

# THE ANGLICAN

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## ARMIDALE SYNOD ACTION ON RISING UNEMPLOYMENT

### THIRD OF BUDGET ALLOCATED TO OVERSEAS MISSIONS

FROM OUR OWN CORRESPONDENT

Armidale, March 3

The Synod of the Diocese of Armidale last week viewed with grave concern the increasing unemployment figures throughout Australia.

Synod called on the State and the Federal governments to create employment by undertaking public works, particularly in the north and the north-west of New South Wales.

Very significantly, the diocesan budget of £21,876 approved by Synod contained £7,000 for oversea missionary work—nearly a third of the budget. This is an amazing increase from the £314 allocated for missionary work in last year's budget.

Speaking on the unemployment situation, the Bishop of Armidale, the Right Reverend J. S. Moyes, said, "It is work these men need, not just money. The main thing is to help them find work."

He told Synod that, at the Citizenship Convention in Canberra, bankers informed him funds were available for great housing schemes which would provide work for many subsidiary industries.

If only the Government would unfreeze funds to private enterprise, work would be available and would absorb unemployed men.

The Registrar of the diocese, Mr. S. T. M. Pierce, recalling the "chill winds which blew in Rockhampton from 1928 until 1935," said that while there might be hundreds of people hundreds of thousands who would if they could get work.

#### MEN DENIED WORK

"It is a terrible thing," he said, "that women and children should be brought to near starvation because the social system denies their men the right to work."

"The Church must raise its voice in protest against a system which allows such conditions to arise again."

The motion is being sent to the Prime Minister.

Earlier, Synod defeated a proposal to increase unemployment benefit from its present level to the minimum basic wage.

It was considered that this would destroy the incentive to find work.

There was a division of opinion over the policy of making use of the services of an outside organisation in the holding of parish canvasses.

Two-thirds of the parishes in Armidale diocese have made use of this organisation, besides a number of other church committees in New England, as well as several hundred in Sydney, Melbourne and other parts of Australia.

There was applause when Mr G. F. Forster (Bundarra) expressed his opposition to the method. He said the talk Synod heard from the director of the Department of Promotion in Sydney diocese, the Reverend Ronald Walker, on the methods now employed there to organise a parish canvass, was two years too late in many cases.

There was counter applause when Mr C. F. Duddy (Bogabilla) explained the success achieved in his parish, and the reasons why he had made use of the services of the outside organisation.

Mr Taylor agreed that this organisation had given the Church

Basically, however, the work they had been doing was the in Australia "a shot in the arm" work of the Church.

Mr Davis Hughes was one of several speakers who called attention to the need for this type of work, and for keeping the canvass teams together after their main work had been achieved. He supported the idea of a department of promotion within the diocese if it could be organised.

The bishop pointed out that two-thirds of the parishes had had a canvass, others had a prejudice against the method, and others felt they were unable to undertake one. What would be the next step of the diocese in these circumstances?

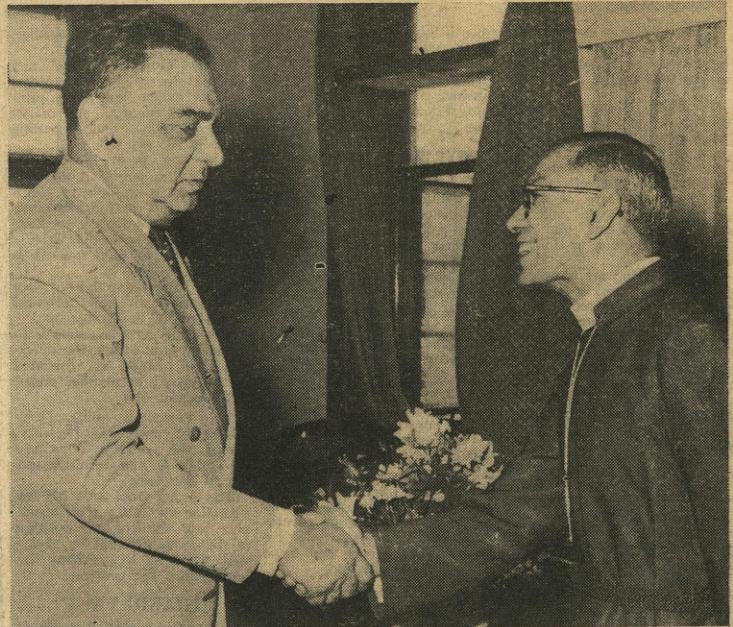
Mr Walker referred to the experience of other dioceses which had asked the same question. Sydney, Canberra and Goulburn, and Melbourne had all appointed their own departments of promotion, he said. Some had appointed a clergyman as the director, and others a layman. Personally, he favoured the appointment of a layman as director.

On the motion of Mr Davis Hughes, the matter was referred to the Diocesan Council for con-

sideration of the creation of a department of promotion.

The agreement between the Dioceses of Armidale and Grafton about sharing bequests made to the old combined diocese was varied by the Armidale Synod with the consent of the Grafton administration.

When the combined diocese  
(Continued on Page 11)



The Assistant Bishop of Lahore, the Right Reverend Chandu Ray (right) bids farewell to the Pakistan Prime Minister, Mr Firoz Khan Noon, prior to Bishop Ray's departure for Australia. He is at present making a nationwide visit to Australia.

## BRISBANE BUYS MAGNIFICENT £45,000 SITE FOR NEW SCHOOL

FROM OUR OWN CORRESPONDENT

Brisbane, March 4

The Diocese of Brisbane has purchased a 123-acre property at Bald Hill, north of Brisbane, for £45,000.

The property will be a magnificent site for the proposed new Church of England Boys' School.

The Registrar of the diocese, Mr R. T. St. John, released the news to "The Anglican" to-day.

"The purchase of this site, mostly on high land and fronting the South Pine River, is a milestone in the history of the diocese," he said.

"This is one of the largest single purchases of land ever made by the diocese.

"It is the first step in fulfilling the will of the late Sir Edwin Marsden Toth."

Sir Edwin had left to the diocese, among other munificent legacies, a tenth share of his estate to establish a grammar school for boys on the north side of Brisbane.

Lady Toth has taken an active part in the search for land for the project.

Mr St. John said, "Nearness of transport is regarded as of primary importance. This lovely property is only a quarter-of-a-mile from a mainline station which is expected to be electrified within a few years.

"Two main bus routes, the Gympie and the Sandgate Roads, also form the other boundaries of the property."

This is probably the last large piece of first class land close to transport between Chermiside and Petrie which has not been subdivided. (Petrie is a little over 10 miles north of Brisbane).

#### "GREAT SCHOOL"

The property is peculiarly suitable for a school to serve both day pupils and boarders. There is ample land in a high commanding position for the school buildings, which will be seen from miles around, as well as suitable land for a series of sports ovals, tennis courts, and so on.

Mr St. John said, "This should be one of the great schools of the Brisbane of the future and a wonderful memorial and tribute both to Sir Edwin Toth and Lady Toth to whose far-sightedness and public spirit the project is due.

"The erection of adequate buildings to meet the ultimate requirements of the new school will be very costly and will require long-term planning.

"It is, however, hoped that it will be possible to open the first section of the school within the next two or three years."

He said that an appeal to raise funds for the erection of some of the buildings would probably be launched as soon as the initial planning had been completed.

## M.U. PRESIDENT IN SYDNEY

### PLEASED AT PROGRESS

The world president of the Mothers' Union, Mrs B. C. Roberts, O.B.E., was warmly welcomed by 300 members of the Sydney Diocesan Mothers' Union at a meeting at the C.E.N.E.F. centre in Sydney last Friday.

Mrs Roberts, the widow of the former Bishop of Malaya and Singapore, arrived in Sydney from New Zealand on February 26 and left for England immediately after the meeting.

"In Australia and New Zealand," Mrs Roberts said, "the Mothers' Union is vigorous and progressive.

The union in all parts of the world is doing great work for the Church in upholding the sanctity of marriage and the importance of a Christian home-life."



Mrs Roberts

Mrs Roberts said there were three ways in which the Mothers' Union should work — by working in the branch and parish, by insisting on high standards in the literature and entertainment offered to the community, and by contributing to the life of the Church throughout the world.

## QUEEN MOTHER ATTENDS INSPIRING SERVICE AT MELBOURNE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Melbourne, March 3

More than two thousand people filled S. Paul's Cathedral, Melbourne, last Sunday morning for Matins which Her Majesty Queen Elizabeth the Queen Mother attended.

The service, which was relayed to thousands outside the cathedral, was of the great beauty and dignity for which S. Paul's is famous.

When Her Majesty arrived, the Archbishop of Melbourne, the Most Reverend Frank Woods, was presented by the Governor, Sir Dallas Brooks.

He then presented the senior lay canon of the cathedral present, Dr Bearham, and the lay canon on duty, Dr Denehy.

The official party, comprising Her Majesty accompanied by the archbishop, the governor accompanied by the Dean of the cathedral, the Very Reverend S. Barton Babbage, and the Premier and Mrs Bolte accompanied by the lay canons then entered the cathedral.

The Chancellor of the diocese, Sir Edmund Herring, in his robes of office also took part in the procession.

Before them walked the precentor, bearing the archbishop's pastoral staff.

Her Majesty walked down the

aisle to a red plush Florentine chair, more than six hundred years old.

The chair was placed immediately in front of the nave pews near the lectern.

The choir and clergy were already in their places in the chancel and chapels.

A notable visitor was the Reverend Richard Sherwood, for many years cathedral precentor, who is on a visit from England.

Dr Woods preached an inspiring and pithy sermon on the need for us all to "put on charity." (The text of the sermon is on page 10).

At the conclusion of the service, the crucifer led the great procession of choir, lay readers, visiting clergy, the Chapter, bishops, the archbishops with Her Majesty, the Governor and Lady Brooks and other official

representatives, slowly out of the cathedral.

After Her Majesty had signed the Gold Book, the following were presented to her: The dean, Dr Babbage, the precentor, the Reverend G. Kircher, the chairman of the diocesan Finance Committee, Mr H. W. B. Buckley, the diocesan registrar, Mr R. C. Wardle, and the Senior Sidesman of the cathedral, Mr J. N. Nethercote.

Her Majesty spoke to the former Archbishop of Melbourne, the Right Reverend J. J. Booth, the Bishop of Geelong, the Right Reverend J. D. McKie, and the Bishop of Wangaratta, the Right Reverend T. M. Amour, as she descended the steps to Flinders Street.

The vast crowd cheered wildly and the cathedral bells pealed as she walked down the narrow aisle to her car, stopping to speak to several choristers on her way.

## CAPE TOWN ARCHBISHOP EXPLAINS APARTHEID INTERVENTION

ANGLICAN NEWS SERVICE

Cape Town, March 3

Any government or any political party that advocates policies which flout universally-held Christian principles steps out of its proper province and puts itself in the place of God.

The Archbishop of Cape Town, the Most Reverend Joost de Blank, writes this in an editorial in the March edition of his diocesan paper, "Good Hope."

The archbishop gives a lucid explanation of his recent intervention on racial segregation in the Union.

"It always astonishes an instructed Christian," he writes, "when he is accused of interfering in politics or of stepping down into the political arena.

"Astonished—that after nearly two thousand years of Christianity there should still be people who think that the Church has nothing to do with politics.

"Politics is the art or science of government, and is therefore concerned with the relationships of people with people and states with states.

"And the way these relationships are organised or administered, though often a mere matter of technical efficiency, is equally frequently a matter of Christian faith and religious principle.

### "HERESY"

"The Bible knows nothing of a private connecting line between the individual and God. There is no such thing as private religion—at least so far as Christianity is concerned. Jesus made this unmistakably clear when he coupled together the command to love God with the command to love our neighbours as ourselves.

"The two cannot be divorced. And therefore criticisms and judgements which may be deemed political are bound to have their place in a Christian's obedience.

"The idea that there is a small compartment of life which is the religious compartment, and that the rest of life has nothing to do with religion, is a dangerous heresy and has nothing in common with Christian orthodoxy."

The Primate adds that the Church would not be true to her Lord if she were not to be found in the political arena. But it had to be remembered that the Church as the custodian of the eternal Gospel could never commit herself to any particular political party.

"The policy of one party may at a given moment be more in conformity with God's will than the policy of another.

"But the Church lives as an element of eternity in a changing world; she has to remain true to her Lord at any cost, and the party she praises to-day she may have to blame to-morrow. Inevitably the Church will be involved in politics, but the Church can never give herself into the hands of any political party.

### CHURCH IN POLITICS

"The truth of this is desperately important, for in practice an accusation of the Church's interference in politics is invariably made by the party whose policies come under the Church's judgement.

"For instance, to-day in South Africa the Church is accused of political activity because she dares to criticise current racial policies. But her accusers fail to recognise that an acceptance of the status quo, of things as they are, is just as much a political attitude as is a revolt against it.

"The fact that the Dutch Reformed Church on the whole does not criticise Government racial legislation is no proof that the Church is not politically involved. On the contrary, its failure to criticise is just as much a political activity as is the criticism voiced by the Anglican or any other Church.

"It is a great mistake to think that the Church can be accused of political interference only

when it happens to disagree with your policies. Acquiescence in your policies is every bit as much a political activity, for absence of criticism implies approval and silence means consent."

