from the marriage service.

Sir Alan has suggested that the phrase "I will endeavour so to do, God being my helper," should be substituted.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, said: "I do not think the suggested phrase an improvement on the old one, which is the only Christian one, being a vow of permanency."

"The church service does not give the slightest implication that marriage is not for life."

The Roman Catholic Co-adjutor Bishop said:

"The Catholic marriage service stands, as always, expressing the unqualified consent of both parties."

Spokesmen for the Methodist and Presbyterian Churches also opposed any change in the wording of the service.

The President of the National Council of Women, Mrs. E. B. Freeman, however, thought the substitute phrase "reasonable and honest."

"I think everybody honestly means 'I will,' but human nature being what it is, the suggested phrase is more honest and more humble."

"It means you are willing to seek and accept God's aid and co-operation for a successful marriage."

### ORDINATION AT COROWA

FROM A SPECIAL CORRESPONDENT

**Narrandera, N.S.W., February 5**

On Tuesday, February 2, the Feast of the Purification of the Blessed Virgin Mary, an ordination was held for the first time in its history in the church of S. John at Corowa.

The Reverend Laurence Heydon was ordained priest by the Bishop of the Riverina.

Diocesan priests came from as far as Griffith, Lecton, Narrandera, Ganmain, Coolamon, Deniliquin, Moama and Barham.

An older generation of Riverina priests was represented by Canon Ross-Edwards, now living in retirement in Corowa, and the Rector of Rutherglen, the Reverend V. H. Williams, represented the Diocese of Wangaratta.

The ordination was presented by Archdeacon V. E. Twigg, the Epistle read by the Reverend T. Primrose, and the Gospel sung by the Reverend R. B. Ball.

The occasional sermon was preached by the Rector of Corowa, the Reverend D. H. Wicking.

The Reverend M. Redmond was organist, whilst his father, the Reverend L. Redmond, was one of the bishop's chaplains.

The new priest will serve in the Corowa parish.

### AUSTRALIA DAY SERVICE

FROM OUR OWN CORRESPONDENT

**Melbourne, February 2**

The Archbishop of Melbourne preached at a special Australia Day service in S. Paul's Cathedral, Melbourne, on Sunday. Prayers of thanksgiving were offered at the service for the Commonwealth of Australia.

In the course of his address the archbishop said: "Australia needs a little less stupid and ill-informed criticism of the powers that be. We need good migrants to help us retain our supremacy and control of Australia."

Other points made by the archbishop were: We must work for the success of United Nations. We must cultivate friendship with leaders of other races. We must learn the essential truths and social duties, and prevent the growth of internal jealousy, bigotry, hatred, and false ideas of rights. We need a Faith by which to live.

## GLEN INNES BEQUEST

### ORGAN FUND TO BENEFIT

FROM OUR OWN CORRESPONDENT

**Glen Innes, February 5**

The late Mrs. Mary T. Windyer, for many years a generous supporter of her Church and many charitable causes, has bequeathed £1,000 to the organ fund of Holy Trinity Church, Glen Innes.

An appeal will be launched by the vicar, Canon C. R. Rothero, at the annual meeting on February 8 for funds to enable a new instrument to be purchased this year.

The parish church interior has been renovated by the men of the parish at an estimated cost of £1,200.

The walls have been painted a soft white, the sanctuary enlarged and paved with linoleum tiles and a new floor set in the nave.

The only cost was for the materials.

## OBITUARY

### MR. EMMETT T. SQUIRES

We record with regret the death of Mr. Emmett T. Squires in Lewisham Hospital, Sydney, on January 13.

S.S.H. writes:—Mr. Squires has left behind him a wonderful example of devotion to his Church.

He has always been a regular communicant and serviced for many years as parochial councillor and serviced his centre, Spring Ridge, as churchwarden.

The large number of people who attended the funeral service at Spring Ridge on January 15 testify to the fine citizenship and character of Mr. Squires.

The people of the Parochial District of Tambar Springs express their deepest sympathy to his wife and five children.

### FRANK LESLIE SUGGET

We record with regret the death in Cape Town on January 29 of Canon Frank Leslie Sugget.

He was born in Australia, had his theological training there, and worked in two parishes in Victoria.

He served in the first World War, and gained the Military Cross.

After working in the Cape Town Diocese he was appointed Archdeacon of Accra, and worked on the Gold Coast for seven years.

In 1946 he was appointed Archdeacon of Caledon.

In 1948, having given two men a lift in his car, he was kidnapped by them, and held under bags and blankets in the back of his car.

The two men were each sentenced to ten years' imprisonment for this.

### MR. W. E. FIELD

We record with regret the death of Mr. W. E. Field in Sydney on February 6.

Mr. Field, a parishioner of S. Mark's, Darling Point, Sydney, was the chairman of the board of Caltex Oil.

He was a leader in the Australian petroleum industry for thirty-five years.

He was born in Birmingham, England, in 1892.

Mr. Field was wounded while serving with the A.I.F. at Gallipoli.

A service was held at S. Mark's on February 8.

### BRISBANE GIRLS IN TRAINING

**Brisbane, February 5**  
Leaders of the Girls' Friendly Society attended a Leaders' Training Camp at Tallebudgera (Queensland South Coast) during the last week-end of January.

Amongst those who gave the addresses were Miss Doris Richardson, diocesan secretary of the society, and Miss Phyllis Lush of the Diocesan Board of Religious Education.

The Reverend J. W. Johnson, of Surfers' Paradise (Q.), is chaplain to the camp.

## UNIVERSITY FELLOWSHIP

### "LIFE IN CHRIST"

### UNDERGRADUATES AT BATHURST

FROM A SPECIAL CORRESPONDENT

**Bathurst, February 5**

Undergraduates from Brisbane, Sydney, Melbourne, Adelaide and New England universities were present at All Saint's College, here from January 15-22 for the 14th Annual Conference of the Inter-Varsity Fellowship of Evangelical Unions.

The theme of the conference was "Life in Christ."

The first Epistle of John was studied under the leadership of the Principal of the Melbourne Bible Institute, the Reverend J. W. Searle.

These studies were followed by discussions on the Christian student's responsibilities to God, his fellow students and society.

The Home Director of the China Inland Mission, Mr. J. O. Sanders, and Dr. Paul White surveyed the present missionary situation in South East Asia, Indonesia and Africa.

News of student witness in America was brought to conference by Mr. Charles Troutman, who for the past 15 years has been the Associate General Secretary of the Inter-Varsity Christian Fellowship (U.S.A.).

The general secretary, Dr. Paul White, presented a report on the activities of the past year.

During 1954 missions are to be conducted in Brisbane and Adelaide.

Dr. S. Barton Babbage gave his presidential address to the fellowship on the theme "Renewed unto Knowledge."

On Sunday, January 17, conference speakers and members conducted services at All Saints' Cathedral, South Bathurst Church of England, and the Presbyterian, Methodist, and Baptist churches.

### MELBOURNE LAW SERVICE

FROM OUR OWN CORRESPONDENT

**Melbourne, February 5**

The Annual Law Service, to mark the opening of the law term, was held in S. Paul's Cathedral, Melbourne, on Tuesday, February 2, at 10 a.m.

The service was attended by judges, magistrates, associates, officers, the Attorney-General, the Solicitor-General, Queen's Counsellors, members of the Bar, officers of the Crown Law Department, councillors of the Law Institute, and solicitors.

The lessons were read by the Advocate of the Diocese of Melbourne, Mr. E. C. Rigby, and by the Crown Solicitor, Mr. F. G. Menzies.

The address was given by the Moderator of the Presbyterian Church of Victoria, the Right Reverend A. C. Watson, and the service was conducted by the Dean of Melbourne.

Approximately 1,500 members of the legal profession attended the service in their official robes.

### A.M.M. ASSURED F.D. TO STAY

FROM OUR OWN CORRESPONDENT

**Harden, N.S.W., Sunday**

So far as the present Government is concerned, it is not proposed to delete the letters F.D. or their equivalent, from future issues of the coinage, the Anglican Men's Movement Conference in session here was told to-day.

The information was received in a reply from the Prime Minister, the Right Honorable R. G. Menzies, to a letter from the honorary general secretary of the A.M.M., Mr. T. W. W. Fye.

It concerned a motion passed by the last annual conference in Canberra, to the effect that the members of the A.M.M. deeply regretted the omission of the letters from the coinage and expressed the hope that they would be restored to all future mintings.

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### AUSTRALIAN MUSIC EXAMINATIONS BOARD

Public examinations in music conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland and Western Australia and the State Conservatorium of Music, New South Wales.

Entries for April-May series close on 3rd March, 1954, North Coast (July) May 5, and for September series Non-Metropolitan Districts, June 30; Sydney and Suburbs, July 16.

Scholarships and Exhibitions to the value of £780, the A.M.E.B. Shield.

Full particulars and Manual from Organising Secretary, Telephone B056, extn. 2318.

R. ALLINGHAM, Registrar, Conservatorium of Music.

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## NEW CANONS OPPOSED

### TOO MANY LAWS

ANGLICAN NEWS SERVICE  
London, February 11  
The Dean of S. Paul's, Dr. Matthews, preaching in the cathedral yesterday, expressed misgivings about the comprehensiveness of the proposed new canon law.

He doubted also whether the canons could be carried through without a conflict with the State.

"One of the dangers of the welfare State is the excessive multiplication of laws and regulations," he said.

"The position may be reached in which no one can possibly know all the laws which concern him and his activities, and this tends inevitably to a disregard, or even contempt, of law.

"If laws are to be respected and cheerfully obeyed, they must be as clear and simple as possible and plainly reasonable in their intention.

"These considerations apply even more obviously in the Church.

### NECESSARY EVIL

"From the point of view of the Christian gospel, laws in the Christian fellowship are a sign of our imperfect love and obedience.

"They are no doubt a necessary evil.

"The Convocations of the Church of England are engaged on drawing up a revised series of canons which will be the law for the clergy and the faithful laity.

"The existing canons of 1604 are certainly obsolete and perhaps need revision.

"I see a danger in the very comprehensiveness of the proposed new canons.

"The attempt to regulate all the activities of the clergy and to cover every aspect of life may easily lead to a restriction of the pastoral freedom of the parish clergy.

### STATUS OF CLERGY

"It seems to me that one consequence of the canons may well be that the clergy will be afraid to do anything outside the ordinary routine of parochial duty without the permission of the bishop, and this, in the long run, will profoundly affect the status of the clergy and the nature of their ministry.

"What we need is not minute regulations but a few principles clearly stated and accepted by all, with freedom to apply these principles in the various circumstances of parish and people—laws few, clear, and reasonable.

"I doubt very much whether the canons can be carried through without a conflict with the State, particularly those which apply to marriage and divorce.

"Do we want such a conflict now? Are we prepared for it? And if it comes, would the Church be united?"

"These are questions which I hope our leaders have constantly in mind."

## CHURCHES UNDER COMMUNISM

CHURCH INFORMATION SERVICE  
London, January 25

A survey of the Churches under Communism, written by a member of the Church of England Council of Foreign Relations at the council's request, will be published on January 29.

The account is published in the hope that it may bring home to Christians the plight of their brethren who live in the countries of Europe ruled by Communists. Sections deal with the situation in Russia, the Baltic States, Rumania, Bulgaria, Czechoslovakia and Eastern Germany.

Conditions in Communist countries vary, the survey stresses, but the Communist objectives remain constant: to undermine and destroy the Christian faith and the Christian Church in the most effective way possible.

## ARCHBISHOP'S GREAT TOUR

### WEST INDIES IMPRESSED

ANGLICAN NEWS SERVICE  
London, January 29

The Archbishop of York has fulfilled an intensive programme on his visit to the Province of the West Indies. In island after island, he has preached in churches, addressed great meetings, visited schools, and broadcast on the radio.

Between seven and eight thousand people crowded into the quadrangle of Kingston Grammar School to hear the archbishop speak on the Anglican Communion.

The platform was dominated by a huge floodlit cross.

The silent attention of the people was most impressive; nearly half of them were standing in the darkness beyond the platform.

Another meeting was in sharp contrast.

On this occasion, a little crowd of village people in Antigua, dressed in their best clothes, gathered under the shade of a mahogany tree.

Their church was destroyed two years ago in a hurricane, and the new building is not yet finished.

Children squatted round the archbishop's feet; two boys sat up in a tree.

The archbishop spoke simply to them, after a simple service.

He has been much impressed, during his tour, by the way in which the clergy are carrying on their ministry, often under conditions of loneliness and difficulty.

In Antigua and the Leeward Isles, a priest may have to serve as many as eight churches, and in some of the smaller islands there is now no resident priest.

The clergy were very grateful for the quiet days which the Archbishop of York conducted. Everywhere the faithful were astonished by his vigour, and warmed by his simplicity and ready humour.

## N.Z. PAPERS FROM CANTERBURY

ANGLICAN NEWS SERVICE  
London, January 29

The Warden of S. Augustine's College, Canterbury, Canon C. K. Sansbury, last week handed over to the High Commissioner for New Zealand in the United Kingdom, Sir Frederick Doidge, some interesting letters and papers concerning the early days of the Church in New Zealand, and particularly, the founding of S. John's College, Auckland.

These papers, which include one letter in Bishop Selwyn's handwriting, were sent to Canon Gilbert, who bequeathed them to S. Augustine's, where they have remained in the archives for about three-quarters of a century.

Mr. William Ury, Keeper of Manuscripts in Canterbury Cathedral and City Archivist, undertook to have the papers repaired and straightened in his department; this work was carried out by his assistant, Mr. Maple, who also bound the collection in a vellum container.

The Warden and Fellows of S. Augustine's have given this collection of documents to the bishop and diocese of Auckland, and in particular, to S. John's College, for their archives.

## CHURCH ORGANS

ANGLICAN NEWS SERVICE  
London, February 1

The Central Council for the Care of Churches have set up a committee to deal with inquiries made to the central council about organs and organ-building.

Among the principles upon which the committee will act are those of opposing avoidable extravagance in organ-building, especially in the shape of organs larger or more mechanically complicated than is justified by circumstances, and opposing the revoicing and any but minimum tonal alteration to instruments of historic importance.

## CANADA NEEDS CLERGY

### BISHOPS MAKE APPEAL

ANGLICAN NEWS SERVICE  
London, February 17

The archbishops and bishops of the Church of England in Canada have issued a pastoral letter urging the need for clergy.

"Canada stands," they say, "on the threshold of a future, greater than the most vivid imagination can picture, with prospects of development and expansion such as few, if any, other nations can expect.

"From the Atlantic to the Pacific, and north to the Arctic, in every section untiring exploration is revealing earth's resources and the means of turning them to the enrichment of life.

"This industrial era promises to pour material things into man's lap for his enjoyment and his use.

"What a challenge it presents, above all to those who are young, to use mind and strength, to take their place and play their part in this great era! Material rewards are there for everyone.

"Is there not another and a greater challenge, and this, too, especially to the young?"

"This Canadian scene has its characteristic features dominating the national landscape—the great smokestacks of the factories, the soaring elevators of the prairies, the oil crilling towers and, ever more dominant in their significance, the steel power line pylons, symbols of a civilisation of which our fathers never dreamed.

"And another tower stands amid the smokestacks and the elevators and the power lines.

"The church tower must be there to proclaim to man that he has a soul and a destiny, and to tell him of another source of power by which he can control his passions, and use the riches of the earth for the welfare of mankind; and to remind him of divine resources of grace to nourish and enrich his spirit."

## THE GOSPEL MUST BE MADE CLEAR

ANGLICAN NEWS SERVICE  
London, January 29

The Drawbridge Memorial Lecture, delivered annually in the Church of S. Mary-at-Hill, Monument, under the auspices of the Christian Evidence Society, was given by the Bishop of Bristol, the Right Reverend F. A. Cockin, on Wednesday last week.

Speaking on making the Christian religion intelligible in the present day, Dr. Cockin said that he supposed that probably the most damaging criticism that could be brought against those whose business it was to expound the Christian Faith was not that they did not answer questions which were put to them.

Rather, they appeared at times to be busily engaged in trying to answer questions which most of their contemporaries would never think of asking.

There was a lack of understanding of the situation in which they were trying to speak, a concentration on matters which, to a large number of their hearers, were secondary or irrelevant.

There was some truth, he had very little doubt, in the charge that the Christian message, as it was sometimes presented, made very little impact upon, and seemed to convey no meaning to, some of their people.

Obviously they had to face the fact that the language which they were taught at their theological colleges was unintelligible to some of those who listened to them today.

Those who wished to learn the Christian religion should put themselves to some trouble to learn the language.

But he was certain that the clergy must take far more pains in making the Gospel intelligible to those to whom they ministered.