### NOT A LAW-GIVER

The Archbishop believes that the Church would far less frequently come into the arena of party politics if politicians stuck to their last, instead of constantly arrogating to themselves an authority and responsibility which could not be theirs.

"The conflict arises when politicians step out of their own well-defined political limits into the theological arena.

"It is the politician's calling to seek to make human society conform as nearly as possible to the laws of God. He needs a technical competence. He should be wise in the art of government.

"But in a Christian society it is no part of his duty to be a law-giver. Principles governing man's relationship with his neighbour have been laid down in God's self-revelation.

"The politician's vocation is to work out these principles in practice.

"But the moment he begins to question these principles, the moment he seeks to implement a policy which cannot be squared with these principles, he assails the Divine prerogative by acting as a law-giver instead of a law-maker. Though not deliberately, he is committing blasphemy.

### NEIGHBOURLY LOVE

"There are certain universally held Christian principles which churchmen dare not question. Two pertinent examples are: 'Thou shalt love thy neighbour as thyself' (with no mention of the colour of our neighbour's skin), or 'Have ye not read, that he which made them at the beginning made them male and female. . . . For this cause shall a man leave father and mother, and shall cleave to his wife and they twain shall be one flesh? Wherefore they are no longer twain, but one flesh. What there-

fore God hath joined together, let not man put asunder."

"Any Government or any political party that advocates policies which flout these principles has stepped out of its proper province and is putting itself in the place of God.

"At that point the conflict between the politician and the churchman is no longer a political one but a religious one, and the churchman cannot keep silence even if he would, because the honour of God himself is at stake.

"The Churchman did not wish to interfere with the technical procedure of the politicians.

"So long as they sought to abide by God's laws, the differences of method as advocated by one party or another meant little to him.

"But as soon as politicians by design, or unconsciously, questioned the validity of God's laws, then he had no alternative but to intervene."

The archbishop ends his explanation of the Church's obedience and then of her position in the modern world by saying that what he has written has implications for everyone.

### "TRAGIC FACT"

"In our own smaller or larger world, our lives are made up of a web of relationships.

"Religion is not something we do in church and then leave behind us when we depart until our next act of corporate worship.

"It is a tragic fact that a great many prayers and praises reach no higher than the roofs of our buildings because we forget this fundamental truth."

The Archbishop, in a pastoral letter, which was read in all churches in his diocese on Sunday, appealed for more South African recruits to the ministry.

He said that half the priests of the Church in his province had been trained in England and had begun their ministry overseas.

"This is a sorry state of affairs. To our shame, many of our parishes are woefully understaffed, and many of our clergy are working themselves to death in the service of the Church."

## TOO MANY MISSIONARY SOCIETIES SAYS BISHOP

ANGLICAN NEWS SERVICE

London, March 3

There were too many societies doing overseas missionary work, the Bishop of Liverpool, the Right Reverend C. A. Martin, said in the Church Assembly last week.

He said that there were eleven principal missionary societies in the Church, in addition to bodies such as the Church Army, the Mothers' Union, and religious communities doing overseas work.

While this multiple system continued, it was very difficult to speak about the Church as having a policy for its overseas work, he said.

Bishop Martin was presenting the annual report of the Overseas Council.

He said there had been some progress in "growing together" among the societies, but it might well be that the time had come for the Church as a whole to express an opinion that this process should be accelerated.

The societies were there not entirely to maintain their own autonomous position, but were concerned for the furthering of the work of God.

The bishop urged that the Church should take far more seriously the missionary opportunities provided by many overseas people in England.

Far too much ground had been lost already. Other churches

had entered this field and had provided hostels, but the Church of England had done virtually nothing about it.

An international hostel for students had been set up by the Overseas Council, but this was in danger of being closed for lack of support.

The Bishop of Warrington, the Right Reverend C. R. Claxton, said he believed the lack of support for the missionary work of the Church was due to ignorance.

He expressed gratitude to the church newspapers for the increasing space they had been giving recently to news of the Church overseas.

Publicity was essential for the work of the Church. Without it, the Church in the mission fields of distant lands would suffer gravely.

The ignorance on the part of the majority of people was, however, appalling. This lack of

## W.C.C. MEETING IN LONDON

### TO SEE MOSCOW CHURCHMEN

ECUMENICAL PRESS SERVICE  
The executive committee of the World Council of Churches closed its semi-annual meeting here on February 14, after agreeing to a meeting between representatives of the council and the Moscow Patriarchate.

London, March 3

The twelve-member committee also recommended to the central committee that the third Assembly of the council, scheduled for Ceylon at Christmas, 1960, be postponed one year; approved plans for the purchase of a site for permanent headquarters of the W.C.C. in Geneva; looked at plans for the August meeting of the 90-member Central Committee; and passed on to the central committee the application for membership of the Evangelical Church in the Cameroons.

The decision to meet the representatives of the Moscow Patriarchate in August, 1958, followed a recent suggestion by Metropolitan Nikolai, head of the external affairs office of the Moscow Church.

### "EXPLORATORY"

Originally the conversations were scheduled for January, 1957, in Paris, but were delayed at the request of the Moscow Patriarchate.

Commenting on the meeting, the chairman of the executive committee, Dr Franklin Clark Fry, said "It is assumed that this will be of the nature of a first exploratory consultation to exchange information and get acquainted.

"In the spirit of the ecumenical movement we have looked forward for two years to this new opportunity to discover ways in which fellowship in Christ may be shared by those who profess Him albeit in the midst of drastically differing historical situations."

"We do not expect rapid progress. Conversations will be cumbersome because they will have to be conducted entirely through interpreters. Moreover the Russian Orthodox Church has not previously had association with the ecumenical movement.

"Formal negotiations are not anticipated on this occasion. The broad lines of conversations will be concerned with the ways in which the churches, by their faith in Christ, can co-operate and help one another more effectively to witness to Him and to serve freedom, justice and peace in the world."



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and

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## "AID THE AGED" APPEAL GRIPS BRISBANE

### HOUSE-TO-HOUSE COLLECTORS GET MORE THAN £14,500

FROM OUR OWN CORRESPONDENT

Brisbane, March 3

Brisbane diocese has as its special diocesan appeal for this year the rebuilding of S. John's Home for Aged Men at Toowong.

The appeal, which culminated in an All Brisbane house-to-house canvass last Saturday has roused the diocese to an unexpected pitch of excitement and enthusiasm.

At the "close of business on Saturday evening, the total collected was £14,650 with more to come.

A very weary but happy army of nearly 1,180 collectors went home to tell of their adventures during one of the biggest one-day drives conducted by the Church in Brisbane.

The first collectors were out before 8 a.m. The staff at the headquarters in Church House were greatly cheered by the receipt of a cheque for £100 from one of the Church's most generous benefactors.

#### TOTALS COME IN

By 9 a.m. headquarters offices were buzzing with activity. Collectors for the central pool, for which the cathedral was responsible and for which 100 collectors and drivers worked, kept arriving and departing.

By 10.30 a.m., they had 72 people boosting parishes who needed more help.

Totals began to come in, one of the outlying parishes reported by 11 o'clock that two collectors had brought in £16 between them. One rural deanery was returning an average of £50 per parish for the first three hours collecting. Excitement mounted.

The organiser of the appeal, known as "Aid the Aged," is Miss Elizabeth Warner. For nearly six months she has been preparing for this drive—visiting parishes, talking to congregations and parish organisations. She formed a small but active publicity committee which advised her on the best way to enlist Press and radio publicity. This publicity has been intense since February 23.

An enthusiastic Women's Committee was formed which so far has raised £200 for the Building Fund for the S. John's Home.

More functions planned for the next month or two are on a larger scale than those already held.

But Miss Warner's biggest task has been to organise the house-to-house canvass. In this she was greatly helped by the experience of the S. Andrew's Presbyterian Hospital Committee which has organised two such drives on a smaller scale—one in Brisbane and the other on the South Coast.

#### EXCITEMENT RISES

The "Aid the Aged" canvass has been almost a twenty-four-hour-a-day job for many weeks now. The 3,000 receipt books and 2,000 collectors' badges, and hundreds of return forms seemed to be far too much last week, Miss Warner told THE ANGLICAN.

"But," she said at 9.30 a.m. on Saturday, "I don't think I've got enough now."

In the kitchen a team of women were busy brewing tea and buttering scones to feed the area directors, the money counters, hungry and weary, but none-the-less enthusiastic collectors of the central pool, and all the other people who had jobs to do at headquarters. By mid-day the total collected from six parishes was just over £500.

By mid-day excitement was mounting. Remarks were made such as "It's much better than I thought possible." "Isn't it wonderful," as totals, far exceeding the wildest expectations, came in.

As the afternoon wore on, more and more stories came in from

the collectors. In one parish, collectors reported that in quite a number of instances where the householders were out they found envelopes with a donation waiting in a prominent spot.

In that same parish promises of money amounting to £40 were received.

In Beaudesert, which is a country town about 50 miles south of Brisbane, the sum of £196 was collected.

Coorparoo parish collected well over £600.

Even the Archbishop of Brisbane was a collector. His main call was at Government House where the Administrator of Queensland, Sir Alan Mansfield, made a donation.

When told that the progress total at 5 p.m. was more than £8,000, His Grace expressed delight at the news. Your correspondent joined him in a hearty cheer over the telephone.



Dinner-time at S. John's Home for Old Men, Toowong, Diocese of Brisbane (see story)

## £100,000 BOYS' SOCIETY CAMP FIFTEEN MILES FROM SYDNEY

FROM A SPECIAL CORRESPONDENT

The first stage in developing the forty-three acre camp of the Church of England Boys' Society for the Diocese of Sydney, Camp Wanawong, near Loftus, is nearing completion.

Soon the half-mile of road, hacked and blasted out of rock, that leads down into a lovely, secluded valley, will be finished.

For the past eighteen months, teams of men and boys have been working with a bulldozer, with picks and shovels, making the road.

The cost of converting the forty-three acres into a camp will cost, it is conservatively estimated, more than £100,000.

Permanent buildings to accommodate 300 campers and leaders are planned in the main area. Later, two smaller areas will be developed to accommodate groups of fifty each.

During the next few weeks several more parties will drill and blast a number of rock outcrops.

This will enable the bulldozer to finish forming the road. When this is done, drainage works will be undertaken to prevent erosion of the road surface.

Already, plans have been made for four hundred boys and leaders to attend the camp over the Easter weekend.

The Director of the C.E.B.S., the Reverend L. J. Wiggins, told THE ANGLICAN last Friday that the camp would play an increasingly important part in the C.E.B.S. activities.

"Camp Wanawong provides for a healthy and outdoor camping life," he said.

"Apart from official camps, many branches take the opportunity of camping there during the weekends.

"Together with Camp Howard (the official youth camp of the diocese), which provides for a more organised style of camping, and which is also supported by the C.E.B.S., boys of our Church are being well catered for during the school holidays."

The Director of Youth for Sydney diocese, the Reverend N. Bathgate, said, "Camp Howard and Camp Wanawong are not working against each other, as many people think.

"Camp Howard runs for only six weeks of the year (over the Christmas holidays) whereas Camp Wanawong will be used throughout the year.

"It will provide the 'campy' atmosphere for the C.E.B.S. that Camp Howard lacks.

"We turn hundreds away from Camp Howard every year, and so we are extending. I believe that Camp Wanawong will also prove inadequate for the needs of the C.E.B.S. in a few years' time.

#### CAMP "ESSENTIAL"

"The C.E.B.S. will need not one camp, but three or four."

The C.E.B.S. camp director, Mr W. De Courcy-Brown, told THE ANGLICAN, "It is something we can do and must do.

"We have had great assistance so far from teams working voluntarily. Some men have, individually, put a great deal of time and money into this project."

He said that there were 3,000 members of the C.E.B.S. in 30 branches throughout the diocese. These numbers were steadily increasing.

Camp Wanawong was essential.

He said that the first permanent building to be erected would be a large hall in the main camping area.

The diocesan council of the society had approved plans for permanent buildings to accommodate 300 campers and leaders

#### ADELAIDE SYNOD

FROM OUR OWN CORRESPONDENT

Adelaide, March 3

The Adelaide diocesan Synod will this year meet on Tuesday, September 30.

The previous evening the bishop, the Right Reverend T. T. Reed, will deliver his pastoral address in S. Peter's Cathedral.

The annual clergy retreats will be held at the Retreat House, Belair, on September 16 to 19, and 23 to 26.

The annual Bishop's Home Mission Society Rally will be in the Adelaide Town Hall on Monday, September 8.

## DEACONESSES GO FORTH

### FIVE FOR MISSION FIELD

FROM A SPECIAL CORRESPONDENT

Five ex-students from Deaconess House, Sydney, left last week for overseas missionary work.

Deaconess Norma Farley left by air for her third term of service among the aborigines at Groote Eylandt, where she is a teacher.

When the Strathnaver left Sydney last Saturday a very large crowd of students from Deaconess House and from Moore College gathered to farewell new recruits for Church Missionary work in Pakistan and India.

Among them were four women who were trained at Deaconess House.

Dr. Alwyn Coster is going to join the staff of the Julshur Mission Hospital.

Deaconess M. McRobert will serve among Anglo-Indian children in Rawalpindi, West Pakistan.

She will be under the Head Deaconess of Lahore, Deaconess Dorothy Stokes.

Deaconess Shirley Hains hopes to work among Muslim women and girls, possibly in Karachi, where her pastoral gifts will be of great value.