## PRIESTS DEFY BISHOPS

### IN MISSION TO FRENCH

RIGHT TO LIVE AS WORKERS  
ANGLICAN NEWS SERVICE  
London, February 4

It seems likely that many French worker priests would rather forgo their mission altogether than carry it on under the new conditions.

This is contained in a statement from these priests issued last night.

The revised system which the French bishops, at the behest of the Pope, recently imposed upon the worker priests, forbids them to work manually for more than three hours a day and also requires their resignation from any trade union, works committee, or other temporary organisation of which they may have been members.

The priests' statement, which is almost certainly authentic, is couched in terms of some defiance.

"They deny that living like workmen has ever interfered with their faith or their priesthood and affirm that their mission cannot be carried out without working normally and accepting the commitments and responsibilities of a worker.

"We do not see how," the statement says, "in the name of the Gospel, priests can be forbidden to share the condition of millions of oppressed men."

There are some striking references to the employers and the Government, "who are accentuating exploitation and repression so as to blot out at all costs the progress of the working class and safeguard their own privileges," and another cut at those "who are used to putting religion to the service of their interests and of their class prejudices."

The statement ends with a flat rejection of the new system enjoined by the bishops, and an assurance that "our decisions will be taken with full respect to the working classes and to the struggle of the workers for their liberation."

The document is signed with the names of 73 priests, which is not far short of the total of all worker priests.

## INNOVATION IN SINGAPORE

### THEOLOGY BY CORRESPONDENCE

FROM OUR OWN CORRESPONDENT  
Singapore, January 24

An innovation of consequence to the Diocese of Singapore is the institution of correspondence courses by Trinity College, Singapore. All students of different denominations may take these courses.

Our parochial church magazines through the country carry notices of these courses.

The cost is only nominal—two shillings for each course.

The first two lessons have been sent out and they show the result of much care in their preparation.

The first course, which is expected to last six months, is on the life and teaching of Our Lord, and subsequent courses will include courses on the New and Old Testaments, the life and work of S. Paul and Church history.

The director of the Trinity College correspondence courses is the Reverend Frank Balchin.

## VICAR TO EXPLORE UNDER CHURCH

ANGLICAN NEWS SERVICE  
London, February 5

The Vicar of Choppington, near Morpeth, Northumberland, the Reverend G. H. Earle, has won the first round in the battle to protect the ceiling of his 88-year-old parish church.

Mr. Earle has been granted permission by the National Coal Board to inspect mine workings underneath the church.

He contends that the workings are causing the plaster ceiling of the building to crack and fall.

## ILLEGITIMACY AT OXFORD

### CONTRIBUTORY CAUSES

REPORT TO BISHOP  
ANGLICAN NEWS SERVICE  
London, January 29

A committee set up by the Bishop of Dorchester to enquire into the causes of the high rate of illegitimate births at Oxford issued their report to-day.

They recommend a joint campaign by the Churches and Oxford City Council to educate public opinion strongly to support the integrity of marriage and family life.

The committee was formed after Mr. E. W. B. Gill, an alderman of the city council, had stated that the number of illegitimate children born at Oxford during 1951 was 7.45 per cent. of all births, compared with the national average of 4.9 per cent., and that this was the largest proportion in the country.

A public meeting was called by the Oxford Moral Welfare Association, and the Bishop of Dorchester and the president of the Oxford Free Church Federal Council, Dr. R. I. Child, were invited to gather together a group to consider the matter.

### THE COMMITTEE

The committee have met schoolteachers, youth club leaders, a delegation from the Oxford Trades Council, and representatives of civic and public life in the city.

The report says that they have not regarded illegitimacy as the core of the matter but have been concerned with the prevalence of sexual relationships outside marriage which the figures suggest.

The report continues: "We have considered the weakenings of social and marriage sanctions and the easy availability of contraceptives; the existence of a large university population; the proximity of large military establishments, including Americans with money to spend; the considerable number of workers living in lodgings and hostels away from the security and restraint of their homes; the presence of prostitutes in the city; the inadequate number of policemen and women, and the shortage of houses.

### CHIEF CAUSE

"We think that any increase in irregular sexual behaviour is not to be explained by any of these contributory factors alone. In our judgement the chief cause is the growing belief that there is nothing wrong in sexual relations before marriage or in unfaithfulness after marriage."

The committee add that they would welcome the active operation of the city council in providing for the moral and spiritual life of the community.

Steps might be taken to build up vigorous centres of community life, to strengthen the work and effectiveness of youth clubs, to provide social and moral teaching on a Christian basis, together with well-advised sex education, and to encourage parents in the moral training of their children.

These suggestions could only partially resolve the difficulty, and the committee remained convinced that the ultimate solution could only be a strong public opinion in support of the integrity of marriage and family life.

## ENGLISH BISHOP IN HUNGARY

ANGLICAN NEWS SERVICE  
London, February 8

The Bishop of Chichester, Dr. G. K. A. Bell, Chairman of the Central Committee of the World Council of Churches, accompanied by Mrs. Bell and Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches arrived in Hungary on February 6 as guests of honour of the Hungarian Reformed Church.

## THE VILLAGE EVANGELISTS

### 130 MISSIONS PLANNED

ANGLICAN NEWS SERVICE  
London, January 29

Over ninety Village Evangelists from all part of England met for their fifth annual retreat and conference at High Leigh last week.

The retreat, which followed the introductory address given by the Dean of Windsor, was conducted by the Very Reverend P. A. Micklem.

The conference was presided over by the Vicar of Rotherhampton, Canon W. C. Camping.

Since the Village Evangelist movement began, under the inspired leadership of Brother Edward and Bishop Walter Carey, upwards of a thousand missions have been held throughout the land; a further hundred and thirty are planned for this year.

The past year's work was surveyed; methods and experiences were discussed.

It was reported that there were now four hundred priests and three hundred lay people engaged in the movement and available to meet the ever-increasing calls from parishes to "come over and help us."

At the end of the conference, extracts from letters of encouragement were read.

These included one from a missionary of wide experience, who had served on many central committees on evangelism.

He wrote: "The Church officially talks a lot about the need for evangelism, puts out booklets about it, and suggests schemes.

"But one body seriously and continuously attacking the problem is our own.

"The value of the work is, for that reason alone, tremendous."

## HIGHER CLERGY PENSIONS

ANGLICAN NEWS SERVICE  
London, January 8

Proposals to raise pensions of Church of England clergymen by nearly £100 a year—and also to make them non-contributory—are announced.

The scheme, sponsored by the Church Commissioners and the Church of England Pensions Board, will go before the Church Assembly in February for approval.

Its effect will be that any eligible clergyman who has retired or in future retires at the age of 70 after 40 years' service, will have a pension of £300 (at present it is £210).

If he is also entitled to a State pension under the National Insurance Act his clergy pension will be £260.

Thus retired clergymen entitled to the maximum clergy pension can be certain of a payment of £300 a year if they have no State pension, and a larger amount if a State pension becomes payable and is added to the clergy pension.

The scale of pensions payable after shorter service, retirement before the age of 70, and disability, will be correspondingly increased.

After the end of 1954 clergymen will not have to contribute to clergy pensions. At present they pay a fixed percentage of their official incomes.

## QUEEN'S AWARDS TO CHILDREN

ANGLICAN NEWS SERVICE  
London, February 1

Children on the Sandringham estate were presented by Queen Elizabeth the Queen Mother at West Newton parish hall on Saturday with a book apiece as a gift from the Queen for regular attendance at Sunday school.

Her Majesty stayed two hours with the children, also watching a film show.

A Prayer Book was presented to Miss Dorothy Blake, of West Newton, who for over 60 years, has played the organ on Sundays at churches on the Royal estate.

# THE ANGLICAN

Incorporating The Church Standard

FRIDAY FEBRUARY 12 1954

## CHURCH AND WORKER

Few experiments by the Roman Catholic Church commanded more attention or have been followed more sympathetically than the "Worker-Priest" movement. This experiment began ten years ago in Paris and was extended to other French cities largely as a result of the pioneering work of Abbe Godin.

The Abbe was a remarkable man with a clear conviction of the need for bridging the gap between institutional religion and workers. He was given every encouragement by the Cardinal Archbishop of Paris, Cardinal Suhard, whose "Rise of Decline of the Church," published in Lent, 1947, may be regarded as one of the greatest Pastoral Letters of modern times.

In this Pastoral the Cardinal Archbishop fearlessly analysed the situation in France following on the withdrawal of enemy occupation forces. The mass of French workers, to use his own phrase, were "de-Christianised."

The life of France was permeated by pagan influences, and new forms of evangelisation were desperately needed to stem the rising tide of materialism. What was required most of all was well-directed, bold, experimental action, particularly in cities and towns, so that the paganising influences of a technical age might be met and overcome.

With such support from high quarters, the experiment of Abbe Godin, already embracing what is known as the "Mission to Paris," Youth Workers, and similar activist agencies, received every assistance.

A new kind of apostolate came into being as some hundred priests, chosen because of their work as army chaplains or because of their experience in the underground movement, went to live and work in mines and factories. Their identification with their fellow-workers was complete. They usually lived in working dress, dressed as French workers dress, received the same pay, shared the same communal activities, became members of trade unions and lived on the same food.

These "worker-priests" were the "shock troops" of the Church in part of a new and bold pioneering experiment—an attempt to prove the filial regard of the Church for her children in the poorer industrial suburbs, not by preaching or the administration of the Sacraments only, but by a close and intimate sharing of the conditions of the worker's life as it was possible to conceive.

This was what Cardinal Suhard designated "a communitarian apostolate," and for ten years the Roman Catholic Church has watched this experiment in the hope that it might reveal the kind of action best calculated to help bridge the gap between the Church and the great masses of French workers.

It would seem, however, that the Roman Hierarchy has come to the conclusion that while this bold experiment has provided many priests with rich, invaluable experience, it has not achieved its primary purpose. Many priests appear to have allowed their identification with the working-class movement to become more complete than was anticipated. Some have been discovered actively associated with strikes, even with violence; others have proved unable to resist the secularising effect of their environment.

In defence of the "Worker-Priest" experiment, we may at least use Cardinal Suhard's words and point out that "pioneers must not be blamed for making mistakes." It is greatly to the credit of men like Abbe Godin that they made a brave attempt to deal with a difficult situation, and the recent revision of the conditions under which further experiments are to be conducted does not entirely rule out the possibility of success.

We sincerely hope that the disciplinary measures adopted by Rome, probably very necessary in the light of ten years' experience, will issue in a re-direction of experimental work rather than in its cessation.

Our own Church, more particularly in the great industrial areas of Great Britain, has been conducting experiments of a less ambitious kind. A number of chaplains, chosen by their bishops and trained for their specialised work, have been allotted selected fields of industry in which to experiment with new forms of evangelisation. Results may not be spectacular, though they are extremely encouraging.

The Church in Australia has yet to make a determined effort to meet the challenge of our technical age. Conditions in this country make it impossible and extremely unwise to slavishly imitate the experiment conducted in France. But one thing can be said: The achievements and the failures of Abbe Godin's great pioneering work deserve the closest and most sympathetic study if the Church here, and in every country, is to reach out and win for Christ the millions who labour in industry.



## Great Welcome

Probably only Melbourne, late this month, will be able to parallel on the Queen's Australian tour the remarkable crowd scenes which were enacted in Sydney last week.

Certainly "The Man in the Street" had plenty of company. And so uninhibited was some of it that early one afternoon he saw staid, well-dressed matrons spreading out newspapers on the centre of a Martin Place footpath on which they presently sat to wait the Queen's passing two hours later. Already hundreds of others were sitting on the edge of the kerb, feet in the gutter, immediately behind the barricades.

Yet, in spite of the great crowds, which snarled the traffic everywhere the Queen was due to halt, it was comparatively easy to see the Royal car go by. This discovery partly explained the phenomenal crowds in the city on the days immediately after the Queen's arrival. Particularly among the womenfolk there developed a sort of good-natured competition about the number of times they had seen the Queen.

And many men, although perhaps a trifle reluctant to admit it (in view of their supposed preoccupation with work after the first day), found it convenient to be in favoured positions in the streets when the Queen and the Duke were due on the scene.

Curiosity you may call it—a sense, too, of the historic in having the reigning Sovereign for the first time in Australia. Yet, too, I think we may fairly claim that the Royal visit is showing that the great upsurge of loyal affection for the Queen, called so early to great responsibilities, is something deeper than curiosity or even the desire to form part of an historic event.

Impressive evidence of this was given in Sydney (and doubtless will be elsewhere as the Royal progress proceeds) by the decorating of houses in suburban streets far off any Royal route. The Sydney house that did not sport a flag or other patriotic emblem was hard to find.

This week the Queen and the Duke have been moving round New South Wales country centres, where loyal enthusiasm has been proportionately high, and are now about to begin their four-day visit to our national capital, Canberra.

Sydney's welcome was so overwhelming and the number of engagements the Queen and the Duke fulfilled on the second, third and fourth days so numerous that one began to fear that far too much was being asked of them.

It must be the constant care of those in charge of the tour arrangements to protect our Royal visitors from overstrain. Our climate itself is exhausting. We cannot do much about that. But we must expect those who are, in effect, Australia's hosts, to see that they keep continually in mind the comfort and welfare of our most distinguished guests. Long presentations and long speeches, especially, should be avoided. There was a tendency in Sydney for both those points to be forgotten.

## "Dangerous" Crowds

And those who gather in the streets also have a duty not to break bounds in attempts to get a closer look. Several of the mob scenes in Sydney were not creditable to our sense of restraint.

But I cannot agree that they placed the Queen in the "danger" about which some London press correspondents on the tour have written.

I think, indeed, that this great popular acclaim to the Queen in her southern Dominions may subtly change even the Englishman's view of the Monarchy as something aloof, re-

mote and formal. The Queen retains her dignity. But she cannot be insensitive to the somewhat more personal way in which she has been received in New Zealand and Australia. Maybe the fact that she is an appealingly lovely person in her own right has much to do with the friendly manner of her welcome, both by the great crowds and by their political and civic representatives.

But whether this trend becomes characteristic of the reign of the second Elizabeth or not, it is obvious even at this early stage of her Australian tour that feelings of loyal enthusiasm, much greater than anyone anticipated, have been roused, and that never before have the older Dominions been so closely linked through their common allegiance to the Throne and the person of the Sovereign.

## Children Remembered

One of the most poignant, yet most satisfying, aspects of the Royal visit to Sydney was the pleasure it gave to handicapped children.

The Governor of N.S.W., Sir John Northcott, acted the part of "the good fairy" in arranging for many of these children to be given privileged places in Government House grounds on occasions when the Queen and the Duke were arriving or departing.

Thus, although some children could not see the Royal couple—for these children are blind—they were given the atmosphere to help their lively imaginations to visualise the scene.

Also, on the day of the Queen's arrival, television (still not officially "born" in Australia) was "laid on" for the benefit of the spastic children in the special centre at Mosman. Later, children in hospital had similar facilities provided for other aspects of the Royal visit.

This thought for children, crippled physically or mentally, was most creditable to the community conscience. And, by incidentally bringing these children under notice, the sad magnitude of the task of brightening their lives and helping them to help themselves, was emphasised.

The pleasure the Queen's

## SYDNEY RECEPTION

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, and Mrs. Mowll held two receptions in the Town Hall on February 8 to commemorate the Queen's visit.

The guests included the Premier, Mr. J. Cahill; the Deputy Premier, Mr. R. J. Heffernan; the Lord Mayor, Alderman P. D. Hills; the Leader of the Federal Opposition, Dr. H. V. Evatt, and the Minister of Supply, Mr. H. Beale.

Representatives of foreign consulates in Sydney also attended.

The guests, the majority of whom were prominent Anglicans from every parish in the diocese, were also welcomed by the Bishops-Coadjutor of Sydney, the Right Reverend C. V. Pilcher and the Right Reverend W. G. Hilliard; the Bishop of Armidale, the Right Reverend J. S. Moyes, and the Bishop of New Guinea, the Right Reverend P. N. W. Strong, and the archdeacons of the diocese.

His Grace said that the receptions were held so that a greater number of church people could commemorate the Royal visit to S. Andrew's Cathedral, on Sunday.

Many of the guests later inspected the chairs used by Her Majesty and His Royal Highness in the cathedral, and saw the Bible in which the Queen and the Duke of Edinburgh wrote their names after the service on Sunday.

visit has brought to these children will be measured, not just in one day's excitement, but by a lifetime of happy memories.

## Election Looming

The Coronation eight months ago took our minds off local politics because practically all our political leaders were abroad.

So the Royal visit has also made us forget politics to some extent. But not entirely. There has been some jostling for position in attendance on the Queen, as the regrettable neglect of the N.S.W. Government to invite the Prime Minister, Mr. Menzies, to a State banquet last week indicated—a snub the more marked because the Leader of the Federal Opposition, Dr. Evatt, was invited and did attend.

Another reminder of politics, not quite obliterated by the Royal visit, is the expected announcement this week of the date of the Federal election. There is a suggestion that the Federal Government aims in some way to benefit electorally by the Royal visit.

I cannot see how. The last election was in April, 1951, and the next is due three years later. The Royal couple do not leave Australia until early in April, so that, by holding an election in May, the Federal Government is really doing the only practical thing at the earliest convenient moment.

The situation is that an election is due—and I don't think the Royal visit will affect the result in any way. There is no reason why it should. Indeed, any attempt to make it a weapon in an election campaign is cordially to be deplored.

## Spiritual Depth

How deep is our spirituality? Two views on this question were to be found in articles in an excellent "Survey of Australia" supplement produced by the "Sydney Morning Herald" to commemorate the Royal visit.

The writer of an article on Australian literature, Mr. T. Inglis Moore, said: "Like Australia itself, the writing often has little subtlety or spiritual depth."

But the writer of an article on the Australian people, Dr. C. E. W. Bean, Australia's World War I historian, said: "Many Australians are frothy; yet the people's outlook is based on Christian ethics; and sober Christian standards, springing in innumerable good homes and church communities, are far more widespread than some may imagine."

These two views don't necessarily clash. Both writers agree that there is not much below the surface of some Australians. But Mr. Moore was concerned only to note the point in passing. Dr. Bean, whose subject was directly connected with the observation, developed the point sufficiently to encourage the view that mere surface indications can be deceptive.

Yet, particularly at this favoured season of the year, when one sees the thousands whose idea of Sunday revolves entirely on the axis of personal pleasure, well... "some years unnamed I have, my country."

## Parable

Without a doubt it was impishly wicked of me. But when I read a report that the ink had run dry in the fountain pen at S. Andrew's Cathedral, Sydney, on Sunday, when the Queen was in the very act of signing her name, and that no previous check had been made to see that the pen was full, my thoughts turned to a much earlier report of a not dissimilar happening in the Gospel according to S. Matthew, chapter 25.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### THE COLLECT FOR SEPTUAGESIMA SUNDAY

#### The Text:

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

#### The Message:

The feasts that gather round Christmas and the days that follow are over. The shadow of the Cross is already falling in our pathway.

But why the titles, Septuagesima, etc., which date from the fifth and sixth centuries? The counting 70th is clearly not accurate, as the first Sunday in Lent, Quinquagesima, is but the 40th day before Easter.

We, of course, do not reckon the Sundays in the Lenten season as part of Lent or as days of fasting. There are those who think the 70 has symbolic reference to the years of the Jewish captivity, just as the forty days of Lent were often contrasted with the forty years in the wilderness.

Lent will be a "springtime" of a new life, but how shall we prepare for the springtime, how shall we be able to make the most of that precious 40 days?

There is a true humility in the opening words of this collect. "Hear" is to hear from "afar off." We stand like the publican in the parable, as people sorry for their sins, afar off and make our prayers, but for all our failings we are God's people, and we can dare to address Him.

We recognise as does the publican that we deserve punishment, justly so, for our sins, and our only hope lies in the goodness of God that leadeth us to repentance and to the forgiveness which is a real deliverance from sin and the way to victory over sin.

Indeed, the picture of our Lord gives of the publican could well be the basis of our meditation during this week as we begin to draw near towards Lent. With nothing left of pride, but with our eyes down-cast and our hands clasped before us, we may each one so truly pray (and therein will lie our hope), "God be merciful to me a sinner!"

## CLERGY NEWS

NICHOLLS, The Reverend Raymond, Vicar of Inverleigh, Diocese of Melbourne, and Rector-elect of Proserpine, Diocese of North Queensland, has been granted the Diploma of Religious Education (Dip. R.E.).

BRAIN, The Reverend J. W. A., Rector of Taralga, Diocese of Canberra and Goulburn, to be Anglican Chaplain in the Snowy Mountains Area, in the same diocese. He will take up duties on March 1 and will live in Adaminaby.

ARMSTRONG, The Reverend Gordon, Rector of Adelong, Diocese of Canberra and Goulburn, to be Rector of Taralga, in the same diocese.

COHEN, The Reverend V. L., Vicar of Christ Church, Essendon, Diocese of Melbourne, to be Vicar of Inverleigh, in the same diocese.

BALL, The Reverend S. T., Vicar of All Souls, Sandringham, Diocese of Melbourne, to be Vicar of Christ Church, South Yarra, in the same diocese. He will be inducted by the Archbishop of Melbourne on March 16.

PIDGEON, The Reverend D., was inducted to the charge of Mount Dandenong Parish, Diocese of Melbourne, on February 5 by Bishop Donald Baker, assisted by Archdeacon R. H. B. Williams.

COOPER, The Reverend Christopher, formerly of the Diocese of Central Tanganyika, to be Rector of Kadina, Diocese of Adelaide. He will commence duties in June.

SHEPHERD, The Reverend H. E. G., to be locum tenens at All Saints, Colonel Light Gardens, Diocese of Adelaide, during the absence of the rector, the Reverend B. Beresford-Richard, in England.

PROUDMAN, The Reverend J. H., Rector of Delegate, Diocese of Canberra and Goulburn, to be locum tenens at Cootamundra, in the same diocese, during the absence of the rector, Canon A. W. Harris.

MOORHOUSE, The Reverend W. E., to be Rector of Buninyons, Diocese of Ballarat.

## 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.

## DIOCESE OF MELANESIA

### THE BISHOP-ELECT IN SYDNEY

To THE EDITOR OF THE ANGLICAN  
Sir.—The Reverend Alfred T. Hill, bishop elect of Melanesia, passed through Sydney during this past week-end en route to New Zealand.

He has asked me, as chairman of A.B.M., to express his thanks to all those who during his stay in this city contributed to his hospitality, especially to Mr. and Mrs. Venn Brown, of Longueville, the clergy who made their churches available to him on the Sunday and the Monday, and to the staff of both head and N.S.W. A.B.M. offices.

The bishop-elect very warmly thanks the members of the Comrades of S. George, who whilst in conference at Wan-garatta, subscribed to present him with a rochet.

The bishop-elect is keen to find a young man who has had secretarial experience and is expert in both typing and shorthand.

In his talks he has stressed the needs of the diocese as follows:

Medical officer, male or female; priests and teachers; and money for their upkeep. Financial help to enable the purchase of a ship to replace the present Southern Cross (Australia) has been asked to raise £20,000.

The assurance of our prayers both for his consecration on May 30 to take place in the church in Honiara and afterwards in the tremendous task to which he has been called.

Yours etc.,  
C. S. ROBERTSON,  
Chairman, The Australian Board of Missions,  
14 Spring Street,  
Sydney, N.S.W.

### EMPTY PEWS

Sir.—I have been most interested in Major Thorne's letter in THE ANGLICAN of January 1 and the subsequent replies.

It seems that many of us are living by faith alone, and because the major presumes to use his God-given reason to ask why these things be, he is subjected to scornful pooh-poohs by some who claim to know.

Is this the way to convert an intelligent sceptic? If our missions used the same methods, could the missionaries expect fruitful results? Of course not!

To take the critical view: The Bible is a record of our religious history, but as historical events are invariably coloured by the historian's own leanings, it is doubtful if the Bible is wholly inspired.

The major is fully entitled to ask for proofs from those whose theological learning extends beyond that of the average layman; he is fully entitled, too, to a reasoned, intelligent reply, not a rebuke from Mr. Rogers, who informs the major that he is not a Christian; nor is the sarcasm of Mr. J. A. Dobbs called for.

Major Thorne was probably using shock treatment, which will do a power of good if he makes us think, and think hard, on what we really believe.

Lawyers disagree on points of law. Doctors differ on medical practice, and theologians differ on many points—I need only mention Dr. Barnes.

Yours, etc.,  
A. G. OLIVER,  
103 Earl Street,  
Annerley,  
Brisbane, S.3.

## DIVINE HEALING

To THE EDITOR OF THE ANGLICAN

Sir.—This is a subject that of late is being more and more discussed with intelligent interest and intensified belief. The Archbishops of both Canterbury and York have now appointed a Commission to enquire into what is called "Divine Healing."

I am interested in a statement attributed to the Right Reverend Henry A. Wilson, former Bishop of Chelmsford, who says: "I am simply one of those people who share the growing conviction that sickness and pain are not in accordance with the will and purpose of God."

"They are alien elements which are part of the disorder which has invaded His creation... this was certainly the view held in the earliest Christian ages."

It is the latter sentence I would like to ask about, what authority would he be quoting. I wonder, in being convinced that this viewpoint was held in the earliest Christian ages?

We are told that all suffering and sorrow strengthens and purifies us, that we must accept it, not resent it, did not Jesus Himself suffer from insults mentally and wounds physically, and so on and so on.

I lived for six months in Los Angeles with a Christian scientist who, in my opinion, remains one of the finest types of Christians I have ever met.

Her sense of charity was immense. I have always had great faith in God and prayer. But not in Christian Science.

And yet during a great sorrow, when young and alone over there, she "worked" on me with her hands one evening for some fifteen minutes. What happened?

I lost all sense of overwhelming sorrow. I became calm. I stopped twitching with nerves, soon I felt my eyes closing, and a deep profound peace entered my soul.

Yes, she was softly praying as her hands moved over my forehead. It is an experience I will never forget. It was not hypnosis.

Could it be because I had such faith in her? For many years I have been fully convinced that miracles can be, and are, achieved by the "laying on of hands" combined with faith in God and prayer, when God so wills it.

And I am also firmly convinced that some humans are gifted by God with the "hands of a healer," and so it may well be termed, as this Commission names it, Divine Healing.

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

## CLOSED CHURCHES

To THE EDITOR OF THE ANGLICAN

Sir.—May I be permitted a few lines in your excellent paper to voice my approval of Richard G. Thompson's letter of January 22 regarding closed Anglican churches.

I am one who is required to spend numerous hours in strange suburbs and when feeling the need for spiritual uplift I have often visited Anglican churches in the vicinity only to find them securely locked and barred.

Recently, after trying all the locked doors of Holy Trinity, Elwood, Victoria, I felt like a fugitive from justice and was soon casting furtive glances over my shoulder in case I had been "spotted" trying to break in.

I have suffered a similar fate at other churches of our faith in other suburbs.

I am sir,  
Yours respectfully,  
STANLEY M. FURSDON,  
16 Oak Grove,  
Spring Vale, Vic.

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See Rates, Page 12.

## OUR ANGLICAN OPPORTUNITY

To THE EDITOR OF THE ANGLICAN

Sir.—I wish to defend Archdeacon Ashley-Brown's article of January 22.

It is a common cry by its opponents that "ritualism" has no relevance to modern life, especially Australian life, yet the Roman Catholic Church in its efforts to convert Australians has found its elaborate liturgy no hindrance in the campaign.

And if Australians—who are a notoriously critical people—can accept the Roman liturgy and the manner in which that Church simply imposes its forms without argument, surely they will be even more attracted by the Anglican tradition and approach, which demands that the members of the congregation be participants and not just spectators.

I think it nearer the truth to say that it is the message of Christ—not whether it be Anglo-Catholic or Evangelical—which "average gamblers and beer-swilling Aussies" refuse to accept, because in either form it calls for a denial of materialism and self-interest.

In further defence of Archdeacon Ashley-Brown, I feel it necessary to stress that Anglo-Catholicism is fundamentally a way of life, based on the Sacraments and opposed to the doctrine known as Justification by Faith.

Ceremonial is only a reflection of this way of life, although it is an important one because, amongst other things, it increases the worshipper's awareness of God as a Person, not just an ethic, and His relevance to life in all its aspects. This is acknowledged by the famous Protestant theologian, Emil Brunner (cf. The Mediator, p. 46).

Concerning the reference to Wesley's evangelism, one must remember firstly that it is impossible to separate any movement, especially the Wesleyan movement, from all the other historical factors attending its success; and, secondly, that evangelism is not the prerogative of any particular disposition, but is dependent on how much a person's Christianity, as he sees it, really signifies to him.

Yours sincerely,  
RODNEY C. KNOCK,  
Waverley, N.S.W.

To THE EDITOR OF THE ANGLICAN

Sir.—Archdeacon W. Ashley-Brown's article, "Our Anglican Opportunity," in your issue of January 22, conveys the impression that the Church of Ireland in the North of Ireland, where his Gibraltarian congregation was transplanted during the war, is a dying Church. This is not so.

The last Northern Ireland census of 1951 showed that the Church of Ireland population had increased by 2.2 per cent. from the previous census of 1937, and the latter census showed a 2 per cent. increase from the 1926 census. This is in spite of emigration, Roman pressure and the activities of various sects.

The archdeacon states: "The Church of Ireland, though orthodox in Catholic doctrine, sound in learning, and pure in Christian living, is the communion of a small and diminishing minority. There is something missing which the Church of England has."

This missing "something" has not the faintest possible connection with practical Christianity, though the archdeacon obviously thinks it is a *sine qua non* of all true worship.

No over-emphasis of material things in worship with the concomitant dependence on the whim of the individual clergyman can compare with the glorious Catholicity of the Church of Ireland, where in every one of its 1,650 churches, the ceremonial, form of service, and furnishings are approximately the same as in the parish church where one is brought up.

Yours faithfully,  
H. W. COFFEY,  
Fremantle, W.A.

## WHEAT FOR ASIA

To THE EDITOR OF THE ANGLICAN

Sir.—In view of Sir John Teasdale's advice to wheat-growers to limit production, due to inability to sell the present crop, the hullabaloo from national leaders and others, who profess anxiety about starving Asian millions, surely it is late in the day for such criticism. It would be more to their credit if they had protested earlier when our kinsfolk in sorely tried Britain were being grossly exploited by the Big Three wheat exporting countries—U.S.A., Canada and Australia—during the post-war period.

Early in the war our Federal Government brought in legislation to licence wheat growing to an area sufficient for local consumption—a cut of two-thirds in production—since our overseas markets had vanished. These conditions helped to boost wheatgrowing in U.S.A. and Canada, so that by 1945 these countries held a monopoly of grain.

In 1943, in an endeavour to bring wheat prices down to a more reasonable level, Britain persuaded the various importing and exporting countries to agree to a five-year plan of prices, known as the International Wheat Agreement. When a renewal of this was sought early last year, the Australian representatives regretfully joined Canada and U.S.A. to extort an even higher price of twenty-two shillings a bushel.

And this, in spite of the well-known fact that huge grain surpluses were held everywhere.

What astonishes me is how responsible leaders in this country could ignore the scandalous exploitation of our gallant, sorely-tried kinsfolk in the past seven years.

No protesting voice has been raised at charging them twice as much for grain as the local population pays.

You quote (in "Church and Nation") Senator Brown writing: "Let the religious leaders do their great work in preaching and teaching Christian ethics." I would say this has been sorely lacking in this matter of exploiting the needs of hungry Europe and Britain.

It reflects no credit to churchmen and laity alike, and all political parties during the past few years, that we should wax wealthy at our kinsfolk's distress, yet suddenly raise a commotion over a possibility of hardships to Asiatics. Cannot our people ever practise the simple Christian precept of "do to others as we would they should do to us?"

Yours faithfully,  
M. S. SAYER,  
Griffith, N.S.W.

## THE CROSS ON THE CATTLE BRAND

To THE EDITOR OF THE ANGLICAN

Sir.—When I opened my copy of our fine church paper this morning I hoped to see that someone had taken exception to the use of our sacred sign—the Cross—being used on a cattle brand.

I have seen it, the Cross, depicted in jewellery in thoughtless designs and in other ways to be questioned, but never in any way as distressing as the one selected by the Bishop of North Queensland.

He can never have been near a branding yard and seen calves roped and thrown and red irons pressed on the poor beasts that below in agony. Cattle-branding is "a necessary evil," but why should it be chosen for raising funds for Church purposes?

I could write much more about this act of sacrilege.

Yours truly,  
C. S. M. HALE,  
159 Peel Street,  
Bathurst, N.S.W.

## FAITH AND MORALS

Religious Communities

A Melbourne reader has asked: Can you tell me something of the rebirth and growth of religious communities in the Church of England since the Reformation?

How many communities now exist in the Anglican Communion and what are their chief avenues of work? How is a religious community commenced? How does it become a recognised or official part of the Church of England?

When the monasteries were suppressed under Henry VIII, most of the monks were absorbed into the ranks of the parochial clergy, and many of the nuns seem to have persisted in their rule in their own homes.

The ideal of the religious life, however, never died out, though the Anglican Church set the stamp of its own ethics upon the traditional rule of the monastery.

In 1625, a merchant of the Virginia Company, Nicholas Ferrar, took deacon's orders and began a community life in his manor of Little Gidding in Huntingdonshire.