Patricia Pain, the daughter of Canon K. Pain and Mrs. Pain, of Wahroonga, has been appointed to the staff of S. George's Kindergarten School, Hyderabad.

## BISHOP REED RELUCTANT TO LOSE HIS CHAPLAIN

Adelaide, March 3

The Bishop of Adelaide, the Right Reverend T. T. Reed, says he feels compelled, "with great reluctance," to dispense with a domestic chaplain for the time being.

(The appointment of his chaplain, the Reverend S. M. Smith, as priest-in-charge of Kiburn and Prospect North, was announced in "The Anglican" last week.)

The bishop says that from March 14 to April 16, when he and Mrs. Reed will leave for Lambeth, he will try to combine the duties of chaplain with his own.

In his diocesan letter in the March Adelaide Church Guardian, Dr. Reed says:

"May I therefore suggest that matters which may be dealt with

by the administrator during my absence, be referred to him, and not to me, during that period.

"I would take this opportunity of expressing my thanks to Mr. Smith for his loyal and efficient services as domestic chaplain."

There is much uneasiness in the diocese at the bishop's decision not to have a chaplain until he returns from overseas.

It is felt that even if there are some districts in need of priests, it is nevertheless essential to maintain adequate staff in the central organisation of the diocese.



The bulldozer makes its way down the road which has been made out of rock at the new Church of England Boys' Society Camp Wanawong, near Loftus, Diocese of Sydney. The road will be more than half-a-mile long when completed (see story)

# THE ANGLICAN

Keeping the Church Awake

## LENT IN MODERN LIFE

Most of us have been taught to use Lent as a time of self-examination and self-discipline, and to associate this season with the need for understanding things in human nature that made the sacrifice of Calvary necessary. We have been helped by the knowledge thus gained to bring our wayward impulses and turbulent passions in some measure at least under the domination of Him whose service is perfect freedom.

The average Australian is blissfully unaware of the import of Lent. We are a casual people. We are, moreover, living in a society about as thoroughly secularised as any in history. Multitudes of our people are familiar enough with those seasons of the Christian Church, such as Christmas or Easter, that are associated with the more expansive elements in human nature or, better still, are linked with great public holidays. We know how to rejoice. It is not difficult for us to understand customs that set a premium upon gaiety or enshrine the spirit of light-heartedness. But it is more than doubtful if we appreciate, let alone understand, those ancient customs and traditions by means of which the Christian Church seeks to remind us of the need of self-assessment and of discipline.

It is possible, of course, that many people who know something of Lent and its challenge to achieve a more balanced personality associate the season with faintly remembered stories of stoical austerity. They have heard, perhaps, of feasts of fasting or have bitter memories of the domestic disturbances occasioned by members of the family who undertook for six long, weary weeks to crucify the flesh by abstaining from sugar, smoking or entertainment. And they have learnt that it is possible to practice all the cardinal virtues—prudence, fortitude, temperance, chastity—and still remain thoroughly unpleasant. Experience has taught them that some forms of spiritual athleticism are accompanied by pride, envy, chronic irritability and uncharitableness.

The extremely neurotic condition of most city dwellers is all the proof required of our desperate need for some at least of the disciplines associated with the observance of Lent. Modern life exposes us to the kind of noise and confusion calculated not only to impair delicate physical mechanism, but also to disturb finely adjusted mental balance. One of the privileges man once used to take for granted was silence. To-day he can no longer count on such a blessing in a world conspiring to importune his ears with emphatic demands that he shall listen to its multitudinous noises. Even the home, once a sanctuary from the city's incessant babble, has been invaded by a spate of clamour. If the unceasing battery of noise is not to make us into a race of neurotics we must learn from the rationals of old Lenten discipline, and consciously develop the ability to enter that other world where stillness brings serenity and poise.

## NEW GUINEA LENTEN APPEAL

In response to requests from readers, and in view of the serious position of the New Guinea Mission, details of which were published a fortnight ago, the management of THE ANGLICAN has opened a New Guinea Mission Lenten Appeal.

The facts are that the Diocese of New GuineaGuinea shewed an excess of expenditure of some £6,000 for the nine months ended December 31 last. It has reached the limit of its bank overdraft, at £15,000. Our missionaries themselves, personally, have lent or guaranteed £2,000 to tide the Mission over its present difficulties.

One Sydney parish has already, immediately, given £100 to the Appeal. There must be twenty other parishes who can do the same. Let them come forward! A "basic wage bishop" has at once sent £10. Are there two hundred Anglicans who will follow his example and send this sum over and above their ordinary Lenten giving?

The Appeal must close within the next few weeks.

Postal Notes and cheques should be made out to "The New Guinea Mission," and may be sent direct to THE ANGLICAN.

We acknowledge the following gifts to the Appeal:—

Christ Church S. Laurence, Sydney, New South Wales	£100 0 0
The Bishop of Reverina	10 0 0
A. J. Spence, Esquire, Bexley, New South Wales	5 5 0
The Reverend J. Baskin, Goulburn, New South Wales	10 0 0
The Reverend F. G. Drought, Ferryden Park, South Australia	3 0 0
"Student," Gordon Grove, South Yarra, Victoria	2 0 0
A. C. Rogers, 11 Patterson St., Auchincloffer, Brisbane	10 10 0
"Mother," Melbourne	1 0 0
Miss A. M. Bowyer-Smith, Annesly School, Bowral	10 0 0
Canterbury Bookshop, Adelaide	200 0 0



"Everything which touches the life of the nation is the concern of the Christian."  
—The Archbishop of Canterbury

## Parramatta Is No Federal Preview

Curiosity took me to Parramatta on Monday evening to find out whether the Prime Minister, Mr Menzies, and the Government candidate, Sir Garfield Barwick, regard the by-election there tomorrow as a preview for the Federal general election late this year. They don't.

The candidate, a barrister of exceptional distinction who seems certain of election, confessed that he had proceeded in his earlier addresses on the assumption that a by-election was an occasion for him and the constituents to get acquainted rather than for the exposition of policy.

But someone must have told him to give his views on what he called "passing problems" and on Monday evening he discussed three of them—unemployment, housing and migration.

The treatment was not very exhaustive. The problems affecting all three he regarded as mainly administrative.

The audience of shirt-sleeved men and fan-waving women—about 1,000 of them crowded into a moderate-sized church hall which could not nearly seat them all—was satisfied. It was a humid night unsuited for argument, and practically all the audience was there to give a good hand to two very able speakers.

## Jobs, Homes and Migrants

The Prime Minister enjoyed himself as much as anyone. In opening his hour's talk he wondered what he was there for at all. He didn't think the Parramatta seat was a "dicky" one for the Government.

He revealed such family secrets as that he always had Irish stew on Thursday evenings and that his wife was no mathematician. He also mentioned that on the last occasion on which he and the candidate had been professionally opposed the candidate had given him "the father and the mother of a hiding."

But Mr. Menzies did get down to a serious discussion of the three very same problems with which the candidate had lightly dealt. In his view, unemployment in a national sense was comparatively trifling (the U.S.A. has five million out of work); housing areas are being overtaken and much of the £8,000,000 grant given to the

## SERVICE FOR LEGAL PROFESSION

FROM OUR OWN CORRESPONDENT

Brisbane, February 24  
On Monday, February 17, Her Majesty's judges, magistrates, barristers, solicitors and many other members of the legal profession in Brisbane attended a special service in S. John's Cathedral here to mark the opening of the Law Term in Queensland.

The form of service used was based on those held in Westminster Abbey, London, and S. Paul's cathedral, Melbourne.

Those who attended the service entered the cathedral in procession and those entitled to do so wore their robes of office.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, was present. The lessons were read by the Administrator of the Government of Queensland, the Chief Justice, Sir Alan Mansfield and the Leader of the Bar, Mr A. L. Bennet, Q.C.

States at the recent Loan Council meeting would also be applied to home-building; we would take as many British migrants as berths could be found for, but the greater difficulty in getting British was no reason for cutting down on the European intake.

Mr. Menzies, I thought, was least convincing on housing. Thinking round my own circle of recently married young people who have no hope of financing a home for many years (although in some cases both husband and wife are working). I feel that this country has fallen down badly on the job of establishing family life on its proper basis.

Nearly 13 years after the war Australia should have done much better, and the Commonwealth Government should have given better leadership in tackling effectively this outstandingly important job.

That is not to deny that much has been done. But by now the task should have been completed (as, for instance, it has been in New Zealand). Instead, there has been an actual decline in commitments of new homes—a fact that Mr. Menzies did not mention.

There is not enough fight in the Parramatta campaign to shake the Government on these issues. Happily, employment figures have improved since January, when real alarm first began to be felt. But the Government will deserve criticism on housing until the shortage is overtaken.

It should give more sympathetic attention to the great stumbling-block to many home seekers, the amount of deposit required before purchase terms can be arranged.

## Thoughts On "That Hot Potato"

A Corinda (Brisbane) correspondent, who says of the views expressed in this column that

## CLERGY NEWS

**BURROWS.** The Reverend M.B., to be Assistant Priest at Glen Innes, Diocese of Armidale.

**COLLINS.** The Reverend J. T. E., made Deacon in Christ Church Cathedral, Grafton, on February 9, by the Bishop, the Right Reverend K. J. Clements, has joined the staff of S. Andrew's Church, Lismore, in Grafton Diocese.

**CHAPMAN.** The Reverend John, to serve as Deacon in the Parish of Moree, Diocese of Armidale.

**DAWSON.** The Reverend P., Curate in the Parish of S. Stephen's, Penrith, Diocese of Sydney, to be Curate-in-Charge of the Parochial District of S. Luke's, Mascot, in the same diocese.

**EDWARDS.** The Reverend F., to serve as Deacon in the Parish of Quirindi, Diocese of Armidale.

**ELLIOTT.** The Reverend Frank, to be Priest-in-Charge of Nundle, Diocese of Armidale.

**GISSING.** The Reverend S. W., Curate-in-Charge of the Provisional District of Narravene, Diocese of Sydney, to be Rector of All Saints', Oatley West, in the same diocese.

**HARDWICK.** The Reverend Robert Alfred, made deacon in Christ Church Cathedral, Grafton, on February 9, by the Bishop, the Right Reverend K. J. Clements, to be Deacon-in-Charge of the Parochial District of Wyvan-Rappville in Grafton Diocese.

**HOLLAND.** The Reverend B., to be Assistant Priest at West Tamworth, Diocese of Armidale.

**MUTTON.** The Reverend A. A., has resigned as Rector of S. Paul's, Kogarah, Diocese of Sydney, and is acting a Locum Tenens in the Parochial District of Wilberforce, in the same diocese.

**RICHARDS.** The Reverend A., to serve as Deacon in the Parish of Narrabri, Diocese of Armidale.

**RICHTER.** The Reverend M. C., Assistant Priest in the Parish of Moree, Diocese of Armidale, to be Priest-in-Charge of Baradine, in the same diocese.

**WHEELER.** The Reverend R., to be Curate-in-Charge of the new Provisional District of S. Clement's, Jannali, Diocese of Sydney.

"they sometimes guide, sometimes help in forming opinions and even sometimes amuse one," has supported her kind thoughts with a kind action in sending me a cutting from the Queensland "Worker" of February 17 on "that hot potato—religion in politics."

It is a very interesting and moderately expressed article, much too long to quote extensively. But perhaps this is the key sentence: "All Labour asks of its members is that, when entering a Labour meeting of any description, members should leave their religious denominationalism outside of the door but not their Christian ethics."

If by "religious denominationalism" is meant sectarianism, I agree thoroughly with the abhorrence the article expresses of it. I know something about the extent of sectarianism in letters written to newspaper editors.

But I do not think that support for a political party is an adequate substitute for religious practice as many would make it by talking of Christian ethics."

By all means let men seek to do good through their influence in the political party of their choice. It is virtually impossible for us to urge a more vigorous housing policy, or better treatment of the mentally sick of a hundred and one other social reforms without acting through political channels.

But politics engenders so much bitterness (especially, I think, in Australia where political opponents so often are personal enemies) that it is important for the Church to use its influence, apart from that of individual members, in marshalling public opinion on big public questions, irrespective of political parties.

The slum clearance campaign of the Brotherhood of S. Lawrence in Melbourne is an excellent example of the Church (or at least a vigorous segment of it) at work in practical politics.

But chiefly one would wish that Christian feelings would animate all political activities so that men of all parties would work together for the good of the nation. They would differ, to be sure, in the process. But often that need be a difference only in means, not in ends. And principles should much less frequently get mixed up with personalities.

A counsel of perfection? Yes, it is. But it is worth practising in spite of the human frailties which will sometimes impair it.

## Vexatious Delays With Mails—

Her Majesty's mails, are not what they used to be many long years ago. The deterioration in deliveries has been going on for some time—this column has lodged a protest or two out of its own experience—and in the past few weeks there have been numerous complaining letters in the Sydney Press, mainly about the several days which letters sometimes take to reach one suburb from another.

The Postmaster-General's Department gives courteous attention to complaints, but does not seem to be able to guarantee regular deliveries. The delays are particularly noticeable after public holidays, which suggests that the G.P.O. is badly undermanned then. I recall posting a letter at the G.P.O. itself at 1 p.m. on Labour Day. It did not reach a private box in the same building until the following afternoon.