The members were mostly drawn from his own family; they lived a disciplined communal life of prayer and study, but took no vows, though Bishop Williams of Lincoln acted as a kindly visitor.

Nicholas Ferrar died in 1637, and later the Puritans destroyed most material remains of this "amirian nunnery," largely because of the affection of Charles I for the place; there the King had spent his last night as a free man before giving himself up to the Scots at Newark.

A sisterhood under San-croft's direction was commenced in London after the Restoration on the basis of the Benedictine Order, but did not last long.

Various attempts were made during the eighteenth century by Sir William Wheeler, who published "The Protestant Monastery," by Archdeacon Sharpe at York, and William Law at Kingscliffe.

The Oxford Movement

Modern revival, however, is largely due to the influence of the Oxford Movement.

On June 5, 1841, Miss Marian Hughes solemnly dedicated herself to the religious life in S. Mary's Church at Oxford, and eight years later, after a period of residence in French Orders, founded the Society of the Holy Trinity at Oxford, on the Woodstock Road.

Mr. Gladstone and Dean Hook helped to form a sisterhood in Park Village in 1845, and several of its members later joined Florence Nightingale as nurses in the Crimea.

Communities seemed to flourish particularly in the Diocese of Oxford, where the bishop, Samuel Wilberforce, was sympathetic.

In 1847, Canon Chamberlain founded the community of S. Thomas the Martyr; in 1848, the famous sisterhood of S. Mary, the Virgin at Wantage, commenced its work, and in 1852 the Society of S. John the Baptist, at Clewer, near Windsor.

In 1855, the community of S. Margaret at East Grinstead was founded by Dr. Neale. Other communities sprang up all over the country, e.g. S. Peter's at Horking, or S. Peter's Kilbean, and the first enclosed order, that of the Love of God, commenced at Cowley in 1907.

Communities for men were later in development, though Newman seems to have contemplated some sort of monastic settlement at Littlemore; attempts by G. R. Prynne at

Plymouth and Steere, later Bishop of Zanzibar, at Tamworth, soon failed, and the famous Lanthony Abbey of Father Ignatius, founded on the Benedictine model, was always a somewhat eclectic experiment.

The first significant success came with the founding in 1866 of the Society of S. John the Evangelist at Cowley by R. M. Benson, the vicar of the local church; the experiment was inspired by Keble.

This austere and scholarly community has exercised wide influence in the Anglican communion, and priories have been established in London, South Africa, Japan, and within the Protestant Episcopal Church of the U.S.A.

Community of the Resurrection

Bishop Gore founded the community of the Resurrection at Pusey House, Oxford, in 1892, and six years later the House moved to Mirfield, where it has flourished ever since.

The Society of the Sacred Mission was founded in Britain in 1891 by Father H. H. Kelly, and moved to Kelham in the Midlands in 1903.

Several brotherhoods were founded, mainly in the slums of the great cities and, after the First World War, attempts were made, mostly on a small scale, to start Franciscan Orders within the Church of England, whilst at Nashdom a community was founded in direct imitation of the rule of S. Benedict.

The revival of the religious life in the last hundred years within the Church of England has been a remarkable and glorious phenomenon.

As early as 1878 the Convocation of Canterbury expressed its thankfulness for the work of sisters, and by the outbreak of war in 1914 there were more women in the religious life in England than at the Reformation though, of course, in relation to the total population of the country, the proportion would have been much smaller.

I do not know quite how many communities for men and women there are in the Anglican communion at present, but the number must run into several hundreds. Exact statistics are not available to me at present.

In Australia

The movement for the religious life quite soon manifested itself in Australia where three great communities have done splendid work in most States of the Commonwealth.

The Community of the Holy Name, whose Mother House is at Cheltenham; the Sisters of the Church, who sprang from the famous Kelham community; and the Society of the Sacred Advent, whose activities have largely been confined to Queensland.

In addition, in that State, a small Franciscan community, the Sisters of S. Clare, is doing useful charitable work.

A community for men, the Community of the Ascension, had its house near Goulburn, but came to an end during the Second World War.

Soon afterwards, at the invitation of the Bishop of Adelaide the Society of the Sacred Mission opened a priory, primarily for the training of ordinands, in the Mount Lofy Ranges and already the Kelham Fathers have made a most valuable contribution to the life of the Australian Church.

Next week I hope to deal with the work of the communities, and their method of organisation.



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# THE ABORIGINES OF N.S.W. LIVE IN SQUALOR

By the Reverend Michael Graham

IN many western towns of New South Wales, once you leave the railway station, the most drab thing you will see is a group of Aborigines in town for the day.

They have an assembly all of their own, at a garden lot, corner shop or along a garden wall; there you will see those whose skin happens to be dark, all shades of darkness, with their sombre melancholy eyes which turn to resignation with the passing of the years.

These never knew the walk-about, never danced a corroboree, their innate pride remains, but independence has gone, their hope is waning, their livelihood depends on the good will of whites, a good will which has little basis of mutual trust and therefore does not last.

Wherever they live these people come under the supervision of the police, and the police have won the same respect which the Papuans have for "Government." The police stop drunken brawls, break up gambling games, spend hours listening to matrimonial tangles, and more hours separating fruit from lies in petty complaints. The police have well earned their respect.

When an Aboriginal thinks of Government he thinks of the Commonwealth, and along with that he thinks more about "The Board," meaning the Aborigines' Welfare Board. The board is a State machine, depending on the State Government for running expenses, but having its building projects financed by the Commonwealth (by means of loan monies, etc.)

The board has established stations or reserves for Aborigines, and where possible they provide a supervisor, but the reserves are often in barren, outlandish places and the pre-war houses of unlined corrugated iron are generally of poor standard.

THE social tragedy of the Aborigines lies in their treatment from the Commonwealth Government's Social Services Consolidation Act. The act grants child endowment to all aboriginal children; but it does not grant the maternity allowance to full bloods, or those with a predominance of aboriginal blood. All others claim it whether on reserves or not.

The de-tribalised Aborigines of New South Wales are treated the same as those tribal people of Northern Territory.

If in this State the aboriginal women live in a civilised community, attend hospitals as other women, why should they be denied the maternity allowance because they are black? When it comes to the birth of a child, what difference is there, except colour?

The act does not grant social service benefits to persons with a predominance of aboriginal blood. Nor are these benefits—old-age, widow's and invalid pensions—granted to those who live on reserves; the only exception being the rare few who have been granted exemption from the act, a few hundred out of 20,000 in this State.

Aborigines do work, and they do pay tax, but they are denied the benefits which their tax should assure.

Surely this is rank injustice? They must work to live, yet only the very old or infirm receive the meagre rations, and to get unemployment or sick benefits they need to be very fortunate, for each case is decided by the Registrar of Social Services, who could be 100 miles from the reserve!

The result of all this is shown in the growth of shanty settlements which litter the town commons, stock routes and river banks of western New South Wales. Aborigines are not so foolish as to stay on reserves, pay rent for post-war houses, pay tax on their wages,

and be denied social service benefits, when they are aged, invalid or widowed.

Rather do they choose to go off the reserve, make their own shanty, and thus be entitled to their benefits—a Gilbertian situation!

Aboriginal women do not want to live in shanties. They cannot pay rent in town, and there is prejudice against them; the shanty is the best they can do.

THUS in western New South Wales we have the social disgrace of shanty towns. You can see them at Brewarrina, Condobolin, Walgett, Cowra, Coonabarabran, Wilcannia, Wellington, Dubbo, Gulargambone, Bourke, Pilliga (where there are reserves plus shanty settlements), and in Quambone, Peak Hill, Gilgandra, Narromine, Coonamble, Nyngan, Warren and Enngonia (where there are just plain shanties).

The board has six superin-



Aborigines' shanty, Town Common, on the Macquarie River, Wellington, N.S.W.

tendents on these reserves, and one welfare officer who does an amazingly good job especially when you realise that he covers an area from Lithgow to the Queensland and South Australian borders.

What can be done?

1. Support the board in (a) its efforts of assimilation, socially, and not necessarily biologically.
- (b) Its work of education by State teachers and preferably in public schools.
- (c) Its efforts to build better homes where Aborigines can live under supervision. (Children suffer most in shanties and sub-standard huts from gastro-enteritis, scabies, and the woeful ignorance of parents.)

2. The public of New South

## A USEFUL COOKERY BOOK

THE HELPING HAND COOKERY BOOK. The Sydney Rescue Society. 5/-, post free.

This is a good every-day cookery book. It contains many helpful hints and recipes which should be very useful to housewives and others who cook for themselves.

The book has been compiled for the Sydney Rescue Society, to which all proceeds from its sale will go.

The society gives help to destitute adults and children, discharged prisoners, trains maternity nurses for care of unmarried mothers, and visits congested areas, gaols, asylums, parks and hospitals.

[Our copy from The Sydney Rescue Work Society Office, 145a Commonwealth Street, Sydney.]

Wales must realise that Aborigines who pay tax are due for social service benefits as a right. Moreover they should be on par with other ethnic minorities: a Greek or an American Negro at Brewarrina is accepted socially, can get full citizens' rights and social service benefits; Aborigines on reserves, whatever their cast, cannot do so.

3. Christian Church—people must wake up and help these people to live. At present only the United Aborigines Mission and the Aborigines Inland Mission are active throughout the West.

The Church must show the love of the Babe in the Manger for all people.

But whatever approach is made, and it must be made soon, we must not over-emphasise the story of Dives and Lazarus, not until we move them from our gates; for these people still retain a sense of humour despite their drab and melancholy life.

## BOOK REVIEWS...

### THE ROUND TABLE

THE ROUND TABLE. Quarterly Review of British Commonwealth Affairs. September, 1953.

THE contents of this edition are varied, ranging from articles on the effect of the Coronation on different parts of the Commonwealth, to dollar aid and the taxing powers in a Federation.

A Canadian correspondent deals interestingly with the relation between Church and State in North America; the situation in Malaya is surveyed in reassuring terms; there are brief but valuable notes from correspondents in South Africa, Pakistan, India, Ireland, New Zealand and the United Kingdom; and some criticism of Senator McCarthy's book-burning and snooping campaign in the United States.

For those who value up-to-date information about Commonwealth affairs and comment on problems facing the sovereign governments composing the British Commonwealth, this review is as interesting as it is valuable.—E.J.D.

### CLERGY, THE NINETEENTH CENTURY

A HISTORY OF THE ENGLISH CLERGY 1800-1900. by C. K. Francis Brown. Faith Press, 280 pp 29/3.

The Church does not consist of the clergy, and a history of the clergy is not a history of the Church, but this recently published book throws more light upon the development of the Church of England during that period than do many volumes of more formal Church history.

Bishops, cathedral dignitaries and parish clergy of all kinds are dealt with in turn.

We see them in the corrupt environment of the late 18th century when abuses of almost every kind flourished in both Church and State.

We see the amazing changes which took place during the 19th century, illustrated by instances from the lives of innumerable individuals.

These are real-life stories; the heroes are not the famous figures whose names are in all the history books, but lesser known men like Walter Farquhar Hook, Hugh Pearson and Samuel Wilberforce—"working clergy," who devoted themselves to their pastoral tasks and did not seek the limelight. Quoting freely from original and contemporary documents, the author brings them vividly before us.

The final picture of the clergy as they were at the end of the century makes such a striking contrast with the earlier picture that the statement quoted by the Bishop of London in his foreword is seen to be very much to the point—"It is sometimes asserted that the real Reformation of the Church of England took place, not in the 16th century, but in the 19th."

This is a most unusual and interesting—and at times entertaining—book, full of illustrative detail.

Although the author has confined his researches to the Church in England, discerning Anglicans in Australia will not be slow to see in the story of their own Church during this period a reflection of those changes which were occurring in the Mother Country.

—J.H.B. [Our copy from Church Stores, Sydney.]



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## Book Review

### CHURCH RE-UNION

"WHAT DO WE MEAN BY RE-UNION?" by Dr. C. B. Moss; S.P.C.K. 120 pp. 10/9. Our copy from Church Stores.

This little book by a well-known Anglican scholar who has given the greater part of his life to the cause of re-union in the Church, has an importance which is out of all proportion to its size.

Dr. Moss is a clear and logical thinker, whose penetrating analysis of the Anglican position is backed by a close personal first-hand knowledge of other Churches—particularly the Orthodox Churches of the East and the Lutherans of Scandinavia and Finland.

To these, he believes, the Church of England may make advances, and enter into negotiations, with a good hope of fruitful results.

As far as Churches of the Calvinist tradition are concerned, Dr. Moss sees less ground for hope—for in his view Calvin was a heretic (while Luther was not).

For the same reason there is no hope of re-union with Rome in any foreseeable future—the Roman Church having lapsed into heresy ever more deeply since the time of the Council of Trent in the 16th century.

Many who cannot go all the way with Dr. Moss will welcome his forthright and well-informed statement, which will help to clear away much wishful and sentimental thinking, and help us to get down to realities in this most vital matter.

—J.H.B.

David Jones' join with the people of Australia, in a joyous welcome to Her Majesty Queen Elizabeth II and H.R.H. the Duke of Edinburgh.

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## THESE ROYAL DAYS

For some who read this youth page, the last week has been unforgettable. For others, that experience has yet to come.

Australia has met and done homage to her Queen. The title "Queen of Australia" can never again have for us that haziness which long distance so often brings between those who are separated by it.

The Queen is here and is already one of us.

In the hearts of those who have met or seen her, Her Majesty has already won a place that is large and permanent.

She is OUR Queen now and will remain so whatever the uncertain years which lie ahead may hold for us all.

It is easy to forget the well-known line, "Uneasy lies the head that wears a crown," when almost face to face with the personal charm and easy dignity of our Royal visitors.

But in the complexity of modern life, the poet's words are only too relevant.

When considered in the spiritual setting of the Coronation, they become, by their

very air of restlessness, like the Inchcape Bell, a reminder of constant, unseen dangers and of the need for watchfulness.

As the Queen has made herself one with people in the splendour of this Royal visit, so we may by our constant prayers for her, share and lighten her heavy responsibilities.

Prayer for Royalty is an urgent need at any time. Prayer for Christian Royalty is a duty belonging to the whole body of Christ.

Whatever else we may do in this memorable season, let us pray for the Queen's Majesty and the Royal Family.

YOUTH EDITOR.

## FOUR DIOCESES REPRESENTED AT BOYS' CAMP

"Yondaio" is the 88-acre permanent camp-site of the C.E.B.S. in the Diocese of Newcastle. Every year on Boxing Day it suffers an invasion of boys, large and small, who pitch their tents and spend eight blissful days in the midst of its glorious bush. This time the boys came not only from Newcastle Diocese, but from the Dioceses of Sydney, Bathurst and Armidale as well. They came in their droves, and eventually there were 250 of them encamped.

Commandant Hector Arkell, Adjutant Will Taylor, Padre W. A. Hoare (the local rector), plus "Skipper" Thorpe, George Burrill, Harold Blair, Alan Pattison, Reg. Hann, Col. Robinson, five other Newcastle clergy, and many branch leaders saw to it that the camp was well-ordered, organised and victualled.

"Tilly" the C.E.B.S. truck, struggled daily up and down the hills into Swansea for water and food.

Morning and evening services in the open-air chapel, competitions in sand-modelling, an athletics' carnival, observation hikes, surfing and sunbaking, fire-side stories, and a camp concert all helped to maintain interest.

The Bishop of Newcastle paid his regular visit to the campers on the Sunday, this time accompanied by the Newcastle Chaplain for Boy Scouts. The bishop addressed the boys and later had lunch with them, seated on a fruit-cased. The bishop obviously enjoyed himself.

Many parents arrived to inspect and stayed to admire the scenery and the neatness and initiative of the campers.

Particular mention must be made of the "Yondaio Forresterers." These are a group of senior C.E.B.S. in Newcastle who visit the camp regularly throughout the year to effect improvements by erecting camp-kitchens, latrines and store huts, to arrest the constant ravages of vandals, to improve the roads, clear the scrub and act as rangers.

The forresterers are doing a grand job, and with the Executive of Newcastle C.E.B.S. are to be congratulated on making such a camp possible for the boys of the Church.

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## THE QUEEN'S FIRST CHURCH SERVICE IN AUSTRALIA

### YOUNG PEOPLE PROMINENT

The allocation of seats in S. Andrew's Cathedral, Sydney, at the service of Morning Prayer which the Queen attended on February 7, was so planned that Her Majesty's first and last glimpses of the congregation would take in mainly young people.

More than 200 young people represented their parishes at the service.

During the singing of the offertory hymn, the youth representatives moved in double file to the chancel steps, to present their parish thank-offerings for the Royal visit.

This money will be used to help complete the payment of the C.E.N.E.F. Memorial Youth Centre for Leadership Training. The target is £28,000.