Can't an effort be made to restore the old-time urgency and efficiency in dealing with mails?

—THE MAN  
IN THE STREET.

## ONE MINUTE SERMON

### FESTUS

Acts 25 and 26:24-25

IF Paul had been able to preach in such a way that Felix the Governor trembled, he had not the same success with Porcius Festus, who succeeded Felix. He seems to have been an honourable man according to his light and certainly a man who knew the Jewish leaders, so that he could not be beguiled into putting Paul in a position where they could lie in wait for him.

Nevertheless, he too temporised and, by his suggestion to Paul to go up to Jerusalem for hearing and judgement, compelled Paul to make his appeal to Caesar.

Festus heard Paul as Felix did when he addressed his apology to King Agrippa and Bernice, but Festus was untouched. Alexander Whyte says a single word will sometimes immortalise a man. "Am I my brother's keeper?" said Cain. "What will you give me?" said Judas. And Festus, as he listens to Paul's eloquent plea, cries, "Paul thou art beside thyself; much learning doth make thee mad." Like the seed sown by the wayside on untilled soil, so is Paul's word on the hardened heart of Festus. It does not get in! How often does that happen in life when sermons are preached but find no response in listeners.

Our Lord Himself had had the same kind of job as does His servant Paul. They had said of Him, "He is beside Himself."

What made Festus break out as he did in so discourteous a fashion was that Paul was speaking out so boldly of absolute and eternal truths, of which Festus really knew nothing.

It was a strange world to him and unhappily it is a strange world to many people to-day to whom this world with its interests, and its intrigues, is all that there is.

To Paul, Jesus was so great a reality, more real than all the world beside. And to live without Jesus was sin, and produced in the human heart and life the many sins of every kind that make the world both sad and sorry.

Paul felt intensely the tragedy of life without God — we unhappily have no such sense of tragedy.

While on the surface life goes smoothly, we worry not. We have no sleepless nights, no agony as Jesus had. And yet "if the preaching of Christ is to the world foolishness, then it is no wonder that the disciples are to the world fools."

According to the Gospel a man must die in order to live, must be lost to be found; must have nothing who would have all things, must be condemned who would be redeemed.

And yet — No! says S. Paul, "I am not mad but speak forth words of truth and soberness." There is no sanity like Christianity.

## SYDNEY WARDEN'S CONFERENCE

The first of the 1958 conferences for churchwardens of the Diocese of Sydney, will take place at "Gibulla," Menangle, on the week-end of March 14 to 16.

These conferences have been held for the past five years. Many wardens have testified to the great help in their work they have received. While clergy are trained for their vocation by some years of study and then have clergy conferences from time to time, yet churchwardens can be appointed or elected without any knowledge of their particular work and responsibilities.

The "Gibulla" conferences are arranged to enable wardens to learn about their work and interchange views on the various aspects of the Anglican work.

There are still some vacancies for this week-end. Wardens should telephone the chairman, Mr Trevor E. G. Moon (WL-3714) without delay. Mr Moon is the senior warden of the historic S. Anne's Ryde, N.S.W.

**LETTERS TO THE EDITOR**

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is 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 may have been omitted.

**AID FOR NEW GUINEA MONEY STARTS TO COME IN**

To THE EDITOR OF THE ANGLICAN  
Sir,—Your splendid report of the proceedings of the New Guinea Conference caused the annual meeting of Holy Trinity, Coburg, to recommend to the vestry that a special sum of £200 be set aside for the New Guinea Mission to help liquidate the overdraft, as a thank-offering to God for the selfless surrender of the eighty-odd missionaries in the area who voluntarily gave £200 out of their small income (as well as larger sums during the year) in an endeavour to avoid curtailing the work.

Yours, etc.,  
(The Reverend)  
W. J. CLAYDON.  
The Vicarage,  
Coburg, Vic.

To THE EDITOR OF THE ANGLICAN  
Sir,—With reference to your much needed leading article on the scandal of the present New Guinea financial crisis, as I write on the Feast of S. Matthias, the words of the Collect "Grant that thy Church, being always preserved from false Apostles . . . would seem to be particularly applicable to us.

For, after all, the Greek title "apostle" and the Latin "missionary" are identical in meaning. When we consider that the true missionaries of the Church are prepared to uphold their apostolic calling on a stipend about which the less said the better, and the Church at home is content to let them do it, is it an exaggeration to describe ourselves as false apostles, false to the whole missionary cause of Christ and His Church?

A radical change of outlook as regards the priority of missionary work is obviously needed. And this will come in time, when those who have conducted every-member canvasses uphold seriously the ultimate principle of such canvasses by making it their fixed purpose to eventually give to missionary work and outside concerns double what they spend on their own parish requirements.

In the meantime, may I humbly suggest that we do not just deplore the present situation, but meet it constructively by following the example of the Papuans in giving a thanksgiving jubilee offering of 60 coins.

Surely every member of the Church in Australia could make it part of his or her Lenten almsgiving to give 60 shillings (£3) or 60 pence (5/-) according to means.

I enclose my family's small contribution.  
Yours faithfully,  
(The Reverend)  
T. G. DROUGHT.  
Woodville Gardens,  
S.A.

To THE EDITOR OF THE ANGLICAN  
The news of the great sacrificial giving of the missionaries left me feeling both proud and ashamed. Proud that we have men and women of such stature in our Church and ashamed that it takes such an admission and action to awaken me from dreams of self-interest.

I would therefore like to nominate myself as one of "The Bishop of Riverina's 1500" and enclose cheque for £10/10/-. Let me add, however, that I hope subscriptions will not be confined to that number or amount.  
Yours sincerely,  
A. C. ROGERS.  
Auchenflower,  
Qld.

To THE EDITOR OF THE ANGLICAN  
Sir,—The financial crisis in the Diocese of New Guinea should make all Anglicans, both clergy and laity, squirm with shame.

The fact that this missionary diocese has an overdraft of £15,000, that our missionaries there are asked to labour for £32 per annum and their keep, and that they now have to supply, out of their meagre resources, several thousand pounds to help relieve the situation, is a shocking indictment of the Church on the mainland.

The stark truth is that we, as a Church, on the diocesan level, as individual parishes and as professing Christians, have not faced up to our obligations to the missionary work of the Church either in New Guinea or elsewhere.

Think of some of the recent failures in this connection: The primate's South East Asia appeal did not come up to expectations. The British and Foreign Bible Society—in which the Anglican Church has a large share—is faced with such a financial crisis that, for the first time in its history, it has had to stop the printing presses and now has come the crisis in New Guinea. These are but three of many.

Many dioceses did not reach their quota for the Australian Board of Missions last year—and perhaps the Church Missionary Society suffered likewise.

While commending those parishes which are doing much for the missionary cause, and those individual churchpeople who make sacrificial offerings for missions, it is high time the Church as a whole overhauled its financial policy and took a realistic view of its obligations both to missionary work as a whole and to individual missionaries.

As I understand the mind of Christ, the teaching of the New Testament and the practice of the early Church, the primary reason for the existence of the Christian Church is, apart from the worship of God, a missionary one.

Many parishes in Australia have instituted every member canvasses. This system has revolutionised church finance.

But, while some of these parishes have faced up to their obligations to the mission field, others have sidestepped the issue.

The attitude of many vestries and church councils, as well as individual churchpeople, is not, "How much can we give to missionary work?" but, "How little?"

The main emphasis of those organisations directing canvasses is that our giving to the Church should be of a sacrificial nature. (This, of course, is quite scriptural and is the teaching of the Church.) I doubt if any parish, or if many churchpeople have adopted this principle in relation to their missionary allocations.

How can we relieve the present situation, not only in New Guinea but elsewhere? I suggest that first the authorities in each diocese and in each parish take steps to make the situation known as widely as possible.

Secondly, during this Lenten season, the missionary work of the Church should be really given first priority in our preaching and teaching. An intensive campaign for increased contributions to missionary work should be instituted.

Finally, the diocesan and therefore the parish quotas should be doubled—or, alternatively, parishes should voluntarily double their allocations.

Even if they were trebled, we would not come anywhere near discharging our obligations to the Church's missionary task.  
Yours faithfully,  
(The Reverend)  
W. J. MITCHELL.  
Balmoral, Vic.

To THE EDITOR OF THE ANGLICAN  
May the £32 per annum soon be adjusted, starting with the married missionary with family. I enclose £1 and trust that many others may at this moment be thinking along similar lines.  
Yours faithfully,  
Melbourne. "MOTHER."

**S.A. TREASON TRIAL**

To THE EDITOR OF THE ANGLICAN  
Sir,—I wish to thank "Interested Reader" for his donation to the South African Treason Trial fund. It is comforting to know that other people are interested.

A book recently published by Calder, called *The South African Trial*, is written by two South Africans: one, Lionel Foreman, is himself on trial; the other, Solly Sachs, is a political exile. The book is purely a documentary of the treason trial, which still continues.

As Trevor Huddleston has written: "These prisoners (my personal friends in many cases) are your concern and mine, because, whatever the final result of the trial may be, it is the symbol of something infinitely grander than itself."

"It is the symbol of a South Africa standing at the point of no return. For if these prisoners are declared guilty, then to love freedom is treachery, and to proclaim it is high treason."

Yours sincerely,  
IAN CATHIE.  
Carrum, Vic.

**MALTESE FIGHTS BACK**

To THE EDITOR OF THE ANGLICAN  
Sir,—The leading article in the February 21 issue of THE ANGLICAN concerning Malta, the Maltese people and our Roman Catholic Faith, shows the clear picture that there is in Australia to-day a conspiracy being hatched against Roman Catholics and prospective Roman Catholic migrants.

Very often we read of some enterprising gentleman appealing to the federal authorities to put an end to migration from Malta, Italy and Greece on the grounds that they are not Protestant.

The climax to this campaign came when THE ANGLICAN insulted indiscriminately a whole people.

Being true to one's own faith, as we the Maltese are very proud to be, makes me, in my thwarted mentality, one of the most ignorant, priest-ridden, most backward, superstitious, and least educated.

If such titles are applicable to any people who cherish their religion as much as we do, then we would be only too glad to add such compliments along with our citations and decorations for bravery.

Unlike Sir Winston Churchill and our late Majesty King George, the Editor of THE ANGLICAN considers Malta as being unworthy of the George Cross awarded us for the gallantry we have manifested in the struggle for freedom, including that of freedom of religion.

Naturally THE ANGLICAN, by this assertion, is either minimising the importance of Great Britain's decorations or condemning the British Crown's action in this instance, or both.

JOSEPH L. FORACE.  
Darlinghurst, N.S.W.

**ARE ARCHDEACONS REDUNDANT?**

To THE EDITOR OF THE ANGLICAN  
Sir,—It appears the title "archdeacon" has become a glorified honorary position in the Diocese of Melbourne, and is conferred upon clergy associated with central administration.

The appeasement plan of electing one of the Geelong clergy as a canon of the cathedral is not a solution nor facing up to the problem of this city.

The Archdeacon of Geelong is a retired bishop living in the Dandenong Ranges, too far away to give effective guidance and supervision.

The Bishop of Geelong is Archdeacon of Melbourne, theological lecturer to Trinity College, with many other duties of a bishop's office.

The Archdeaconry of Melbourne covers an area from the

Bay; St. Kilda, South Melbourne through the industrial suburbs of Collingwood, Fitzroy and Richmond to Camberwell, Ashburton, Malvern and Glen Waverley.

Likewise the rural deaneries of the area do not assist, because the boundaries are different.

The Archdeaconry of Geelong is more compact and satisfactorily situated. The Archdeacon of Essendon is director of the Melbourne Diocesan Centre and director of the Brotherhood of S. Lawrence—tasks requiring full-time attention. He is also Senior Chaplain, A.C.M.F., and occupies other minor positions. The Archdeacon of Kew is director of the Home Mission Fund and is a member of many committees. He makes, however, frequent visits to his archdeaconry.

The Archdeacon of Brighton is much more available than the others because he has retired from active ministry. What will happen while he is away in England is problematical. However, when one sees how ineffective the archdeaconry system is within the diocese, the question naturally arises, "Why have archdeacons?" Do they undertake any particular task within the frame-work of church administration?

We know that by acts of Synod certain duties are required of them; but has Synod ever asked the archdeacons for a report on their activities? Some parish churches within the diocese have not had a visit from their archdeacon in the past seven years. How effective, then, is the control over those things for which it is said they are responsible?

Yours faithfully,  
MARK FELLOW.  
Hawthorn, Vic.

**ALCOHOL PROBLEM**

To THE EDITOR OF THE ANGLICAN  
Sir,—I would congratulate Bishop Blackwood on his motion and the National Council of C.E.M.S. in Australia for their substantial support of it—28 votes to 3.

Valuable though the lead and enlightened commonsense of the C.E.M.S. National Council undoubtedly is, it needs to be recognised that the findings come from a sectional group.

This means that, however influential the group may be, the task is only just beginning. The Church of England is a very big Church and in vast areas the organised C.E.M.S. does not exist.

From the massive learning and research of Professor Latourette, I gather that opposition to beverage alcohol is one of the normal results of an evangelical revival. It may be that some of our theological colleges and other groups will become effectively vocal on this subject in a non-party spirit.

Now that the C.E.M.S. has spoken, some of us will be hoping and praying that some way will be found to follow up the strongly supported motion so that it will not suffer the ignominious demise of so many synod motions.

Some questions come to mind: How will the motion be received by the episcopal bench collectively, and by the individual bishops in relation to their clergy?

Will the clergy be convinced on the issue of youth education on alcohol? If so, will democratic pressures from sections of the laity make it impossible for them to act on pain of being pushed out?

Can church secretaries and, more especially, parochial nominators be circularised on the subject? (In some cases the cleric who is a total abstainer just is not wanted!)

These are vital issues which may cause surprise to many good people, but, unless they are faced with courage and understanding, it seems that the case for enlightened advance may again be side-tracked.

Yours sincerely,  
(The Reverend)  
BERTRAM P. WRIGHTSON.  
The Rectory,  
Boyp Brook, W.A.

**CHURCH CLOSING APPROVED**

To THE EDITOR OF THE ANGLICAN  
Sir,—The Anglican Society of the University of Sydney is concerned with Christian and social work in the Darlingford-Redfern area and last year proposed to Bishop R. C. Kerle that it would be very willing to help not only to restore S. Alban's Darlington, but also to provide Sunday-school teachers there.

Bishop Kerle advised the society against such a plan, pointing out that there were at present sufficient churches in the area to provide for all Anglicans and that the cost of reopening S. Alban's would be very high.

I understand that the Greek Orthodox Church has purchased the building at Darlington. We of the Anglican Society, in view of the bishop's advice and of the large number of Greek people living in this area, believe that the course of action taken is the right one.

Yours faithfully,  
IAN McLEOD  
(President, Sydney University Anglican Society).

To THE EDITOR OF THE ANGLICAN

Sir,—If Mr Rippen knows all about the Parish of Erskineville, he will know as well as I do that the churches at Alexandria, Camdenville and Darlington have been wilfully neglected. What about the 373 Anglican families in Darlington which have approximately the same number of children at the public school as well as 65 children attached to the Deaf Dumb and Blind Institution? Are the parishioners to be expected to come to church at such an hour as 4.30 p.m.?

Mention is made of the "faithful" few who carried on a Darlington, but Mr Rippen does not mention the multitude driven into oblivion.

I am, etc.,  
AN ANGLICAN WHO KNOWS.  
Newtown, N.S.W.  
(This correspondence is now closed—Editor.)

**CAMERAS AT CHURCH**

To THE EDITOR OF THE ANGLICAN  
Sir,—Your editorial note and rebuke "On Taking Cameras to Matins" is timely. I was shocked when I saw the picture in the *Sydney Morning Herald* of two of the diocesan clergy, fully robed, taking pictures of Her Majesty Queen Elizabeth the Queen Mother when they were supposed to be in the Guard of Honour.

I am also concerned that during the week many people seem to have identified me as one of the said clergy and have asked or written asking if I "had any good pictures"! Actually, I was on duty inside the cathedral the whole time.

Yours, etc.,  
(Canon)  
C. E. CAMERON.  
S. Luke's Rectory,  
Mosman, N.S.W.

**VESTMENTS**

To THE EDITOR OF THE ANGLICAN  
Sir,—I think Mr Gaunson is wrong in assuming that "the laity and a great part of the clergy" share his deep prejudice against vestments—however imaginatively Mr Gaunson conceives it prejudice is its name.

If one recalls that vestments are worn in Westminster Abbey, at Canterbury, York and St. Paul's Cathedral, London, as well as in the majority of Australian cathedrals, and if one has seen the list of parishes waiting on vestments at D.B.S. in Melbourne, it appears that what Mr Gaunson really wants is something "more acceptable" to a certain vociferous minority in the Church.

Yours, etc.,  
I. P. ROE.  
South Yarra, Vic.

**CLERGY TRAINING**

To THE EDITOR OF THE ANGLICAN  
Sir,—The Reverend J. G. Sullivan's letter (THE ANGLICAN of February 21) prompts me to reply that I wrote to the Reverend J. C. Vockler, supporting his suggestion.

It does seem that the scheme needs to be made clear before much more is done. From the original letter, I gathered that the idea was to supply priests with some guidance in their studies, whereas the second letter seems to suggest the provision of courses of study.

Not knowing what the Central Society for Sacred Studies actually did (the first I knew of it was when its obituary appeared), it is not possible to say much at this juncture.

The idea of following a set course is not what I have in mind—though there is room for that. What is needed is something that will allow a man to follow a line of thought that interests him and is profitable to his ministry. Without guidance, study can become haphazard and lose its value.

One of the problems clergy have to face is the outrageous prices of theological books in Australia. It is often much cheaper to buy them direct from England.

It is to be hoped that something definite will eventuate from the suggestions of your correspondents; it would be a pity if it came to no more than some incidental correspondence in your columns.

Yours, etc.,  
(The Reverend)  
G. A. OFFICER.

The Rectory,  
Wyalong, N.S.W.

**COMMUNION LIKE A MUSICAL?**

To THE EDITOR OF THE ANGLICAN  
Sir,—What is happening to the beautiful, dignified and reformed scriptural services of the Church of England?

We are told that a new influx of parishioners is coming into the Church from all the promotion activity. This is to the good. But what happens when the people get there? Do they find that they are members of a warm Christian fellowship? Or have they come in contact with a semi-secret society in which they may be admitted to full membership of the "select band" if they attend a few lessons in the rectory and are prepared to be admitted at a Confirmation Service?

These days, in place of the beautiful and appropriately named Holy Communion service, something surreptitiously called the "mass," approximating more and more to an American technicolour musical, is likely to come in.

If this trend comes from our theological colleges, it would appear they are just extensions of the old monasteries.

We should see men trained for the sacred ministry in a way to enable them to talk the English of the man-in-the-street, and not the sacerdotal jargon used among themselves and often in the pulpit, which is as completely unintelligible to the average layman as that used by a host of solicitors.

CLAUDE HENDERSON.  
Peth.

**SCHOOL TEACHING!**

To THE EDITOR OF THE ANGLICAN  
Sir,—Regarding the truly shocking hymns quoted by "Anglican," is he (or she) quite sure they were taught in Anglican Sunday schools?

Some months ago, hearing a child who had obviously just left an Anglican Sunday school singing cheerfully on her way home, "You'll frizzle and fry, you tell a lie, so don't tell a lie," I later questioned the vicar. He whom I know, about it. He assured me it was certainly not taught in his Sunday school. Where children learn these sacrilegious ditties it is hard to say; it may not be in the Sunday schools.

I am, etc.,  
ANOTHER ANGLICAN.  
Elwood, Vic.

## ANGLICAN OF THE WEEK



Our Anglican of the Week is Miss Eva West, who was awarded the M.B.E. in the Queen's New Year Honours' List.

Miss West, who is a parishioner of S. James', Traralgon, in Gippsland diocese, has given a lifetime of service to the community.

She received the award for civic and municipal work, and for general good citizenship.

A qualified accountant, she is an Associate of the Australian Society of Accountants, a Fellow of the Institute of Municipal Administration and a Licensed Company Auditor.

Her family has always had close ties with the Church, and her father, mother and uncle played leading roles in developing S. James'.

Miss West herself was a Sunday school teacher at S. James' for more than twenty-five years.

Service—to Church and in civic life—has been the family's watchword.

Miss West's father was a member of S. James' Vestry from 1886 to 1934. For most of the time he was either secretary or treasurer.

In addition, he was a member of the Synod of the Diocese of Gippsland from its formation until 1934.

Her mother was a member of S. James' Ladies Guild for many years.

Miss West began teaching in the Sunday school in 1922.

She formed the first S. James' Company of Girl Guides, and for many years was captain of the company.

### GENEROUS "LENT" OFFER

FROM A SPECIAL CORRESPONDENT  
Perth, February 24

Mingenew, in the far north of Perth Diocese, swelters in summer conditions which could be described only as torrid.

So, an officer of one of the large banks in Perth astounded officials of Church Office when he strolled in there to make a generous offer of his services, free of all charges, in reply to a request (advertised in the Press) from the honorary secretary to the Mingenew church committee for a stenographer during an every member canvass campaign to be held there.

"Mad dogs and Englishmen" have been known to "go out in the mid-day sun," but it could be also that Lent makes people do "queer" things!

A foundation member of the council of S. Anne's Church of England Girls' Grammar School, she remained a member until 1946.

She was also a foundation member of the diocesan Board of Religious Education and of the Church of England Fellowship.

Miss West's accounting ability has been used at S. James', where she has acted as book-keeper for the vestry and as auditor of some of the church's accounts.

### RECORD REVIEWS

## SONGS AND PIANO IN TWO RECORDS

**SONGS YOU LOVE.** Elisabeth Schwarzkopf, Soprano. Gerald Moore, Piano. Columbia. 33ex1404. 12 inch. Australian price 57/6.

MISS SCHWARZKOPF sings on this record songs that a less discreet reviewer might describe as "war horses." The songs sung in English are "Drink to Me Only" and "Songs My Mother Taught Me." Mendelssohn is represented by "On Wings of Song," Tchaikovsky by the usual "None but the Lonely Heart," Grieg by "I Love Thee." The rest of the recital is made up of songs by Sibelius, Hugo Wolf, Richard Strauss and Folk Songs, works which could not on any account be described as hackneyed.

It might be thought that these last constitute the real value of the record, but that would be to ignore the fact that Miss Schwarzkopf sings all of this music with a freshness and an integrity that are wholly captivating.

It is obvious that she has thought about each song deeply as a work of art that she must recreate. Occasionally, as in "Plaisir D'amour," the effect is a little too studied and the English songs are quite misrepresented. Elsewhere, however, Miss Schwarzkopf is wholly successful. "On Wings of Song" is limpidly fresh, the Hahn piece is languorous and sensuous, the two Sibelius songs are passionate. The two Swiss folk songs are superb.

Gerald Moore is a wonderful accompanying artist. The suc-

### BOOK REVIEWS

## OUTSTANDING STUDY OF PROPHETS

THE PROPHETS. Julius A. Bewer. Harper and Brothers, New York, 1949. Eyre and Spottswode, London, 1950. English price 42/-.

"THE PROPHETS" has been republished no less than ten times in Britain and America since its original appearance in 1948.

This is sufficient testimony to the sustained interest which the book has had for the Christian world; for it is indeed a notable achievement of Christian learning and represents the successful conclusion of a task for which Dr Bewer himself was uniquely qualified.

His vast knowledge in Biblical studies, his painstaking accuracy of statement, his sensitive insight into the religious significance of the minority of the Hebrew prophets, and his sound commonsense, have all combined to produce a book of compelling interest and authority.

The prophets are divided into four great historical periods and arranged conveniently in chronological order. Thus, within the grand sweep of an interconnected historical perspective, their words and ministry became intelligible as co-ordinated wholes.

Each prophetic book is provided with an introduction and with critical annotations to the text which are both succinct and illuminating—a pleasing contrast with some other works of biblical scholarship in which the reader rarely surmounts the obscure prolixity of the editor's commentary.

Dr Bewer's notes, however, contain material of diverse origin from his wide field of knowledge in semitic philology, ethnology, archaeology, and the history of religion.

For example, an identification with a Ras Shamra Text is observed at Isaiah 14:12, and the comment elucidates at once the biblical imagery without encumbering the student in the pretension to intricate or encyclopaedic knowledge.

Throughout the whole book, in fact, Dr Bewer states his views with a pleasing definiteness, always supported by wide learning and accurate scholarship.

The general conclusions of modern scholarship as to the authorship and date of the several biblical books are presupposed. Thus, in Isaiah, Dr Bewer accepts the tripartite division of the book, while in the "Servant Poems" he identifies the Servant with Israel and ascribes the authorship to the second Isaiah. In Isaiah 56-66, however, he suggests four authors.

Trito-Isaiah, in any case, is notoriously difficult to assign to an historical setting because of its disjunction of form and lack of any commanding unity of theme.

DR BEWER makes a specially notable summary of the significance of the work of Isaiah of Jerusalem, affirming his views with clarity and decision (page 12).

The translation is given in the King James' Version, as the editor rightly notes that it is this translation which has had the most profound effect upon the culture of the English-speaking peoples.

The Hebrew original is emended only rarely and always cautiously, and if the poetic character of much of the Hebrew is highlighted by the parallelisms of the translation, no attempt is made to capture the original Hebrew metre.

Quotation marks have been introduced to facilitate the sense, and the text is printed clearly and well spaced with appropriate subject-headings.

It is very much to be hoped that the revival of biblical scholarship which has been accompanied now for almost 100 years by the re-affirmation of catholic dogma, will provide a sure foundation for a modern structure of Christian metaphysical belief, of which the Church at present stands in urgent need.

In this work of biblical revival Dr Bewer's work will long continue to hold an honoured place.

—H.R.S.

### A PIONEER PREACHER

DIG OR DIE, BROTHER HYDE. The Autobiography of a pioneer preacher. William J. Hyde. Illustrated by Susanne Sabo. Arthur James, Evesham, England. Australian price 25/-.

AUSTRALIA and the United States of America have many problems in common with regard to evangelisation. One obvious similarity is the enormous area with scattered settlements that present great difficulties to the clergy who have to minister to their flock in these isolated places.

The position sixty years ago, however, was very different. The autobiography of a pioneer Methodist evangelist who started his work in the 1880's in the prairie lands of America will strike a familiar note to any Australians who have lived in the outback.