The C.E.N.E.F. Centre is the headquarters of the Church of England Youth Department in the Sydney Diocese.

## COWRA YOUTH CAMP

Cowra (N.S.W.) has been playing host to an enthusiastic group of young people from Bathurst diocese who had been attending a camp-rally.

The following report of the camp has just been received:

By Sunday last 200 Young Anglicans, Junior, and Church of England Boys' Society members were gathered at Cowra for the first Bathurst diocesan 1954 camp-rally. Most of these were full-time campers from Friday until Monday, February 1, and were accommodated in the Masonic and Jubilee halls in the town.

In spite of early very heavy rain, a constant stream of young people came from 21 parishes by all forms of transport. Camp Mothers were Mrs. H. Peters (Orange) and Mrs. T. Southwell (Cowra), who were supported by a camp committee of Cowra Y.A.'s and other diocesan office-bearers, all of whom acted under the Commandant, Padre Harry Thorpe (Bathurst).

### PROGRAMME

Friday was taken up with busy preparations. By Saturday all campers were in residence and ready for the welcome social that evening, with Ken Bryant as master of ceremonies.

A service of Holy Communion for campers was held in the Jubilee Hall on Sunday morning with the Diocesan Commissioner as Celebrant. Breakfast followed in the supper room, and later all re-assembled to hear the first camp address, given by Mr. V. K. Brown, B.A., B.Com., Director of the General Board of Religious Education (Melbourne), who had arrived in Cowra after attending a Canberra conference.

Campers were officially welcomed to the shire and town during the luncheon on Sunday by the Shire President,

Councillor R. J. Hallstone, and the Mayor of Cowra, Alderman M. W. Whitty. Mr. Harry Bryant, himself a Y.A., welcomed the visitors to the parish on behalf of the parish of S. John's. The new rector of Cowra will not take up residence until mid-February.

During the afternoon a selection of films was screened by Mr. Alan Brown, of Cowra.

After lunch a Junior Anglican conference was held.

Again 200 sat down to a meal on Sunday evening, and later moved off in procession through various Cowra streets to S. John's Church. The long lines of Y.A.s in their red and white uniforms, J.A.s in blue and white, and C.E.B.S. boys in their attractive blue uniforms, made a fine display.

Norman Armstrong worked well to erect light festoons in the grounds of the church for an open air service, at which the bishop, the Right Reverend A. L. Wyde, preached during a specially prepared youth service.

### CONFERENCE

Main events on Monday were the branch leaders' gathering and the camp conference, when representatives made plans for youth work and activities for the year ahead.

Discussion took place on many matters, and amongst the decisions made were: Unification of Y.A.s, J.A.s and C.E.B.S. groups; 1954 Y.A. Queen contest to be run in three youth zones, with a grand final coronation ball in a major town in the diocese; request to the diocese for the training of a young woman for specialised work among Sunday schools and youth; acceptance of invitation to send ten delegates from the diocese for the Commonwealth Anglican Youth Leaders' Conference at Albury in May.

## THE TRIAL OF THE SEVEN BISHOPS

### EPISODE 16: THE BISHOPS ACQUITTED

Having heard all the evidence and the Judge's summing-ups, the jury retired to decide whether the petition presented to the King against his order to read the illegal Declaration of Indulgence was, or was not a seditious libel.

If it was, the bishops were guilty; if not, then they were innocent and would leave the Court free men.

What was more, James II's pretended Dispensing Power would receive a heavy blow.

At first nine were for acquitting and three for convicting. Two of the minority soon gave way; but Arnold was obstinate.

Thomas Arstun, a country gentleman of great estate, who had paid close attention to the evidence and speeches, and had taken full notes, wished to argue the question.

Arnold declined. He was not used, he doggedly said, to reasoning and debating. His conscience was not satisfied; and he should not acquit the bishops.

"If you come to that," said Austin, "look at me. I am the largest and strongest of the twelve; and before I find such a petition as this a libel, here I will stay till I am no bigger than a tobacco pipe."

It was six in the morning before Arnold yielded.

It was soon known that the jury were agreed; but what the verdict would be was still a secret.

At ten the court again met. The crowd was greater than ever.

The jury appeared in their box; and there was a breathless stillness.

Sir Samuel Astry spoke. "Do you find the defendants, or any of them, guilty of the misdemeanour whereof they are impeached, or not guilty?"

Sir Roger Langley answered, "Not Guilty."

As the words were uttered, Halifax sprang up and waved his hat.

At that signal, benches and galleries raised a shout.

In a moment ten thousand persons, who crowded the great hall, replied with a still louder shout, which made the old oaken roof crack; and in another moment the innumerable throng without set up a third hurra, which was heard at Temple Bar.

The boats which covered the Thames gave an answering cheer. A peal of gunpowder was heard on the water, and another, and another; and so, in a few moments, the glad tidings were flying past the Savoy and the Friars to London Bridge, and to the forest of masts below.

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## FOR SMALL PEOPLE

### I WAS THERE ... (10) A KIND ACT

The morning was fresh and keen. Down in the marketplace a number of men, dressed in the long garments of eastern peasants, sat about talking quietly among themselves. They were waiting for work.

For some time they chatted together, while the little town began to stir as the early rays of the rising sun caught the trees and changed the dull grey green branches of the palm-trees and changed the dull grey of the little houses into a dazzling white.

Then the first landowner arrived. "I want six men to pick the grapes in my vineyard," he said. "I'll pay you each a penny for the day's work." Six men dashed forward and after a few words with the householder moved off to the vineyard.



Dear Girls and Boys,  
 What excitement there is in our big towns and cities these days! The Queen has come. I hope many of you will be able to see her. When you do, I am sure you will agree that she is a very lovely person. We are proud to have her as our Queen.  
 You will remember to pray for her, won't you, that God will bless and keep and guide her and that He will take care of Her Majesty's own little boy and girl while she is visiting us.  
 Your Friend,  
 UNCLE PETER.

Ben Rheuben paid us all as he had agreed to do.

It so happened that we were all paid the same amount—a penny.

Some of the men who had worked all day thought they should have received more money. But I thought it was very kind of the master to pay us who had worked so little, and give us each a penny too.

He was not being unkind to the early workers. He had given them what they had agreed upon.

Rather, he was being kind to us, who had come later.

That day I learned that God will reward us, not by seeing how our work compares with that done by others.

He will reward us for our faithfulness in the work He has given us. We do not deserve even to be used by Him, but when He does use us, He will reward us in His own loving way.

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CHURCH RELATIONS . . . . . 1

# THE DOCTRINAL BASIS OF EPISCOPACY

By FATHER RAYMOND RAYNES, C.R.

EVERY SUNDAY at the least, all Anglicans who attend the Holy Eucharist (as they are expected to do by the rule of the Prayer Book) assert that they believe in One Catholic Church.

They take part in prayer for the unity of the Church, both then and at other liturgical services.

We must both really believe what we say and mean what we pray.

It is undeniable that there is a movement towards unity in which many significant advances have been made, and for which we should be quietly thankful.

Those who rejoice in the name of Catholic are foremost in their prayers and labours towards the restoration of the unity of Christendom.

Charity demands that we should not be satisfied with giving anything but all to our brethren, and often we are called upon "to speak the truth in love"; and to be cautious and critical of plans and schemes which, if carried out, will, in the end, not serve that great hope and ultimate purpose—the unity of the whole of Christendom.

Careful reflection on recent discussions in both Convocations on "Church Relations in England," together with the comments on the Church relations report in the Nonconformist Press, as well as formal statements made by authoritative Free Church gatherings, reveals a deep divergence between us, especially on the question of the ministry.

Much is said about episcopacy, yet nowhere, for example, in the report, "Church Relations in England," is there any attempt to examine the doctrine of episcopacy—a fact which has been pointed out by Free Churchmen.

THE report states "that episcopacy cannot be offered to, or accepted by, the Free Churches as a mere matter of expediency or in a completely undefined form."

Yet no other reason for such offer or acceptance, nor any definition, is set out in the report; which thereupon does set out the implications of Free Churches "taking episcopacy into their systems" and the subsequent relationship with the Church of England.

It would not be unfair to suggest that what all this amounts to is that Nonconformist bodies are to have bishops, merely to satisfy the preference of Anglicans for that form of ministry.

But surely none of us—Churchmen or Nonconformists—would delay the visible reunion of the Church for a single moment, even for the dearest preference.

Many years ago, Dr. Armitage Robinson wrote: "I conceive that there is a real danger of our being led, by our earnest longings for a simplicity of statement which may remove prejudice, to minimise the significance of the Historic Episcopate—to urge the acceptance of the institution as a necessary condition of any general and extensive reunion, without insisting, as it is sometimes said, on any theory as to its character."

"The Church must have some doctrine as to the Episcopate and as to the virtue of consecration to it."

It is now often said that asking Nonconformists to accept episcopacy, without insisting on any theory of it, is, in fact, what is done in the Church of England.

This statement is less than half the truth.

For while it is true that there is no defined doctrine of apostolic succession in the Book of Common Prayer (it is indeed probable that there is no such in Christendom), yet the min-

istry of bishops, priests, and deacons is declared to be scriptural, a true following of the apostles, and necessary in the Church of Christ.

In various prayers, these orders are declared to be of divine appointment, and their authority is clearly defined.

In the form for Consecration of a Bishop, as well as for the Ordering of Priests, a definite and special gift of the Holy Ghost is received.

IT is worth while remembering that in the Reply of the Archbishops of Canterbury and York to the Bull of Leo XIII condemning Anglican orders.

Writing about the use of the words "Receive the Holy Ghost," the archbishops said:

"We gladly agree with the Council of Trent that the words are not vainly uttered by bishops either in consecrating a bishop or in ordering a presbyter, since they are words spoken by our Lord to His disciples, from whom all our offices and powers are derived, and are fit and appropriate for so sacred an occasion."

"They are not equally appropriate in the case of the deaconate and are accordingly not used by us in admitting to that office."

Later in the same document, referring to the addition in 1662 of the words "for the office and work of a bishop or priest," the archbishops continue:—

"This would not seem to have been done in view of the Roman controversy, but in order to enlighten the minds of the Presbyterians, who were trying to find a ground for their opinions in our Prayer Book."

"Historians are well aware that at this period, when the King had been killed, his son driven into exile and the Church government upset, the Church of England's debate with Presbyterians and other innovators (note the words) was much more severe than it was with the Romans."

"The object of the addition was to declare the difference in the orders."

TO revert to the Archbishops' reply to Leo XIII, we find there these significant words:

"We make provision with the greatest reverence for the consecration of the Holy Eucharist and commit it only to properly ordained priests and to no other ministers of the Church."

Dr. Armitage Robinson writes:—

"The episcopate has never been conceived as merely forming a framework of organisation."

"Certainly our Ordinal regards consecration to it as sacramental, in the sense in which I have used the word in this sermon."

"Receive the Holy Ghost, for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands . . . And remember that thou stir up the grace of God which is given thee by this imposition of our hands."

The weight of the evidence of Anglican theologians, as well as the explicit statements of the formularies of the Church of England, make it quite clear that any one being ordained therein is, in fact, receiving a divine gift—given by our Lord to the Church and necessary to its life—and that this gift has been "handed on" in the Church, and its reception is the guarantee to the faithful of the authority of the minister and the validity of his official ministrations.

The Archbishop of Armagh in addressing the clergy of the diocese of Glasgow, stated clearly and forcefully the position which the great majority of the inarticulate clergy and laity hold to be true:—

"Not a few of us have found

ourselves of late rather surprised to note the extent to which impatient goodwill was leading men to manifest an over-accommodating readiness to treat historic disputes on the subject of Church Order with some indifference.

"I am not sure if a good deal of this laxity of conviction is not to be traced to the very dangerous suggestion which has been current for some twenty years past, to the effect that, while the acceptance of episcopacy as a practice is indispensable for those who would enter into communion with the Anglican Church, no particular theory of episcopacy need be insisted on."

"I regard this view as both unsound and unprincipled."

"It seems to me nothing less than the rankest ritualism."

"To urge the acceptance of an institution, without insisting on any reasoned meaning of it, reduces it, in my opinion, to something like mumbo-jumbo."

"TO have no philosophy of the institution which episcopacy is, is to undermine the Ordinal, which insists on episcopal ordination, and to leave it to be supposed that this insistence rests only on antiquarian pedantry or sectarian prejudice."

"Whereas if episcopacy is invested with no apostolic association, and is treated merely as a desirable, because an early, practice, we rob it of any final and ultimate authority."

"If it represents merely the result of an evolution upwards out of the presbyterate, and if it represents anything less than a devolution downwards from the apostolate, it is hard to see any vital reason why it should not rank with any other experiment in administration which happened to justify itself or utilitarian grounds."

Does it not savour of blasphemy to suggest that a form of episcopal consecration should be employed without the recognition that a divine gift is being conveyed and received?

It is this question that vexes the minds and consciences of a very large number of Churchmen.

There is really no escape from the fact that the acceptance of episcopacy by a non-episcopal denomination is the acceptance of a divine gift; for a non-episcopal communion to accept episcopacy (unless merely as an administrative expedient) must involve the conclusion that a non-episcopal ministry lacks what it is receiving, and is, in fact, defective.

Furthermore, to continue to recognise episcopal and non-episcopal ministries as equally valid is to deny that episcopacy is integral to the structure of the newly episcopal Church.

Re-union, on such terms, or a state of intercommunion, would inevitably mean discarding any theological basis for episcopacy.

WHOLE provinces of the Anglican Communion, as well as very large numbers of people in England itself, opposed the methods adopted in South India for precisely these reasons, and now that the Church of South India is in being, cannot consider it right or possible to be in complete and visible communion with it.

There are persistent rumours that non-episcopal ministers, who came into the C.S.I. are now asking for episcopal ordination, and being refused.

If this is true, it can only be because to ordain these men would be to admit that episcopacy is integral, and that the basis of union and the constitution are wrong.

An article in the C.S.I. monthly magazine for September, 1952, written by a minister of C.S.I. in India, contains this revealing paragraph:

This is the first of three articles on Church Relations by Father Raymond Raynes of the Community of the Resurrection, Mirfield, England.

They originally appeared in the "Church Times," by whose kind permission they are being published in THE ANGLICAN.

The second article will appear next week.

"But let us not imagine that simply by accepting the Basis of Union and the Constitution of C.S.I. we have returned from the Old to the New (from the Law to the Gospel)."

"There is a real danger in the first place that the new Church Order in which we are tempted to make our boast may become for us the equivalent of 'the Law,' with the resulting divine judgement that we become just another among many denominations instead of the first fruit of a movement to abolish denominations."

"Secondly, the love of the Law, as those who know the life in our pastorates are only too well aware, is as strong as ever in every C.S.I. congregation and has already resulted in divisions which have marred our unity."

## UNUSUAL MODEL CHURCH

ANGLIAN NEWS SERVICE  
London, February 5  
A model church built of plywood, picture framing, hard-board and beads, is helping to raise money for urgent repairs to Newport parish church in the Isle of Wight.

Nearly £5,000 has been contributed already towards the £7,500 needed for repairs to the exterior fabric, and for the rebuilding of the organ.

When the vicar, the Reverend C. R. Farnsworth, had the idea of making a scale model of the church, no plans were available and every measurement had to be made with a 72in. steel rule and a length of string.

Parts of the building that could not be reached were photographed by a retired salesman.

The vicar's secretary painted the windows on special parchment paper and a radio engineer carved the eaves of Our Lord with his hand on a child's head, S. Thomas the Apostle, and S. Thomas of Canterbury.

A retired engineer from Cowes help to make the clock mechanism which keeps excellent time.

A sixpence in the slot meter lights the interior.

The model is 6ft. high. Other "building materials" included 4,700 steel pins, 432 screws and 1,298 beads.

Altogether, 18,808 lines were scratched on the roof to represent tiles.

The model took 33 weeks to build.

\* At its first appearance at the parish bazaar, this outside collecting-box raised £45. Since then it has stood in the parish church.

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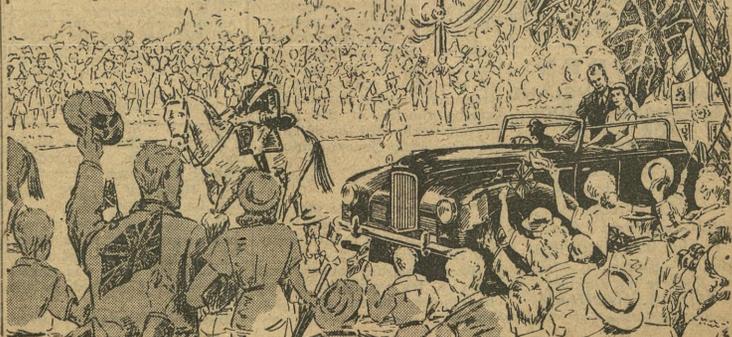
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# THE A.S.C.M. AND NATIONAL SERVICE TRAINING

## LETTERS ON THIS PAGE

Most of these letters have been published in full. Many other letters have been received; but they will be held over until subsequent issues because of considerations of space. Further letters on the subject will be welcomed; but readers are especially requested to keep them as short and as relevant as possible.