Brother Hyde accepted a commission to go to the Dakota Territory to assist in building up the Methodist Church in those far western settlements. He set out with only a few personal belongings and some hymn books, and found little to encourage him after his long railway journey.

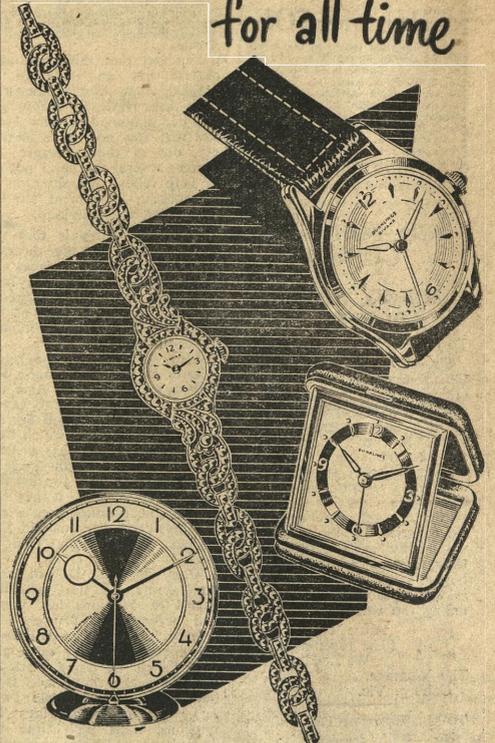
The presiding Elder sent him about his task with the parting injunction, "Dig or die, Brother Hyde," for no help could be promised.

When he arrived at his new headquarters the leading Methodist in the town frankly informed him, "I am sorry you came," so helpless did the situation appear. There were no church buildings and no suitable places in which to hold services.

A book that will entertain, amuse and inspire. Quite out of the ordinary.

—F.S.H.

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BIBLE SOCIETY NOTES

THE HISTORY OF THE ENGLISH BIBLE

17—Later English Versions

So incomparable was the text of the King James Bible that for almost two hundred and fifty years no other lasting revisions appeared.

During the nineteenth century, however, the discovery of more ancient manuscripts, the increased knowledge gained from better scholarship, and the discoveries made by archeologists in the Near East threw new light on certain passages in the King James Bible. The English language itself had changed during the years.

In 1870 the Bishop of Winchester, at a convention of the Church of England, proposed that a new revision be made, and a committee was appointed representing various denominations. Shortly afterwards American scholars were invited to participate in the work, and documents were exchanged frequently between New York and London.

In 1881 the New Testament was published. Four years later in 1885 the complete Bible appeared.

(To be continued)

The Youth Page

TALKS WITH TEENAGERS

CHILDREN OF LIGHT

There are many attractive names used for Christians in the New Testament, but surely none more attractive than that used by S. Paul in the Epistle for the Third Sunday in Lent, "Children of Light."

There is no more vivid contrast than that of light and darkness, and no more arresting description of the difference that Christ makes than to describe His followers as "Children of Light."

Without doubt, the standard which S. Paul sets before his readers is the highest in the world—"Be ye followers (literally, imitators) of God."

And the kind of imitation which he commends is holiness of life.

Last week we saw how the Gospels for the first three Sundays in Lent warn us of the ceaseless conflict upon which we have entered, and show us how to meet the attack of the World, the Flesh and the Devil.

In this Epistle (Ephesians 5:1-14) S. Paul directs our attention to the Christian standard of morality—a standard which was startlingly new in his day, and which is constantly under attack in our own.

PURITY

To him it was unthinkable that the children of God should live on the same level as the children of the world, and so he challenges them to show in their lives the love, and forgiveness, and self-sacrificing purity that is to be found in Christ.

Purity was a thing almost unknown in the ancient world. One modern writer claims, in fact, that "chastity was the one new virtue which Christianity introduced into the world."

It comes as something of a shock to us to realise that among the Greeks, whose art and learning are still the wonder of the world, sexual immorality was regarded so lightly that to them it was no sin at all.

But it is no less amazing to see how, against this background, the infant Church laid such stress on moral purity that it brought about a complete change in the outlook and attitude of the world to these things.

The standard S. Paul set was high: "Be ye . . . imitators of God," he bids them, and then goes on to insist that these evil things, which were so common in the life of the pagan community around them, should not even be talked about among them.

PAGAN

How urgent is his counsel to-day!

The evil practices of the ancient pagans are not unknown in the world in which we live, and we can hardly read a newspaper or view a film without the danger of being led to think lightly of infidelity or shameful behaviour.

In these days, just as then, there are those who think carelessly, and speak jestingly, about these things.

The danger is that careless thought and jesting speech about these evil things might lead, in time, to the doing of them.

The Apostle warns his readers not to allow themselves to be led astray with such empty, careless speech.

It is a dreadful thing to lead others to think lightly of sin (verse 6).

The very fact that God loves us, and calls us His children, should inspire us to imitate His Holiness, and desire to produce His character in our own lives.

PLEASING

The contrast between Christianity and paganism could not be more startlingly portrayed than by the words S. Paul uses—light and darkness.

"Ye were once darkness," he tells his converts, "but are now light in the Lord" (verse 8, R.V.), and then he goes on to show how the light of Christ which is in them brings blessings.

First of all, it produces fruit—goodness, righteousness and truth" (verse 9).

The works of darkness, that is, the evil things of which he has been speaking, are "unfruitful" (verse 11); but the light which comes from Christ makes His followers useful citizens, generous in spirit (that is the literal meaning of the word translated "goodness"), fair and just in their dealings with God and man, and true and sincere in all their actions.

Next, the light of Christ tests the actions of men, and reveals that which is "well-pleasing unto the Lord"—it shows us how He would have us live, and exposes and rebukes the evils that offend Him (verses 10-13).

But the happiest thought which the Apostle brings us is somewhat obscured by our English translations.

In the Authorised Version, verse 13 reads:

"But all things that are revealed are made manifest by the light: for whatsoever doth make manifest is light."

This simple verse seems to say that light reveals things. And the Revised Version, with its phrase, "everything that is made manifest is light," does not make Paul's meaning any plainer.

Phillips' version, however, brings out the meaning in a masterly paraphrase:

"Light is capable of showing up everything for what it really is. It is even possible (after all, it happened with you!) for light to turn the thing it shines upon into light also."

Coming from the darkness of paganism and unbelief, the Christian is so filled with the light of Christ, that he, in turn, becomes a light-bringer illuminating the darkness with which he is surrounded!

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

THE PRIVILEGE OF PRAYER

The privilege of prayer to me is one of the most cherished possessions, because faith and experience alike convince me that God Himself sees and answers, and His answers I never venture to criticise.

It is only my part to ask. It is entirely His to give or withhold, as He knows is best.

If it were otherwise, I would not dare to pray at all.

In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give—that is, the simplest expression to his simplest desire.

When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with Him.

—SIR WILFRED GRENFELL

YOUTH'S PLEDGE TO NEW GUINEA

Here's to you, "Fuzzy-Wuzzy"! With our backs against the wall

We were glad to see your smiling face and hear your cheery call,

As you cared for sick and wounded, and you struggled up the track

From Wairopi and Eroro, 'till we drove the foemen back.

We admired you, "Fuzzy-Wuzzy," and we cannot yet forget

Your loving, Christ-like conduct in the sun and in the wet;

Now in days of peace and freedom we will send you help indeed

Through the Gospel of Salvation which will meet your deepest need.

We will send you nurse and doctor, and your growing Church shall lack

For neither Priest nor Teacher—it is thus we pay you back.

In the annals of the nations it has never yet been said

That to her New Guinea Mission the Australian Church was dead.

—"CONSTANT READER."

(These lines, inspired by a war-time poem, were written after reading the article "A New Guinea Crisis" in THE ANGLICAN of February 21st. It is the hope of the writer that the Youth of the Church will respond to the needs of New Guinea in a generous fashion.—The Youth Editor.)

MIRACLE IN NATURE

TO THE EDITOR OF THE ANGLICAN

Dear Sir,  
For those boys and girls in Fourth and Fifth Years at High School who are interested in science as a hobby or a career, a week-end of lectures has been arranged by the Research Scientists' Christian Fellowship, on the week-end March 21-23, 1958.

The theme for this year is "Miracle in Nature." Lectures will be given by practising scientists, doctors and technologists on a variety of topics about their work and their Christian beliefs.

Those interested may obtain an application form, giving further details, from C.S.S.M., 239 Elizabeth Street, Sydney, or may send their name and address, details of school and year, together with a deposit of 5/-, to the Registrar for the "Week-end of Science," 5 Ferry Street, Kogarah, before March 10. The week-end is to be held at the P.F.U. Conference Centre at Thornleigh, N.S.W., and the full cost will be 37/6 plus fares.

P. R. C. GOARD, B.Sc.,  
Hon. Secretary,  
Research Scientists' Christian Fellowship,  
23 Bonarka Street,  
Eastwood, N.S.W.

ALL I WANT

She was only a little girl, and new to Sunday School, but she did her best to learn the Twenty-third Psalm. Standing up in front of the class, she began: "The Lord is my Shepherd; that's all I want." She little knew how right she was.

FOR THE LIGHT OF LIFE

O THOU Who art the light eternal, and the Sun of righteousness, giving life, and food and gladness unto all things; Shine Thou upon me, O Blessed Lord, that the darkness of sin may be dispelled, and that in Thy light I may see light; And mercifully grant that, preserved from all evil, and strengthened by Thy might, I may help to bring the light of Thy love to others; For Thy great Name's sake. Amen.

(Adapted from an ancient prayer.)

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BIBLE BACKGROUND, VIII

AN ANCIENT EGYPTIAN PRIME MINISTER

By MARY NEELY, B.A., Dip.Ed.  
(Australian Institute of Archaeology)

Nowadays we associate a number of varying duties with the office of Prime Minister—presiding over Cabinet, representing the wishes of his people at home and abroad as well as such social functions as opening exhibitions and conferences and unveiling monuments.

But the duties of vizier (Prime Minister) of Egypt in ancient times were even more numerous and arduous, as we shall see from examining some of the inscriptions and paintings on the walls of the tombs of ancient Egyptian Prime Ministers.

We shall see too how accurately these pictures and inscriptions tally with our Bible story of Joseph (Genesis 41-47).

IMPORTANCE

Fortunately for us, one vizier, Rekhmire, serving the 18th Dynasty Pharaoh, Thutmose III, did not suffer from modesty, and his tomb supplies us with a very detailed picture of a vizier's tasks and importance.

He modestly states of himself that there was nothing of which he was ignorant, in heaven, in earth, or any quarter of the nether world; and, again, "I was a noble second to the king." Incidentally, our Bible refers to Joseph's position as being the highest in the land, next to that of Pharaoh himself.

Of course, the installation of

such an officer would be an important affair, conducted by the Pharaoh himself.

Genesis 41:40-44 records Joseph's investiture in detail, mentioning the gift of the royal signet ring, no doubt bearing the king's seal—vizier Rekhmire records himself as being the "wearer of the royal seal"—arrayed in fine linen, the presentation of the gold chain of honour, and the provision of a horse and chariot for personal and state use.

Such marks of the Pharaoh's special regard are borne out by Egyptian pictures.

The horse and chariot were particularly outstanding as it was only during the invasion of the Asiatic Hyksos ("Shepherd Kings") that they were introduced into Egypt.

RESPONSIBILITY

When carrying on his task of judging the land, settling lawsuits, and hearing petitions, Rekhmire sat on a special chair on a dais, having, we discover from inscriptions, "A rug on the floor, a cushion under his feet, a baton at his hand and the 40 skins (state and legal documents) open before him."

Here again we think of Joseph, for Pharaoh declares of him that "according to thy word shall all my people be ruled" (vs. 40) and "without thee shall no man lift up his hand or foot in all the land of Egypt" (v. 44).

As we examine Egyptian records of the vizier's power and responsibility, we realize afresh the truth of such a statement.

Rekhmire was his own minister for war, being in charge of the country's army and navy, and receiving the tribute of defeated foes.

He was also chief of police (palace, city and kingdom), the treasury, judiciary—his consent and seal being necessary before even a will could take effect.

Agriculture was another important department over which he had supreme control, and we know that Joseph had particular responsibilities in this field, storing the grain during the seven years of plenty in preparation for the seven years of famine.

Thus Joseph's elevation to the position of "ruler throughout all the land of Egypt" was not only a reward for his wisdom and integrity but was God's way of providing sustenance and help for His people during a time of famine and distress.

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## MELBOURNE COLLEGE ADDITIONS

### NEW MEMORIAL HOUSE BLOCK TO COST £65,000

FROM A CORRESPONDENT

Melbourne, March 3—

The Archbishop of Melbourne, the Most Reverend Frank Woods, will dedicate a new memorial house block at Trinity College in the University of Melbourne, at 3 p.m. on Friday, March 14—just before the opening of the new academic year.

The block which will accommodate 48 students, has been built at a cost of £65,000.

This will give Trinity a total of 162 resident students in the 1958 academic year, plus the 84 women students accommodated in the adjoining Janet Clarke Hall, which is part of Trinity.

It will thus be the largest university residential college on one site in Australia.

Another 60 or 70 non-resident students will be attached to Trinity for tutorial purposes.

Dining room and common room accommodation at Trinity has been or is being enlarged to cope with the higher entry of resident students and building of a new vestry at the college chapel will begin. The position of the organ will be altered, thereby making more pews available.