## A WARDEN'S OPINION

### RESOLUTION NOT IMPORTANT

To THE EDITOR OF THE ANGLICAN  
 Sir.—As a close observer of the A.S.C.M. for the past 26 years, first at Melbourne University and later in N.S.W., I am bound to state that I believe the entire contents of your leading article of January 22 to be substantially true.

I knew the S.C.M. well in England before coming out to Australia, and greatly admired it. But on arrival in Australia, the Movement seemed to me so vastly different.

I felt at once that here it had somehow got into the wrong hands; and I still feel that, most strongly.

Also the A.S.C.M., during all the time I have known it, has been much too closely identified with a certain political party to evoke much sympathy or support from me. But my main criticism, all along, has been provoked by the manifest propensity of its student-members to regard Christianity merely as an eminently suitable topic for discussion and debate, rather than as the Supreme Challenge to a personal decision.

I don't think many people (certainly not the military authorities) will be worrying much about the resolution passed at the recent A.S.C.M. meeting.

What some of us feel to be of greater import in this connection is the question, how did the Federal Government come to exempt "divinity students" from the Training Scheme?

So far as I am aware, neither the Anglicans nor the Nonconformists ever asked for it. Is it, then, just one more Governmental sop to Catholic Action, intended primarily to cover the hundreds of youth under tutelage in Roman Catholic seminaries?

Yours truly,  
 THOS. M. ROBINSON,  
 The Warden's Lodge,  
 S. John's Collegé,  
 Morpeth.

## A PRESBYTERIAN VIEW

To THE EDITOR OF THE ANGLICAN

Sir.—Many of your readers who are, like myself, not members of the Church of England, have come to appreciate very much the valuable contribution your paper is making to religious journalism in this country.

It is therefore doubly unfortunate that in your leading article of January 22 you should have given such offence by the tone and the expressions used, to the large body of Christians in this country who belong to Churches of the non-episcopal type.

To speak about cliques of university students in the A.S.C.M. being "composed for the most part of misguided, if sincere, non-Conformists, among whom are to be found a heavy sprinkling of prigs and 'wowers,'" is to use expressions which one does not expect to read at the editorial level in such a paper as THE ANGLICAN.

If one is able to satisfy one's conscience that one may make a sweeping statement such as you do regarding the composition of such a great body as the A.S.C.M., then I have no comment to make, but as one who is neither a member of the Anglican communion, nor yet of the A.S.C.M., but a minister of the Presbyterian Church, I take the strongest exception to the use of the term "non-Conformist" in any circumstances or context whatever in this country.

To use the term "non-Conformist" is to imply that there is a Church in Australia established by law and that there are Churches whose members do not conform to the usage of such an establishment.

That is, or course, wholly untrue of the religious situation in the Commonwealth.

Even in England to-day the term "non-Conformist" is coming to be regarded as out of date and smacking of an ecclesiastical situation which is rapidly passing away, in which those outside the establishment were regarded as only a slightly superior brand of heathen.

But to use this term, as presumably you do, of Presbyterians as well as of the representatives in Australia of the English Free Churches, is to commit an unpardonable blunder.

Are you unaware, Sir, that there are two Established Churches in the British Isles, and that in Scotland the Established Church is Presbyterian?

In Scotland the Queen is a Presbyterian and has nine Royal chaplains, including the Dean of the Chapel Royal, who must be in Presbyterian Orders.

The first oath taken by Her Majesty (before taking the Accession Oath) in coming to the throne was to maintain the Presbyterian government, doctrine, and worship of the Church of Scotland.

Without this cardinal point being maintained, the union of the two kingdoms comes to an end.

Even in England the Royal Family have shewn to the representatives of the Church of Scotland their appreciation of the work they have done for Scots living in England.

In 1950 I was privileged to be one of the officiating clergy when H.M. the Queen Mother came to lay the foundation stone of the new S. Columba's Church of Scotland, built to replace the church destroyed in the bombing.

On that occasion, Her Majesty the Queen (as she was then) spoke warmly of the Scottish Church and of the work we were doing in London.

In conclusion, I have never heard a parish minister of the Church of Scotland refer to his neighbour of the Scots' Episcopal Church as a "non-Conformist," although he was fully entitled to do so.

Yours, etc.,  
 LAURENCE O. C. WHITE,  
 The Manse, East Melbourne.

## PARTISANSHIP DEPLORED

To THE EDITOR OF THE ANGLICAN

Sir.—I must register my surprise at the criticisms so extravagant in tone and emotional in language of last week's editorial.

Writing as an Anglican priest and a long-standing member of the Australian Student Christian Movement, I make the following observations:

(1) Of course the A.S.C.M. "is not even predominantly Anglican in membership." Yet it contains many leading Anglicans (including bishops) in its membership.

(2) It has not been my experience that my Non-Conformist friends in the A.S.C.M. "constitute a heavy sprinkling of 'prigs or wowers'."

(3) Has THE ANGLICAN accepted newspaper reports of some individual students' remarks as being the policy of the A.S.C.M. expressed in the conference resolution forwarded to the Commonwealth Government?

(4) Even if some criticisms are exaggerated, has it become a sin to express one's views of national training or is it sacrosanct from constructive democratic criticism?

(5) From what I have seen of the Press reports, the charges of immorality were not specifically devoted to gambling, drink and prostitution so much as to the "immorality" (if their charges are true) of employing young men on non-imaginative and non-productive activities (surely a valid criticism from the point of view of the Christian doctrine of the "dignity of labour").

Yours sincerely,  
 WILLIAM H. GRAHAM,  
 Gresswell Sanatorium,  
 Mont Park, Vic.

## IN DEFENCE OF THE ARMY

To THE EDITOR OF THE ANGLICAN

Sir.—As a returned soldier I agree with your forthright Leading Article on the recent A.S.C.M. performance at Armidale.

The author of "Guns and Gamblers" (the story of the 2/5th Australian Field Regiment) had something to say about the writers of sensational fiction with a war background.

This passage (on page 204) was quoted by nearly every reviewer of the book. The same defence is obviously needed against irresponsible allegations by people from whom one expects better things.

A former officer of the 2/5th who served for four years in World War I and five years in World War II, as well as in the militia in between wars, may justly claim to know a little about soldiers.

His experience has been that in all his service he "certainly never encountered a unit composed entirely of psychopathic cases as in 'The Naked and the Dead,' nor units made up of the well-mannered Boy Scouts as in the books of Ian Hay."

It seems that authors (and A.S.C.M. delegates) fail to realise that the nature of a man is not changed when he exchanges a sports coat for a military tunic.

The replies from conference members have produced no evidence in support of what are serious allegations. (Does the warden of S. Paul's College really think that allegations of drunkenness and moral depravity are "half-humorous"?)

Like L. E. and S. R. Webb, I want definite proof of the allegations made by the speakers. Otherwise the motion and its sponsors stand condemned for what they are.

The main contention of your critics is to emphasise who is connected with A.S.C.M., but the proper test is "By their fruits ye shall know them."

Finally I would suggest that it is far more "morally degrading" for impressionable young people to be allowed to make wild and inaccurate statements without any rebuke or correction from those who should be their guides and counsellors.

By their silence when the allegations were made those clerical dignitaries have approved of statements which are an insult to all serving or ex-servicemen and women.

If that is all the lead we can expect from our Church leaders it is no wonder that the Church is so lightly regarded by those who look to it for a lead in facing the problems of the present day; which was supposed to be one of the purposes of the Armidale performance.

I am,  
 Yours etc.,  
 G. H. OFFICER,  
 The Rectory,  
 Wyalong, N.S.W.

## CHURCH LEADERS CRITICISED

To THE EDITOR OF THE ANGLICAN

Sir.—The sharp resentment displayed by some church leaders in your issue of January 20 over the publication of your correspondent's letter in the previous issue, in which disparaging remarks and motions by some students at the Armidale conference were quoted about their teachers and leaders in military training, is something which should not be allowed to pass.

The closing sentence in Canon Davidson's letter clearly displays the great harm that may be done in a most open field of church opportunity.

I beg to claim a place in "the few balanced adults who do accept at face value the criticism voiced by THE ANGLICAN."

The "ignorance" with which they charge you is certainly their own in countenancing the rebellious character in our young citizens towards national authority and discipline, which induces inevitably all the horrors of war.

Surely these conferences are a most serious responsibility in the opportunity they afford to check and correct indiscipline of mind and spirit.

The clergy are the first to rebel when they themselves are subjects for this. Yet here are some using their chances to fan spitefulness and impulsiveness in the young.

Again, it is quite unfair to suggest that THE ANGLICAN is driving a wedge of separation into their school of gossip and scandal, when attention was merely drawn to the obvious fact that the students' organisation had as its objective the character which is solely produced by intermixing and associating, and killed by disdainful attitude of the separated religious bodies.

The very clear pretence in both the letters is the feature that is so objectionable to the victims of their toleration.

Yours sincerely,  
 J. S. H. CAWTE,  
 Hornsby, N.S.W.

## CENSURE

To THE EDITOR OF THE ANGLICAN

Sir.—Your leader on the motion of the A.S.C.M. on compulsory National Service is deserving of the severest censure.

To suggest that military camps do not encourage gambling, drinking and the use of a low type of woman by soldiers, particularly the younger soldiers, is just to display ignorance of facts.

Were I one of these students I would call at your office and let you see what a mother's darling could do by taking it out of your hide.

When my subscription expires I shall not re-new it.  
 Yours faithfully,  
 J. G. POTTS,  
 Monasa, S.A.

## OTHER REACTIONS

To THE EDITOR OF THE ANGLICAN  
 Sir.—With great respect, I must disagree with the interpretation of your famous Leading Article by the Bishop of Armidale in his letter last week, and I must point out that both he and the Bishop of Grafton completely give the show away.

Bishop Moyes accuses you of trying "to drive a wedge between Anglicans and the rest." My reading of your Leading Article simply was that you were correcting the impression given by the newspapers that it was an Anglican conference, presided over by an Anglican bishop.

Bishop Moyes does not agree that it is "outrageous impertinence" for a National Service student trainee to say that trainees left camp with "a poor estimation of regular army officers," or by implication to accuse these army officers of condoning gambling, excessive drinking and prostitution.

What would the bishop say if a theological student made similar accusations against his college principal? Or perhaps it would be fairer to ask what would the bishop say if a theological student with no previous knowledge of theology questioned the professional ability of all his lecturers, in the way that the S.C.M. speaker concerned questioned the professional ability of his officers?

Whatever case there may be against National Service Training methods, Bishop Storts unwittingly supports your attitude in your Leading Article, and provides a complete justification for it, when he wrote in your columns last week that the S.C.M. "sometimes, as I believe on this occasion, spoil their case by an ill-advised and unbalanced presentation."

Between them, the two bishops have demolished the case against you, quite unintentionally. One admits that the statements were wild, and another admits that the motion was passed because of those wild statements!

Yours faithfully,  
 MALCOLM FRASER,  
 Ryde, N.S.W.

To THE EDITOR OF THE ANGLICAN

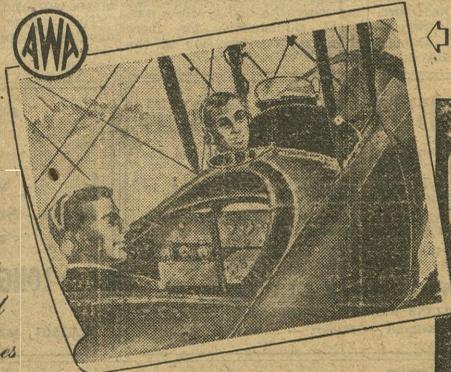
Sir.—I am not a member of the A.S.C.M., nor did I attend their recent Armidale conference, but your editorial of January 22 seems both to have gone astray, and, as a result, to have done no inconsiderable harm to a Christian movement worthy of your support.

To anyone reading the motion as published on page 1 of the same issue, it should be apparent that it is not "extravagant in tone," but such a description is not inappropriate for your editorial, which impressed me as a second-rate piece of journalism, peppered as it is with emotional epithets and exclamation marks.

I remain,  
 Yours faithfully,  
 R. J. LAMONT,  
 Wickham Terrace, Brisbane

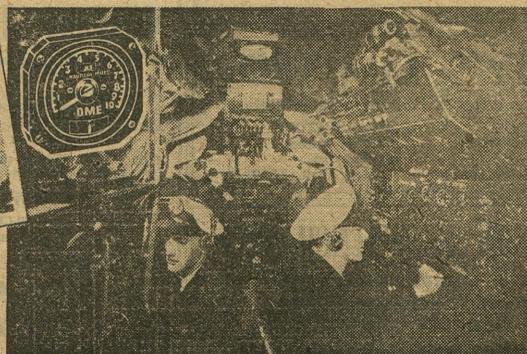
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# THE FOUR COUNCILS

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

The wording of the Creed at Nicaea was a triumph for Alexandria and its bishop as was the settlement of the Meletian issue.

It was decided that the Resurrection should always be commemorated on a Sunday.

The Council then dealt with various other matters in 20 Canons.

Dr. Wand then dealt with some of the problems which arose after Nicaea and before the Council of Constantinople 50 years later.

THE Council of Alexandria had to deal not only with the point in question, which had been raised by Arius, but with two other outcroppings of heresy which ultimately made a new Oecumenical council necessary.

The first was a logical development of Arianism, the second was an extreme reaction against it.

The first heresy was that known as Macedonianism.

The name is derived from its author, Macedonius, a somewhat unpleasant Bishop of Constantinople.

He had long been a deacon and was already an elderly man when he came to the See in 336.

He was supported by the Arians, and, as the Catholics were trying to establish their own bishop at the same time, there was a considerable amount of violence.

The very general who was sent to restore order was killed in the tumult and his body was dragged through the streets, an offence for which the Emperor punished the people of Constantinople by depriving them of their daily ration of corn.

Macedonius was maintained upon the episcopal throne by the influence of the government.

On one occasion the soldiers had to hew a way through the crowd with their swords to enable him to make his progress to the altar.

Under the favor of Constantius Macedonius held his See for six years, but his violence was such that ultimately he alienated even the Emperor's sympathies.

The climax arrived when he presumed to move the relics of Constantine the Great without

consulting Constantius, an action which gave rise to dreadful party faction resulting in a great deal of slaughter.

Finally, in 360 Macedonius's opponents managed to get him deposed.

He retired to one of the suburbs of the city and there he died.

What has caused his name to be remembered is his application to the Third Person of the Trinity of the ideas already applied by Arius to the Second Person.

He believed that the Holy Spirit was a separate creation occupying much the same relation to the Son of God as the Son in the Arian doctrine occupied to the Father.

It is not quite clear whether he thought of the Spirit as fully personal rather than as merely an influence, but most historians agree that he believed the Holy Spirit to be at least as personal as the Son.

Thus the Third Person of the Trinity was a kind of tertiary deity mediating between the Son and the world.

THAT was the heresy which was condemned by Athanasius and his friends at the Council of Alexandria in 362, and which was later to come up for consideration at Constantinople.

The other heresy, which arose out of a violent reaction against the teaching of Arius, was Apollinarianism.

It is well that we should give Apollinarius his due because to some modern scholars he seems to have come nearer than any one else to solving the problems of Christology.

It was not until 375 that he seceded from the Church and founded a sect of his own.

He died somewhere about 392, and after that his followers were absorbed either by Orthodoxy or by a new school which developed still further his own particular line of teaching.

It was, one supposes, inevitable that if the ultimate doctrine were to be adequately settled it could only be as a result of a careful balancing between opposite extremes.

As Arianism represented one extreme, so Apollinarianism represented the other.

Apollinarius concentrated the Trinitarian issue raised by Arius upon the Second Person of the Blessed Trinity.

His was thus the first of the great christological heresies.

As Arius had minimized the Divine element in Christ so Apollinarius minimized the human element.

APOLLINARIUS was anxious to undo the harm done by Arius, and he wished to stress as strongly as possible what Arius had failed to emphasize.

He felt that the one thing to hold on to was the fact that Christ was Divine and then to fit in the idea of His humanity as well as one could.

He worked from the Platonic view of human nature, believing it to be divisible into three parts—body, soul and spirit.

He was quite prepared to agree that Jesus of Nazareth had a human body and also apparently a human soul (in the sense of a principle of vitality), but he said that the place of the spirit, that is the rational intelligence, was taken in Christ by the Logos, the eternal Word of God.

This of course was at first sight an extremely attractive view.