After the dedication of the memorial building on March 14, the building will be opened by Sir Edmund Herring, who is a member of the college council.

The college has had many distinguished sons, including two who were raised to the peerage—Lord Baillieu and the late Lord Uthwatt.

The foundation stone of the college was set by the Bishop of Melbourne, Dr Charles Perry, on February 1870.

The acting principal of the college when it was opened in 1872 was the Reverend G. W. Torrance.

The first warden, from 1876 to 1918, was Dr Alex Leeper.

The warden since 1946 has been Mr R. W. T. Cowan.

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## LEADERS' COURSE

### FORTY-TWO AT SYDNEY CAMP

FROM A CORRESPONDENT

Forty-two young people from twelve Sydney parishes spent the week-end of February 14-16 at the diocesan youth centre "Chaldercot" on Port Hacking undergoing leadership training.

Some of those present were leaders of Young Anglican Fellowship, Girls Friendly Society and Comrades of S. George branches.

Many were Sunday school teachers and parish youth fellowship leaders.

The Federal Youth Department of the Australian Board of Missions organised the training course.

The Reverend David Black and Mrs Black travelled from their southern N.S.W. parish of Pambula to be principal study leaders during the week-end.

The new State secretary of the A.B.M., the Reverend N. J. Eley, was chaplain during the course.

Perhaps somewhat unconsciously, the leaders and prospective leaders of children and youth of the Church were forced into a decision as to why groups such as those represented were in existence at all.

One speaker summed up the general feeling by saying that the only true way of life and of our responsibility to the young people of our society is one of developing character, of enriching individual personality and of presenting the Christian Faith as striving to the utmost to draw our youth nearer to God through the Person of our Lord, Jesus Christ.



The Venerable R. I. H. Stockdale is presented with a cheque for £200 by the parishioners of Gunnedah, Diocese of Armidale, at the farewell to the archdeacon and Mrs Stockdale on February 3 (THE ANGLICAN, February 28). Left to right are Mrs Stockdale, the Mayoress, Mrs L. F. O'Keefe, Canon W. P. Best, Archdeacon Stockdale and Mr S. Swain, who is vicar's warden.

## LARGE ORDINATION IN SYDNEY AND MELBOURNE

Twenty men were made deacons last Sunday in S. Andrew's Cathedral, Sydney, by the archbishop, the Most Reverend H. W. K. Mowll.

It is understood this is the largest number ever to be made deacon at one service in Australia.

The Archbishop of Melbourne, the Most Reverend F. Woods, next Sunday will ordain nine and will make nine men deacons.

Those who were made deacons in Sydney, with the parish to which they have been appointed, are: The Reverend K. F. Baker (Carlingford), G. S. Clarke (Pymble), M. B. Eagle (Randwick), E. J. Emery (Wollongong), D. T. Foord (Manly), G. L. Goldsworthy (Chatswood), R. H. Goodhew (Bondi), J. Holle (Epping), J. E. Innesides (West Wollongong), J. E. Jones (Gladesville), C. A. Kelley (S. Luke's, Mosman), W. J. Lawton (Eastwood), C. J. Letts (S. Phillip's, Sydney), B. G. Marsh (West Manly), D. D. Pierce (Missions to Seamen), B. J. Slamon (Liverpool), J. A. Taylor (Ryde), L. G. Vitnell (Lindfield), O. Weaver (Merrylands), R. N. Wheeler (Jannali).

Those to be made deacons in Melbourne are: Mr B. Ashworth (Drysdale with Portarlington); A. D. Dargaville (Department of Youth and Religious Education); G. T. Glasscock (S. John's, Benteleigh); P. J. Harradence (S. Columba's, Hawthorn); R. A. Low (Church of Emmanuel, South Oakleigh); C. V. Mackay (Holy Trinity, Coburg); D. A. Sankey (S. John's, Camberwell); J. B. Simpson (S. Mark's, East Brighton); D. W. Thomson.

Those to be ordained are: The Reverend M. B. Challen (Christ Church, Essendon); R. W. Champion (S. Peter's, Box

Hill); J. M. Furnede (Holy Trinity, Hampton); A. J. Grimshaw (Holy Trinity, Surrey Hills); J. A. Leaver (S. Peter's, Murrumbidgee); G. R. Wall (S. Barnabas, Balwyn); J. G. Wight (S. Andrew's, Brighton); C. J. Winter (S. Thomas's, Essendon); E. T. Withington (Holy Trinity, Kew).

## PERTH PARISH MISSION

FROM OUR OWN CORRESPONDENT

Perth, March

Captain G. Gwilt of the Church Army will conduct a mission in S. Luke's parish, Maylands, beginning on March 8.

The rector, the Reverend P. S. Lawrence, has been deeply concerned about the apathy and lack of interest of nominal Anglicans in the eastern part of the parish.

Sunday school, which is held in the State school, is not well attended.

The mission is to be held in a tent and will begin with open-air meetings and a youth rally.

On Sunday March 9, there will be Holy Communion in the parish church followed by a parish breakfast in the hall, at which Captain Gwilt will speak.

At the family service, which will be held at 10.30 that day, the Archbishop of Perth, the Most Reverend R. W. H. Moline, will commission the missioner, and the mission will be under way on Sunday evening.

## ADELAIDE MEN'S LUNCHEON

FROM OUR OWN CORRESPONDENT

Adelaide, March 3

Distinguished South Australian Supreme Court judge Sir Herbert Mayo will be the chairman of the Anglican Men's Luncheon next Monday, March 10, at 1 p.m.

The speaker will be the Bishop of Adelaide, Dr. T. T. Reed.

A record attendance is expected at the luncheon, which will be held at Balfour's Cafe, King William Street, City.

A spokesman for the monthly Luncheons committee said today there was no booking required for the luncheons.

A general invitation was extended to men of the diocese to attend. They were asked to arrive as soon after 12.50 p.m. as possible. However the luncheon did not begin before 1 o'clock.

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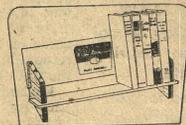
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# DUTCH REFORMED CHURCH ERRS IN SOUTH AFRICA

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, March 3

"The attitude of the Dutch Reformed Church in Africa to the native peoples is based on a misinterpretation of Holy Scripture, which, it claims gives it the right to regard the natives as inferior."

Mr Frank Menzies, Q.C., formerly Crown Solicitor, said this at a guest meeting of S. Matthew's, Ashburton, branch of the Church of England Men's Society in Melbourne diocese.

He gave an outline of current events in South and Central Africa under the title "Contemporary Africa."

Mr. Menzies, who is a brother of the Prime Minister, Mr R. G. Menzies, spent some time in Africa during 1957 as a member of the Royal Commission appointed by the Government of the Federation of Central Africa to inquire into the most suitable location for the capital of Southern Rhodesia.

He traced the steps taken which resulted in the establishment of the federation and the development of the States.

His vivid word picture showed the development of the racial troubles in the Union and of the dangers that had arisen through the policy of apartheid, which was carried out by the Government of the Union of South Africa.

Members of S. Peter's, Murrumbidgee, and S. Oswald's, Glen Iris, branches attended the meeting at the invitation of the lay chairman, Brother J. Jackson.

At the annual meeting, the president of S. Peter's, Murrumbidgee, and Holy Nativity, Hughedale branch, the Reverend K. P. Goodisson, urged the C.E.M.S. in the parish to create positive Christians and to grow in numbers and influence during the year.

The retiring lay chairman, Brother C. F. Milford, presented the annual report, which included

reference to the successful birthday last August and the increase in fellowship in the branch.

"Plans are well advanced to entertain a number of old-age pensioners at a dinner to be given by the branch and which it is hoped, will be an annual event," he said.

The incoming lay chairman, Brother W. Harvey, is a research engineer with the State Electricity Commission and the second S.E.C. engineer to occupy that position.

## OUTLINE OF SOCIETY

The associate lay chairman, Brother J. Bishop, the National treasurer, Brother F. H. Gaunson, and the members of the diocesan executive committee accepted an invitation of the vicar, the Reverend A. C. Miles, to re-form the branch at S. Stephen's Church, Gardenvale.

Brother Bishop gave a most interesting outline of the purpose of the society and the duties of branch officers. Brother Gaunson spoke of the challenge of the C.E.M.S. to the men of the Church and the need for consecrated service to God. Brother C. W. Moore said that the society brought men together for service and fellowship.

S. Paul's Cathedral branch is planning a campaign for a drive

for increased membership. It has been decided that members attend as a corporate group at evensong at the cathedral on Sunday, March 23.

The preacher will be the Dean of Melbourne, the Very Reverend S. Barton Babbage. An invitation is extended to men to be present at an after-church gathering in the Chapter House. Appreciation was expressed at a meeting of S. Paul's Cathedral branch of the services rendered to the society by the Venerable H. S. Kidner, who will shortly be visiting England and various missionary fields on retiring as secretary of the Victorian branch of the Church Missionary Society.

The lay president, Brother A. G. Salisbury, told members that a feature of the society was the fellowship of men from different places brought into contact with one another who had the satisfaction of getting a job done.

Five new branches had been opened in one month. The society was not a mass attraction, but an organisation to do work within the Church.

It never appeared to do anything spectacular, but aimed to get men to realise the responsibility and service they could give as Christians to extend the Kingdom of God.



The twenty men who were made deacons in S. Andrew's Cathedral, Sydney, last Sunday pictured outside the cathedral. The Principal of Moore Theological College, the Right Reverend Marcus Loane, is third from the left in the front row. On his left is the Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle. The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, is behind them (see story)

## SUB-STANDARD READERS SHOULD NOT TAKE SERVICES SAYS ADELAIDE RECTOR

Adelaide, March 3

The practice of allowing sub-standard lay readers to take services in churches in the Diocese of Adelaide has been spiritedly attacked by the Rector of Christ Church, Mount Barker, the Reverend W. C. Gray.

A letter from Mr Gray to one of the assistant secretaries of the diocesan Lay Readers' Association, Mr Arthur Owen, has been made public by the association.

Mr. Gray questions the desirability of leaving the selection of licensed lay readers entirely to the parish priest.

He suggests that perhaps the archdeacons, or other persons appointed especially for the work, should act as final judges before a man is licensed.

Mr. Gray says: "My experience with lay readers whom I have found in parishes is that not sufficient care is taken in choosing them. This, I know, is a criticism of the clergy rather than of the lay readers."

"Perhaps the trouble is that, at the outset, they are licensed mainly to give a reader of lessons some standing."

"That may be all right, though I think the policy is questionable."

In his letter, Mr Gray says lay readers are expected to do an important job which can be very effective if done properly, so they should be fully trained for their work.

No lay reader should be sent

to a parish or mission district by the Lay Readers' Association unless the association knows he is capable of doing "a reasonable job."

Mr Gray says it would take some time to reach this ideal, but it should be aimed at.

This training could be carried out, with the help of experts, by the Lay Readers' Association.

Discussing the use of sermons by lay readers, Mr Gray suggests

that the Lay Readers' Association publish a book of sermons gathered from men known for their high standard of preaching, both inside the diocese and beyond.

There is no excuse, he says, for the unlawful practice of lay readers, preaching their own sermons. That is reserved for lay preaching alone.

Mr Gray concludes: "In spite of all my criticism, and I know it has been hard, I am sure that lay readers can fulfil a most valuable purpose, and they will only do it well if they are trained, chosen, and used well."

Footnote: Mr Gray stresses he has never heard one of the offending lay readers. His criticisms are those of the lay people themselves who have heard them. Once a lay reader falls below the standards which lay people themselves demand, the people won't turn up for church, he says.

## BRISBANE PRIEST HONOURED

Brisbane, March 3

The Reverend Keith Rayner, of Brisbane, has been awarded a Rotary fellowship for 1958-59.

He is one of 133 outstanding students from 30 different countries to be awarded a fellowship.

Under the fellowship, he will enter Harvard University in September for twelve month's study. He intends to continue his studies in history, especially in relation to the Church, while at Harvard.

Mr Rayner first achieved fame when in 1949 he was chosen as the Brisbane Courier-Mail's nominee and Australian delegate to the Overseas Mail World Youth Forum.

## UNIVERSITY MEDAL

He was at that time a student at the Queensland University. On his return, he completed his Arts course, then entered S. Francis' Theological College, Brisbane.

He won the University Medal for outstanding merit and later the Hey Sharp prize from the Australian College of Theology.

After Ordination he served in several parishes. For the past three years he was a member of the Brotherhood of S. John, Dalby.

This year Mr Rayner was appointed vice-warden of S. John's College within the university. While there he will continue his reading and research for the thesis which he is to submit for his Master of Arts degree.

This thesis will take the form of a History of the Diocese of Brisbane, and the Archbishop has intimated that if he is satisfied with it, it will become the official history of the diocese up to the present time.

## FIRST CHURCH FOR HUNDRED YEARS

ANGLICAN NEWS SERVICE London, March 3

Churchpeople who belong to S. Andrew's, Chelmsford, by cutting the first turf on the site of their new church last Sunday, started the first permanent Anglican place of worship to be built in the city for a hundred years.

S. Andrew's is the first of five new churches which will have to be built in Chelmsford in the next five years.

At the present time the new housing area in the Standens district, which contains more than six thousand people, has a small temporary dual-purpose building.

The new church, which will cost upwards of £28,000, has a large west window but no east window, in order that light may be focused on the altar.