It really was a scientific attempt to solve the problem of the two natures in Christ.

But it was unsatisfactory.

After all the Church had always believed that Christ was perfect God and perfect Man, but if you took away the element of spirit from man, his intellectual reason, then what remained could only be mutilated human nature and at that a human nature deprived of its highest element.

Further, the Catholics believed that if Christ was to save man He must assume the whole man, otherwise He would be incapable of union with the whole man.

This was put in a nutshell by saying that what Christ could not assume He could not redeem.

If Christ did not possess complete manhood He could not completely redeem man.

The Council of Alexandria therefore refused to accept this teaching of Apollinarius.

PRESENTLY, changes took place in the government which made things easier for the orthodox.

The accession of Theodosius to the throne made an important difference in the status of the Catholic Church.

No longer was it to be the somewhat doubtful competitor of paganism and of rival Christian sects.

It was to be given a status all its own, to attain, for the first time, the position of an Established Church in the Empire.

In 380 Theodosius, shortly before his baptism and in anticipation of his campaign against the Goths, issued a document which declared:

"It is our pleasure that all nations governed by our clemency and moderation should steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved; and which is now preserved by the Pontiff, Damasus, and by Peter, Bishop of

Alexandria, a man of Apostolic holiness.

"According to the discipline of the Apostles, and the doctrine of the Gospels so was believed the whole deity of the Father, the Son, and the Holy Ghost, under an equal Majesty and a reverend Trinity.

"We authorise the followers of this doctrine to assume the title of Catholic Christians."

So we see that the Emperor has now taken the title which was first officially used at Nicaea and made it the designation of the one authorised Church in the Empire.

In this same document he brands all other varieties of Christians with the name of heretics and warns them that they must expect to suffer the penalties which shall be thought proper for them.

Within the Empire the stage was set for a quieter and more favourable consideration of doctrinal issues that would have been possible at any moment during the preceding half century.

On the level of ecclesiastical organisation, however, the situation was not quite so propitious.

There were grave difficulties in the two great Sees of Constantinople and Antioch.

Constantinople, while very largely Christian, was the home of many different sects.

The Catholics were only a small minority and the bishop himself was an Arian named Demophilus.

THEODOSIUS sent for him in November, 380, and offered him the choice between accepting the Nicene Creed and resigning his See.

Demophilus refused to accept the Creed and was thereupon deposed.

For some time past a mission had been carried on in Constantinople by Gregory Nazianzen who, first in a private house and later in the cathedral, had been using his powerful eloquence in the effort to persuade the populace to accept the Nicene Faith.

The Emperor now appointed him Bishop of Constantinople and with much misgiving Gregory endeavoured to organise the see on orthodox lines.

Gregory was a much better scholar than man of affairs, and he presently allowed himself to be imposed upon by one of the strangest characters in the whole Church history.

This was a person known as Maximus the Cynic.

He was given the title because he professed the Cynic philosophy and indeed dressed himself for the part.

He was a striking figure. With his long curling hair dyed a golden colour, his white Cynic's robes and his philosopher's staff, he appealed to the popular imagination.

He was, however, not so good as he looked.

A native of Alexandria, he had spent a lawless youth, during which he had received corporal punishment for more than one transgression of the law.

## THEATRE AND BOOK REVIEWS

### MELBOURNE BALLET

Here is ballet at its most superb. Nothing equal to it has been seen in Australia previously, and we owe a deep debt to Edouard Borovansky for bringing together this wonderful team of overseas and Australian dancers for our entertainment.

The "Swan Lake" ballet is a triumph for prima ballerina Peggy Sager and the little swans. So much so that one can easily agree with G. K. Chesterton's wish that he might fill his house with dancing girls.

One has to see the Corps de Ballet of this Company to realise how truly beautiful such a group can be.

The second item, "Symphonie Fantastique" is a psychiatrist's nightmare, and its earlier movements seem harsh after the magic loveliness of "Swan Lake," but Paul Grinwis is magnificent as the Young Musician.

The ballroom scene of this ballet is a wonderful display of disciplined dancing.

For the third movement, Tom Merrifield must have sat for hours in my garden studying our pet goat in order to get the perfection that he does as the deer.

The fourth and fifth movements have to be seen to be believed, and there will be a decided falling-off in the sale of opium as a result of this.

The company is remarkably strong in male dancers of world standard, and this is seen particularly in these two movements.

One wonders how on earth even such an expert choreographer as Kiril Vassilkovsky could write such a ballet as this, unless he had just been studying psychiatry in a mental hospital.

The orchestra is not quite as complete as one could wish, but Kurt Herwig handled it beautifully.

The Beautiful Danube is the final ballet of the programme, and here the French-born Claudie Aligeranova and the Brazilian, Raoul Celada, snare the honours, and we see Borovansky himself as the Athlete.

Better ballet than this has never been seen in Australia, nor is it likely to be.

To see it is an experience that no one should neglect.

—W.F.H.

### THE ARCHDEACON OF NORTHERN MALAYA

FROM OUR OWN CORRESPONDENT  
Singapore, February 5

The Bishop of Singapore has paid a tribute to the retiring Archdeacon of Northern Malaya, Canon Gnanasammani.

The bishop says the archdeacon has served the diocese for seventeen years.

For the greater part of that time he had served in the Parish of Northern Perak.

It is there that the archdeacon became a highly respected figure.

In addition to caring for his fellow-Indians, he was in charge of the whole parish of North Perak during the whole of the enemy occupation.

The retiring archdeacon was also deeply interested in education and founded three schools.

Expository Times, December, 1953:

The place of the Christian religion in the universities is the opening subject of discussion in this issue. It is linked with a review of "Foolishness to the Greeks," a book by the Chancellor of Lincoln. "Is the sole function of a university to turn out competent technicians for holding down safe jobs in a welfare state?"

A long and valuable article on "Guidance for the preacher from the Greek Literary Critics" suggests as most important careful choice of words, passion, persuasion, lucidity and to be always on the attack.

Following "Literature" which includes reviews of books on "Marriage of the Divorced" by Professor John Murray, and "The Apostolic Succession," by Dr. Arnold Ehrhardt (a criticism of Dr. Kirk's "The Apostolic Ministry") comes an article on Romans VII, the first of a series discussing Dr. Nygren's Commentary, which differs in its interpretation of this chapter from the usual Anglo-Saxon views.

The usual interesting sermons, contributions and comments and "Entre Nous" complete the number, which is quite up to the usual high standard.

—J.S.A.

### Church Quarterly Review, October-December, 1953:

This issue is indeed a feast of fact things. If it contained nothing else but its introduction of Paul Elmer More to Anglican readers it would have been worth while. More was the most eminent thinker in the history of the Episcopal Church in U.S.A. His "Sheburne Essays" and "The Greek Tradition," published in the early part of the century, deserve a wide reading amongst us. His emphasis on the spiritual basis of civilisation, his diagnosis of the reasons for the decay of our modern life, his discussion of the place property must hold in the social order are illuminating in the extreme.

But in addition is a most interesting "Note on the Monarchy" which discusses the place the Queen holds in her realm and towards her people.

There follows a discussion on "Bermuda," another on "The Divine Law," and a series of book reviews. A very rich number, indeed.

—J.S.A.

(Our copies from Church Stores, Sydney, English price 20/- a year or 6/- a copy.)

### LONDON DIOCESAN JUBILEE PLANS

ANGLICAN NEWS SERVICE  
London, January 15

Details of the services with which the Diocese of London will observe its 27th Jubilee this year have been issued by the Bishop of London.

There will be an Anniversary Service in St. Paul's Cathedral on September 30, to which representatives of every parish in the diocese will be invited.

In addition there will be a series of rural deanery services at which the suffragan bishop of the area, or the archdeacon will preach, while the rural dean conducts the service.

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# DIOCESAN NEWS

## ADELAIDE

### RESIGNATION

Archdeacon M. C. W. Gooden has resigned the chairmanship of the Church of England Boys' Society in South Australia after holding office for five years. After 20 years active work for the society the archdeacon has been forced to retire by the pressure of other work.

### BISHOP'S ILLNESS

The Right Reverend A. Nutter Thomas, former Bishop of Adelaide, has had a stroke and is seriously ill.

### THE BISHOP'S HOLIDAY

The bishop and Mrs. Robin and their two daughters returned home on January 29 after a motoring holiday in Victoria. The party was delayed at Mt. Gambier while repairs were effected to "Wolsely", the bishop's car.

### NEW CLASS ROOMS

Two new class rooms at Putney Grammar school will be used for the first time when school resumes next week. The rooms are part of a memorial wing which will include eventually a hall and chapel.

## ARMIDALE

### GYRA

Delegates from various parts of the diocese will come to Gyra for a C.E.M.S. rally on February 14. The National President, the Bishop of Armidale, will be present.

### MOBILE CINEMA

The Church Army mobile cinema will visit Gyra on February 28. Captain B. W. Trott will be in charge of the van and will show religious sound films at special services.

## BALLARAT

### INDUCTIONS

On Wednesday, January 20, the Bishop of Ballarat instituted and the Archdeacon of Ballarat inducted the Reverend J. Gray as Vicar of Warracknabeal. In his address, the bishop stressed the need for clergy and people to work together to uphold the Christian way of life and to influence the community to accept Christian standards.

### CHRIST CHURCH

On Thursday, January 28, the bishop instituted the Reverend R. S. Correll as Vicar of the Christ Church, Ballarat, and then authorised the archdeacon and rural dean to proceed with the service of induction. The Registrar of the Diocese administered the customary oaths and declarations. After the service, a special welcome was given to the new vicar and Mrs. Correll, when good wishes were expressed by the Reverend M. Howell on behalf of the clergy and Mr. R. A. Must, who represented the parishioners. During the evening the Reverend W. E. Moorhouse, who has acted as locum tenens was thanked for his ministry and presentations were made to him and to Mrs. Moorhouse.

### ANNUAL CHURCHMEN'S RALLY

The annual churchmen's rally, organised by the C.E.M.S., was held on Australia Day week-end at Rocklands Dam, where recently the diocese acquired a camp site with suitable buildings. Nearly a hundred men from all parts of the diocese attended and joined in discussions concerning diocesan activities and planned extension of church activities. The bishop, who acted as chairman, gave addresses at the opening session on the Saturday evening and at Evensong on Sunday evening.

## BATHURST

### EX-P.O.-W.'S TO HELP

Returned British prisoners of war in Kent (England), are to hold a celebrity concert in the Corn Exchange on February 15, (Singapore Day), to aid the Anglican Children's Homes appeal (P.O.W. and Korea Memorial) for the diocese, as a thanksgiving for Australian food parcels which helped them on their return from captivity, and for their own release. The Ipswich P.O.W. Association (Suffolk), is the latest U.K. group to send a donation.

### COMMISSIONER

The Diocesan Commissioner who has been priest-in-charge of Cowra Parish since January 14, returned to Bathurst this week and will preach at all services in the Cathedral Parish of Bathurst on Sunday next February 14.

### PRIESTS VISIT CAMP

Among the clergy of the diocese who visited the recent diocesan Youth camp at Cowra were the bishop, the Reverend A. P. Reeder (Coolah), the Reverend Cec Miller (Egmont), the Reverend A. Austin (Blayney), the Reverend J. Lovell (Stuart Town), the Reverend S. Hesse (new deacon in Wellington Parish).

## BENDIGO

### CASTLEMAINE

Christ Church will celebrate its centenary in February. To mark the occasion, the church organ

has been re-built. Dr. S. Barton Babbage will be the preacher at a special service on February 21.

## BRISBANE

### CLERGY CONFERENCE

Last week, clergy from the Wide Bay and Burnett districts met in conference at Pialba, near Maryborough, Queensland. The Archbishop of Brisbane attended.

### PIANO AND CELLO RECITAL

An informal recital of piano and cello music by Leah and Sonia Howarth, was held in the drawing room of the preacher's house, St. John's Cathedral, on Tuesday and Wednesday, last week. Their programmes ranged from Bach to Kabalevsky. The recital was in aid of the St. John's Cathedral building fund.

### BOYS' SOCIETIES

Brisbane activities of the Church of England young men's and boys' societies will commence again this week after the usual Christmas and January break.

## CANBERRA AND GOULBURN

### HISTORICAL DISPLAY

An Historical Exhibition is to be held in the old school house at St. John's Church from February 10 to 20. Large numbers of exhibits are being received and the exhibition, which is being promoted by St. John's Women's Movement, seems assured of wide interest.

### A.M.M. RALLY

The Anglican Men's Movement Rally held in Murrumburrah-Harden last week-end was well attended. It opened with an A.M.M. dinner, attended by almost 100 men, including the mayor, representatives of the Demondrill Shire and other civic and religious leaders. Guest speaker at the dinner was the Chaplain-General of the A.M.M., Archdeacon R. E. Davies, of Wagga. On the Sunday morning members attended service of Holy Communion in St. Paul's Church. The celebration was the work of the parish, the Reverend W. Brown. After the service, members were welcomed to the parish by the rector and president of the Murrumburrah-Harden branch of the A.M.M.

### ORDINATION

On Sunday, February 28, at 10.30 a.m. the bishop intends to admit three young men to the order of deacons at a special service in St. Clement's Church, Yass. This is in keeping with the bishop's policy of making it possible, wherever convenient, to hold ordinations in various parishes in the diocese to give opportunity for an increasing number of people to witness and participate in such services.

### WOMEN WORKERS

Four young women, who completed their courses at St. Christopher's College last year, have taken up their duties in the diocese. Miss Helen Dewhurst has been commissioned as diocesan secretary for youth. Her responsibilities will cover all types of youth and Sunday school work. The other three have been appointed to parish staffs: Miss Joan Challan to the Parish of St. John the Baptist, Canberra; Miss Kath Eccleston to the Parish of Junee, and Miss Dorothy Oliver to the Parish of Young. Their duties will represent similar work to Miss Dewhurst's, except that they will be on a parochial level and will include considerable religious instruction in day schools.

## GIPPSLAND

### BINGINWARRI

The visit of the Bishop of Gippsland to conduct the first Church of England confirmation service ever to be held in Binginwarrri, resulted in a packed congregation.

### YARRAM

Services in the Yarram Church of England parish last Sunday were conducted by the Diocesan Youth Organiser, Miss Eileen Ellis, in the absence of the rector, the Reverend R. M. Southey, who is at present in Heidelberg Repatriation Hospital for investigation following his recent illness.

## MELBOURNE

### FROM TANGANYIKA

Archdeacon and Mrs. L. J. Bakewell and family from Tanganyika, arrived in Melbourne on January 30 on the *Strathaird* for furlough.

### YOUTH ORGANISERS

The Church of England Diocesan Sunday school organiser, Miss M. E. Blackwood, will be absent on leave from Melbourne for twelve months as from the beginning of March. Her place will be taken during that time by Miss D. James, youth organiser for the Diocese of Gippsland.

After ten years as secretary of the Department of Youth and Religious Education in the Diocese of Melbourne, Mrs. Phyllis Fawcett has resigned in order to visit New Zealand for an

extended period. Her place will be taken by Miss Lois Finlayson, at present assistant to the Sunday school organiser.

## MISSIONARY WORK

The following amounts have been given in the parish during 1953 to the missionary work of the Church: — Church Missionary Society a total of £112/14/11, which equals last year's record total. This amount is for the support of Our Own Missionary in Tanganyika, the Reverend F. McGorlick. It includes £69/5/2 given in missionary boxes, of which there are now 40 in the parish, seven of these having been added to the number since June, 1953. Australian Board of Missions £66/16/1, being £10 more than last year. Bush Church Aid Society £13/13/2, which is equal to last year's figure.

## SOUTH BRIGHTON

The family services have continued to bring together large numbers of parents and children for worship, and thereby seem to fulfil a great need.

Towards the end of the year a start was made to hold the service at 9.15 on the third Sunday of each month. The first ten minutes is spent by having congregational hymn practice, together with questions and answers. Then, after Evensong, various members of the Ladies' Society give talks and biscuits for the congregation.

## NORTH QUEENSLAND

### CHAPLAIN LICENSED

The Reverend G. T. Morphet, who is the new chaplain to the Missions to Seamen in Townsville, was given an official welcome on Sunday evening, January 31.

In the Cathedral Church of St. James, the new chaplain was handed his license and took the necessary oaths of Canonical Obedience to the bishop. At Evensong, the new chaplain was the preacher.

After the service a convoy of cars set off to the mission, where at a social gathering, the new chaplain was welcomed by the bishop and representative speakers.

### DIOCESAN REGISTRY

Stanton House is a three storey building in Flinders Street, Townsville, which is owned by the Church, named after the first bishop in part as a Diocesan Registry.

The whole building has now been painted inside and out, rubber laid on the floors and new fittings provided.

An effort has been made to have the Registry completed in order to welcome home the registrar, Mr. C. E. Stirling, who has just completed a caravan holiday in the southern States.

### YARRABAH MISSION

On February 3, at a great open air Eucharist at which the celebrant was the bishop of the diocese, the new Superintendent of Yarrabah, Captain Cole, together with Captain Polgen, were formally licensed as lay workers within the diocese.

In order to insure the attendance of all inhabitants, the bishop declared a half-holiday for the occasion.

Afterwards a meeting of all male residents of the mission was called to discuss important developments for the future.

### "FROM THE LODGE VERANDAH"

With the new transmitting plant installed by Station 470, Townsville, the regular Sunday evening session which is conducted by the bishop will be taken into homes from Cairns to Mr. Isa.

So popular has the session proved that a second series is now under way, this time based upon the Lambeth Quadrilateral. The session, which lasts for only 15 minutes, is streamlined to contain a great deal of material. The bishop first answers questions sent in by listeners; a selected speaker gives a five-minute talk in the series; a recording of church music and the news round-up of diocesan events complete the session.

The absence of the bishop from Townsville makes it necessary to record most of the session, which is prepared several months ahead.

### CHURCH SCHOOL RESULTS

Excellent results have been achieved in all public examinations by students from the church schools of the diocese. Outstanding was the effort of one of All Souls' boys who gained 8 A's in the junior.

### ORDINATION

The bishop has expressed particular pleasure in the knowledge that the first man to be admitted to orders by him is an Asian of Australian birth. Mr. George Tung Yip was born in Cairns, trained at St. Francis College, and will be licensed to serve in the parish of Ayr.

The ordination will be on Sunday, February 7. The preacher will be the Reverend Ed March and the retreat at the Bishop's Lodge will be conducted by the bishop.

### APPEAL OPENS

The great appeal for £100,000 which is needed to complete St. James' Cathedral and rebuild St. Anne's school will be opened in

North Queensland on February 7. It will be opened by a pastoral letter to be read in all churches and will be marked by the presentation to every parishioner of a prayer card containing two prayers.

The first was written by Bishop J. O. Feetham as he came first to the diocese, the second was written by the present bishop with special reference to the appeal.

## RIVERINA

### BISHOP'S COMMISSARY

The Reverend W. J. Siddens has consented to act in Sydney as Commissary for the Bishop of Riverina. The diocese has been without any official representation in the metropolis since the death of the late Reverend A. G. Hix.

### BUILDINGS IN DISREPAIR

The recent and unusual heavy rains revealed the extent to which church buildings have fallen into disrepair during and since the war. The old rectory at Narrandera was almost flooded out in a torrential thunderstorm, and the vestry of St. Thomas's Church was badly damaged by water and the contents of cupboards were soaked.

This and other similar damage is due in some measure to shortages and postponements during war years, to the lack of care and effort by the responsible authorities, but more particularly to an absolute inability to obtain the services of tradesmen to do the

necessary work. The plumbing on the church has been ordered and repeatedly asked for for three years without result. Fortunately a contract for painting which has been let for a considerable time has not been commenced or some of that work would be ruined.

## SYDNEY

### MEMORIAL RAILS

Two chancel rails were dedicated by the Rector of St. Andrew's, Cronulla, the Reverend F. J. Camroux, on January 31. They are in memory of Mr. and Mrs. E. G. Wilson and their daughter and son-in-law, Dr. and Mrs. A. Todd. Members of the Sutherland Shire Council and other civic bodies attended.

### DRAMA GUILD

S. Thomas' Drama Guild, North Sydney, will present the comedy, "Fresh Fields," in S. Thomas' hall, on February 16, at 8 p.m.

## WANGARATTA

### CHURCHWOMEN'S M.B.E.

Representatives of 10 organisations and residents of Benalla gathered at the Memorial Hall last Friday to congratulate Mrs. B. Biggs, who received the M.B.E. in the Queen's New Year Honour List. The Rector of Benalla, the Reverend F. C. Moyle, presided. Mrs. Biggs is a prominent work-shopper at Holy Trinity Church.

## FILM REVIEW

### "CAESAR AND CLEOPATRA"

This is the first of the eight programmes being presented at the Princess Theatre, Melbourne, by the Australian National Theatre Movement.

The others are to be: "The Tales of Hoffman"; "Hansel and Gretel"; "The Consul"; "Amahl and the Night Visitors"; "La Traviata"; "Madame Butterfly"; and "Albert Herring."

A special performance will be given in the presence of the Queen and the Duke of Edinburgh.

The present performance is noteworthy for its magnificent costumes and sets and the excellent acting of Leon Peers as Caesar and June Brown as the Egyptian slave, Ftatetata.

Any weaknesses in the play are the fault of George Bernard Shaw, who in this play has written what is, after all, a very trifling affair, quite unworthy of a company with the abilities possessed by this one. —W.F.H.

**Loyal Greetings**  
to  
Her Most  
Gracious Majesty  
Queen Elizabeth  
and  
His Royal Highness  
The Duke  
of  
Edinburgh

**AUSTRALIA**  
Commonwealth Constitution Act received Royal Assent 9th July, 1900.

**NEW SOUTH WALES**  
Discovered by Captain James Cook 1770. Colony named 26th January 1788. New Constitution Act 1842. Proclaimed 1843.

**SOUTH AUSTRALIA**  
Matthew Flinders discovered Spencers Gulf 1802. New Colony proclaimed 1836. Constitution proclaimed 1856.

**QUEENSLAND**  
Moreton Bay District opened for free settlement 1840. State constituted by proclamation 1859.

**VICTORIA**

Discovered 1798. Port Phillip District proclaimed 1836. State Constitution proclaimed 1855.

**TASMANIA**

First Settlement 1803. Van Diemen's Land proclaimed a colony 1825. Royal assent to Constitution 1855.

**WESTERN AUSTRALIA**

Military settlement 1826. Colony proclaimed 1829. New Constitution 1890.

# CHATEAU TANUNDA

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. R. E. Mills, of Bexley North, N.S.W., who sent us this picture of the de-consecration of S. Anne's Church, Soho, London. S. Anne's, which was severely damaged during the war-time air-raids, will be sold and the parish united with S. Thomas', Regent Street. The church tower still remains, and in it has been built a small tower, which will be kept open.

FILM REVIEW

"LE PLAISIR"

NOW showing at the Savoy Theatre, Melbourne, is an overseas programme of unusual merit.

"Ukrainian Concert Hall" contains some of the best photography and ballet yet seen in Australia and is worth going to see even apart from the main film—"Le Plaisir."

This latter is a trilogy of stories by the French writer, Guy de Maupassant, which will probably make you want to read the rest of his stories.

The theme all through is the quest for pleasure and the heartbreak it entails, and the moral of it is that the fruits of sexual pleasure eventually fall withered from the tree.

Director Max Ophuls is at his best in the first and third stories, and at something less than his best in the middle one.

The first tale is of an old man who never reconciled himself to the loss of his youth and runs masked into a crowded dance hall and joins with great abandon in a quadrille, only to collapse in it and be carried home to die.

The second story is one that could only come from France. It is "The Tellier House." Madame decides to take her team of girls from the "red light" district away to the country for a day, to attend her niece's first communion in a village church.

The photography of this is excellent and portrays very

accurately the life of France in 1890.

During the Mass, however, Madame's "ladies of the town" are overcome with a sense of what purity really means. One by one they burst into tears and the rest of the congregation is caught up in the wave of emotion.

The service takes on an air of unexpected greatness, and the villagers will long remember the devout ladies who came with Madame. And the ladies themselves? Well, as if relieved from their burden of sin they go home happily, gathering flowers on the way, to entertain once again the clients of Madame Tellier.

The third story is "The Model." A young painter falls in love with a beautiful model and his portraits of her sell well until he tires of her love and talks of marrying someone else.

Hysterically, she threatens to kill herself and he cynically shows her where the window is and, to his horror, she jumps from it to the ground, many floors below, only to survive, hopelessly paralysed for life.

Then he marries her and devotes the rest of his life to pushing her wheelchair.

This is a masterpiece of story-telling, beautifully acted by Simone Simon and Deniel Gelin, and well photographed.

An attractive theme tune runs through the trilogy. The film is not one for children or adolescents, but adults will appreciate it.

-W.F.H.

EXAMINING CHAPLAINS GO BUSH

BY THE RECTOR OF CHARTERS TOWERS, THE REVEREND D. STUART-FOX.

JUST before setting off into the bush in the northern area of my parish with Canon C. C. Hurt, one of the examining chaplains to the Bishop of North Queensland, I had myself accepted a similar appointment.

That made two of us, possibly a novel sight and certainly a novel experience for the home-steaders to receive us.

Khaki shirts and "shorts" for myself and the same colour shirt and "longs" for Canon Hurt were the order of dress. We did have "dog collars" hidden away in our baggage somewhere, but except for services, they remained conspicuous by their absence.

The "bush" people do not worry about collars and without them find it as easy to give us our title of Father or Brother as they see fit.

We set off on a Monday afternoon at about 2 p.m. for our first port of call 45 miles away. The car was loaded with break-down gear, large water jars, a food hamper, the "church" bag, and our own personal necessities.

One carries a lot of what seems unnecessary impedimenta just in case. This trip we were lucky, we used no food and no break-down gear. All went according to plan, which means that we reached the stations at the right moments for meals and sleeping.

Let me give you a picture of the kind of country through which we travelled. In other words let me explain this word "bush." The road starts out from Charters Towers with a lordly sweep of bitumen, but that very soon turns out to be rather an attractive invitation to take the road to the country where you may break every spring in your car and even some bones in your body.

Very soon the bitumen gives way to gravel and before long you are negotiating a mere track which bumps you to your destination through creek beds, over basalt walls, with pot-holes without number.

The car lurches hither and thither and you, of course, lurch with it, especially if you have not got a steering wheel to anchor you. Canon Hurt did the driving and I did the lurching and the gate-opening.

The real trouble is that one's stomach is sometimes slow to react and gives one the feeling that it has rather got left behind in this lurching business.

While the car is travelling in this rather naval style, the countryside unfolds around you. It is not the thrilling country of the tableland with its tropical jungle and rolling hills and mountains.

It is rather as if one were travelling through a fairly continuous wood that gives the appearance of having been thinned out.

In other words the "bush" is lightly-wooded country and, of course, the gum tree in its many varieties, predominates.

The bush has a fascination of its own and it very soon gets you. Canon Hurt is an old Bush Brother and knew the ropes in every detail and it was quite delightful to sense his joy at being back in the bush, even though it was only a short trip in a car, instead of a life on horseback as he had known it in days gone by.

Well, on we went, calling first at a station on which Canon Hurt was able to renew his acquaintance with a young couple he had married. Tea was offered and we eagerly partook, especially of the cup. On to a bigger station which boasted 4,000 or more head of cattle and here we had planned to stay our first night. This time it was I who had the privilege of meeting again the first couple I had married on my arrival in the "Towers."

We were given a really royal welcome, one always is. The station people, with very few exceptions, welcome the visit of the priest with open arms.

After the inevitable cup of tea, we went out with the

station-owner to look around. The evening meal soon called us in and, after having eaten well, the first serious business of the trip took place.

They wanted me to baptise three little aboriginal babies born on the station. I duly dressed myself, donning an alb and stole and went out to greet the parents and children.

One little mite took instant exception to my "whiteness" and screamed the place down. However, we persevered and in the presence of the station people we made three new little black Christians.

Next morning we had Holy Communion at 5.15 a.m. so that the station owner could have the Blessed Sacrament with his wife and sister before going out on a long day's mustering.

There is something very wonderful about the humble kneeling of these station and bush people at their own dining room tables to receive our Lord's precious Body and Blood.

After breakfast of steak and eggs we set out on the next day's travel to more stations. Matins was said at the roadside under the shade of the gum trees, to the twittering of birds, and the constant scream of the cicadas, and the crawling of the ants.

On one occasion our medita-

tion after Matins was severely interrupted by one of us getting ants in his pants. Much the same story unfolds itself from day to day.

There is the welcome at the homestead, the look around, the sharing of a meal, the evening service, the Holy Communion next morning and then out on the trail again.

We got lost once, or as the Australian says "we got bush-ed." We had been told the way and had listened very carefully and at the end been assured "You can't miss it." Believe me you can, and we did. The track just seemed to peter out.

We set off to explore possibilities and finally came to the conclusion that we had taken a wrong turning somewhere further back. So we turned the car and carefully nosed along the way we had come until we suddenly spotted a track, very faint, going off to the right.

We tried it rather tentatively but it proved to be the right one only because after about 25 miles it brought us to the next station.

We did five days of this happy and profitable work. We baptised four children and gave Communion at each station we stayed the night and we brought back to the base church the generous offerings of these station people—a token of their real appreciation of what we had done for them.

During the long hours of travelling we discussed everything under the sun; we put the Church to rights and produced a blue print for the perfect working of the diocese!

It was very great fun, very profitable work, and very happy fellowship between priest and priest, and between the priest and his scattered flock.

CLASSIFIED

ADVERTISEMENTS

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

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POSITIONS WANTED

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POSITIONS VACANT

NOTICE—There will shortly be a vacancy for a missionary-hearted lady worker on the staff of the Retreat House, Belair, Adelaide, S.A. An interesting and vital work in the confines of a beautiful city. Enquiries may be addressed to The Priest-resident.

S. GEORGE'S COLLEGE within and affiliated to the University of Western Australia. Applications are invited for the position of Sub-Warden and Chaplain, a full-time position. Applicants must be priest or Holy Orders and have Academic qualifications desirable. Position vacant from approximately the end of June, 1964. Applications and enquiries should be made to the Warden, S. George's College, Crawley, Western Australia.

S. FAITH'S SCHOOL, Yeppoon, Queensland, requires a teacher of mathematics and some general subjects. Apply Principal.

ACCOMMODATION WANTED SCHOOLMASTER, with family, needs unfurnished house near Brighton Grammar School, JX2482 (Melbourne Exchange).

LADY, CHURCH WORKER, requires room or flat, handy to city (Sydney), write "1194." c/- THE ANGLICAN Office.

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.



A group taken after the ordination service conducted by the Bishop of St. Arnaud at S. Mark's, East Brighton, Victoria, on December 19. (Left to right): The Prior of S. Michael's House, Father B. W. Oddie; the Bishop of St. Arnaud, the Right Reverend A. E. Winter; and the Reverend Russell Cameron, who was admitted to the diaconate at the service.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

NATIONAL

\*February 13: The Reverend W. R. Ray, S.A.

\*February 15: Sister Una Mary, Queensland.

February 16: The Reverend Rhys Miller, Victoria.

February 17: School Service: "The Story Without An End."

February 18: Father Michael Scott, S.J., S.A.

February 19: The Reverend Frank Borland, S.A.

FACING THE WEEK: 6.40 a.m.

A.E.T. NATIONAL

February 15: The Reverend Brian MacDonald.

PLAIN CHRISTIANITY: 7.30 p.m.

NATIONAL

February 14: Father C. C. Martindale, S.J.

EVENING MEDITATION: 11.20 p.m.

A.E.T. INTERSTATE

February 15: The Reverend Frank Borland.

READINGS FROM THE BIBLE: 7.10 a.m.

NATIONAL

\*February 15: The Right Reverend C. E. Storrs.

SUNDAY AFTERNOON TALKS: 3.45 p.m.

NATIONAL

February 14: "The Queen's Contemporaries"—Bronie Bunney.

PRELUDE: 7.15 p.m. NATIONAL

February 14: S. John's Fellowship Choir, Latrobe Street, Melbourne.

COMMUNITY HYMN SINGING: 6.30 p.m.

INTERSTATE

\*February 14: S. Andrew's, Summer Hill, Sydney.

EVENSONG: 4.45 p.m. A.E.T.

INTERSTATE

\*February 18: S. Peter's Cathedral, Adelaide.

SERMON FROM IRON LUNG

UNITED PRESS ASSOCIATIONS

Winnipeg, January 26

An Anglican minister who contracted polio four months ago composes and delivers his sermons from an iron lung.

The Reverend Maurice Hardman, of Stonewall, Manitoba, speaks to his small congregation at Stonewall's Church of the Ascension from the polio ward at King George Hospital, Winnipeg.

The congregation hears his voice, somewhat shaky and slow, on a tape-recording. His voice is off-key because of respiration in the iron lung.

His first sermon, on January 10, was originally intended to be the Christmas sermon at the church, but a friend who was to take the tape to Stonewall became ill and the sermon was not heard until the second Sunday of the new year.

Mrs. Hardman writes the sermon after the minister dictates the theme from his "lung."

"I have it down pat and the paper propped against the reflection mirror of the lung," he said.

"Even at that it takes me about 15 minutes to deliver an eight-minute talk."

Mr. Hardman was stricken by the disease during Manitoba's record polio epidemic.

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