The sanctuary has been designed to allow of the introduction of the "westward position" for celebrating the Holy Communion. There will be a gallery at the west end.

The completion of the building—apart from the tower, which, on grounds of cost, is not being proceeded with at present—is scheduled for May of next year.

## OBITUARY

### MRS A. E. WESTON

We record with regret the death, on Thursday, February 27, of Mary Elizabeth Weston, wife of the Dean of Adelaide, the Very Reverend A. E. Weston.

Belonging to an old and highly respected N.S.W. family, she was formerly Miss Zouch, of Goulburn. She filled the difficult position of rector's wife most admirably, first at Parkes, in the Diocese of Bathurst, later at S. Bartholomew's, Norwood, in the Diocese of Adelaide, and finally at S. Peter's, Glenelg, from 1947 to 1957.

Her husband's appointment as Dean of Adelaide meant a removal from parish life to the deanery, and there, in the shadow of S. Peter's Cathedral, Mrs. Weston had only recently established a charming and comfortable home.

She was an enthusiastic worker for all parochial and diocesan activities. Her special interest was in the Woman's Auxiliary of the Australian Board of Missions.

She was a keen supporter of the Mothers' Union and the Fellowship of Marriage, and she was also interested in everything which went on within the parish and taking a leading part in many money-raising efforts and social functions.

She was the founder of "The Friends of S. Peter's," a band of women which worked devotedly to meet the needs of its parish church. She had a special gift for dramatic production. Year by year she helped the young people present in the church a nativity play which was an act of worship both simple and beautiful.

In the past few years she had four serious operations and had endured much pain, but she faced these trials with an indomitable spirit.

A devoted wife and mother, she was also ready to help all who were in trouble, she showed a generous interest in other people and a had a natural and friendly approach to one and all.

## FOR REDS WHO GO TO CHURCH

ANGLICAN NEWS SERVICE London, March 3

The Hungarian Communist Party newspaper, "Nepszabadsag," last week criticised party officials for being regular churchgoers, and for thinking that party activities and ties with the Church could be reconciled.

The paper attacked the view that religion was a private affair, and said that it was a remnant of the ideological confusion of the 1956 "Counter-Revolution."

Persuasion must be used to rid ordinary party members of their "religious superstitions."

But in the opinion of "Nepszabadsag," the virtue of patience could not be practised with party officials.

The paper also criticised the view that Communists should not endanger their increasing popularity by anti-religious propaganda.

Since the 1956 rising, it alleged, the influence of the clergy in general had increased, and many Communists had been shaken in their beliefs by people with religious convictions. "The Church does not give up and cannot give up its idealistic philosophy," the paper added, "and it is in a position freely to spread belief in God. But can we Communists compromise on our principles?"

CHATEAU TANUNDA

Stories of the Coastal Lights No. 13

**Smoky Cape**

The lighthouse at Smoky Cape—about halfway between Port Macquarie and Coll's Harbour—has several claims to distinction.

Standing 420 ft. above high-water, it is the tallest light on the N.S.W. coast. In addition, with the exception of the Queensland light on Fitzroy Island, which can be seen in clear weather 25 miles away, it has the longest range of all the lighthouses on Australia's eastern seaboard. It is visible for 27 miles; this makes it one of the five lights with the longest range on the entire 12,210 miles of the Australian coastline.

Like many other lighthouses on the N.S.W. coast, it was built at a time when our coastal shipping was flourishing. In 1886, on a motion sponsored by Alexander Kethel, Member for West Sydney, the Legislative Assembly decided that a lighthouse should be erected at Smoky Cape primarily in the interests of our coastal trade. The Colonial Architect, James Barnett—who played a major part in designing the lights at South Solitary Island, Sugarloaf Point, Point Perpendicular, Montagu Island and Green Cape—selected the site and prepared the necessary plans and specifications.

However, in the course of building, a change was made in Government administration, and Mr. Barnett was replaced by Cecil W. Darley, Engineer-in-Chief for Harbours and Rivers.

The work was completed under Mr. Darley's guidance, and the Smoky Cape light came into use on April 15, 1891. Total cost was nearly £7,000.

The light, which is shown from an octagonal concrete tower 32 ft. high, has a strength of 316,000 candle power.

It is recorded that the contractor, Mr. Oakes, died while the work was in progress and his executors completed the contract.

More than 20 wrecks have occurred in the area, several of them with losses of life. Three men died when the ketch Woolloomooloo was wrecked in Trial Bay in 1864 and nine died in the wreck of the brig Annie Ople in 1875.

Position of the Smoky Cape light is latitude 30° 55' south, longitude 153° 05' east. The nearest town is Jerseyville, six miles away on the Macleay River. The light is 206 miles from Sydney by sea.

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# ARCHBISHOP OF MELBOURNE CALLS FOR CHARITY AND TOLERANCE

I HAVE two texts for you this morning—the first, presenting to us the challenge of the season of Lent; the second, as I see it, the challenge of this happy day.

The first is this: "The Lord said unto Cain: 'Where is Abel thy brother?' And he said, 'I know not; am I my brother's keeper?'"

The second was read to you just now by our friend and Governor, Sir Dallas Brooks. S. Paul has been speaking of the Christian qualities of mercy and humility.

"Above all these things, put on charity, which is the bond of perfectness."

I quote the first because it is the intention of the Church that, on the Sundays of Lent, we should be brought to our knees in penitence and shame.

### "SELFISH REFUSAL"

I quote the second because the Christian Gospel is that God has accepted the burden of our sins and bids us get up from our knees and demonstrate our thankfulness for forgiveness by works of charity and brotherly love.

Like all the stories of the Bible—Creation, Fall, Judgement and the New Creation—that of Cain and Abel declares the truth to all about God and about man.

God is always posing the same question to every generation and He poses it to us: "Where is thy brother?" and every generation all too easily replies: "I don't know. Am I my brother's keeper?"

This terribly apologetic "I don't know where my brother is," and this selfish refusal to accept responsibility with the scornful question, "Am I my brother's keeper?" has been, and still is, the cause of all the wars of history, and of most of the sufferings of the poor and oppressed.

The mark that Cain was condemned to carry about with him disfigures the face of every nation.

It was this lie and this refusal that made possible the slave trade. The mark of Cain is the colour problems of America and the backwardness and moral confusion of the West Indies.

### JEW'S TRAGEDIES

It was this lie and this refusal that built the shame of Manchester (which I know personally all too well), and of Glasgow, London, and New York.

The mark of Cain is the dreary rows of sunless houses and dirty streets in which millions of the Lord's children have been condemned to stunted lives.

The tragedies of the Jews in Europe are the direct result of this lie and this refusal. The tragedies of South Africa have the same cause.

We who are receiving so many of them as New Australians should know something of the sufferings of our brothers in East Germany and the satellite States.

And yet, though we hate these things, we cannot stand back from them.

Some of them are all too obviously part of our national history. We are proud to be one with those who built the glorious fabric of Western civilisation, but we are also one

This is the text of the sermon which the Archbishop of Melbourne, the Most Reverend F. Woods, preached last Sunday morning in S. Paul's Cathedral. Her Majesty Queen Elizabeth the Queen Mother attended the service.

with those who committed the great crimes of history.

It is for this reason that there is a General Confession in our Prayer Book—that there is no health in us.

For this reason, too, every day in Lent, whether we feel that way or not, we are made to acknowledge our wretchedness.

It is our hard duty as Christians to accept responsibility and to confess failure on behalf of those who neither accept nor confess.

Our repentance as Christians is the more real and the more vivid because we know that there is no earthly reparation that can be made for these things. If God has not made atonement, then these millions of our brother human beings are like so much broken crockery, which must be swept up and consigned to the dustbin.

### "PUT ON CHARITY"

But we believe as Christians that Atonement has been made and that, in the Cross of Jesus Christ our Lord, He has joined the side of the oppressed and persecuted, that He has indeed descended into hell and that from hell He lifts humanity to heaven.

The Cross He bore is life and health though shame and death to Him—His people's hope. His people's wealth, their everlasting theme.

If that is true, if God is to be found at work among the sick and suffering, wherever there is disaster and tragedy, then we can pass in confidence to our second text—

"Put on charity."

What could better express the cardinal need of our times? I call you all in this church

this morning to put on charity, and I do it the more readily because we have with us, here to-day, one who has given us a marvellous example of it.

In its true sense it means doing the best for all with whom you are thrown in contact. There is not much virtue in singling out the objects of your charity.

I ask all of you here to renew your Christian determination that this same charity shall grow and blossom among us.

What better fruit of this Royal Visit could there be than that we in Australia accept gladly the commission that has so clearly been laid upon us, by our geographical position of being a bridge between East and West?

In our midst we have thousands of New Australians from the countries of Central Europe, most of whom are Roman Catholics.

Here is an opportunity for Anglo-Saxons and non-Romans to show great charity and to welcome these men because of their suffering.

We have, too a growing number of Asians, most of whom will return eventually to their own country.

### NATIONALISM

Let us hope they will take back to Japan, China or the eastern islands happy memories of Australian hospitality and of Christian fellowship.

Our nearest neighbours across the ocean are—to go from west to east—Africans, Indians, Ceylonese, Burmese, Malaysians, Indonesians.

In the breast of every one of them is stirring a passionate nationalism, which gives an ugly look in our direction.

I find myself thanking God continually for the Colombo Plan, for the Inter-Church Aid and Refugee Service, and for the missionary work of the Church. It has warmed my heart, too, to hear of the Melbourne Medical School staffing the New Borneo medical faculty and of Australian scientists, educationists and engineers working as colleagues with their African and Asian brothers.

Within 100 years we may expect them to become powerful, up-to-date countries with populations far greater than ours.

Shall we spend our time building walls against them or bridging walls against them or bridges to meet them?

These are the bridge-builders; it is these people and these movements that are building security, beside which the security of atomic armaments is a cardboard rampart.

Let us here and now determine that these causes shall not go short of funds, or be starved of manpower, or hampered by lukewarm praise.

And we Anglicans—let us put on charity to our Christian brothers of other denominations. There is a terrible legacy in this country of denominational rivalry. These things ought not to be.

Easier said than done, you say. Yes; charity is not a natural growth.

S. Paul certainly never suggested any such things. "Put on charity," was what he said. He also said, "Put ye on the Lord Jesus Christ."

Charity is not a thing but a person. You cannot work yourself up into a state of charity.

You can only love God because He loves you, and allow that love of Him to flow into and through you into the world, which desperately needs many things—none so much as charity.



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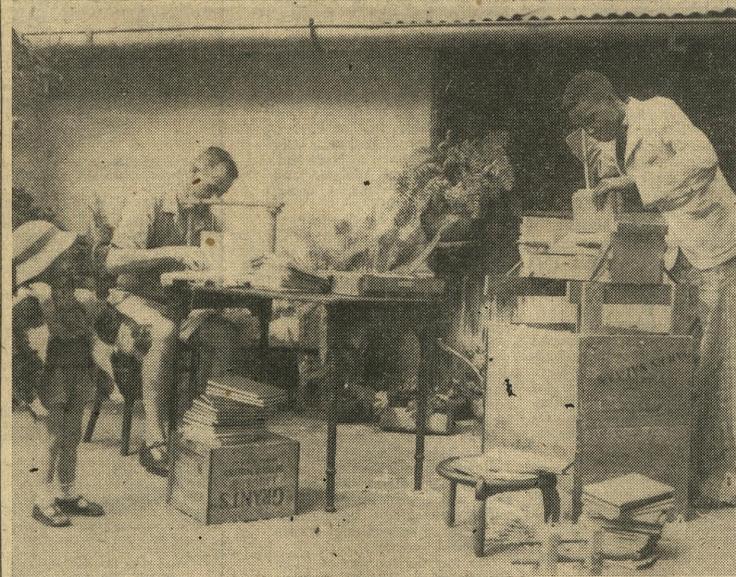
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The Venerable Oliver Cordell and a native Christian, work at an early Tanganyikan printing press at Npwampwa in Central Tanganyika. This picture was taken in 1934. The town is on the route taken by Stanley and other missionaries to the interior

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# ARMIDALE DIOCESAN SYNOD

(Continued from Page 1)

was split, the agreement was that Armidale should take three parts and Grafton two parts of any bequests. Armidale Synod decided that the agreement was now out of date, particularly since Grafton has numerically become the larger diocese.

Synod passed an ordinance to ensure an equal share between the two dioceses.

The immediate reason for the equal sharing ordinance was the division of the Charlotte Sutherland McGregor bequest, which had been left to the old combined diocese. The estate was in Mullumbimby.

Synod agreed it should extend to any similar bequests which may be made to the combined diocese in the future.

In an ingeniously simple transfer the Armidale Synod built the Bishopric Endowment Fund up to £47,367, without causing any of the sections of the diocese to suffer any financial loss.

## ENDOWMENT FUND

Synod transferred a total of £16,483/19/1 from the Parochial Endowment Fund to the Bishopric Endowment Fund from which the bishop's stipend is paid.

The Parochial Endowment Fund has been built up over the past forty years from the Christmas collections in the parish churches.

Each collection has been credited to the parish from which it was sent, and from it the parish clergy have been paid an additional sum above the basic stipend in relation to the total standing to the credit of the parish.

A great many parishes in the diocese have now organised the canvass envelope method of finance which has brought a different relationship between the Christmas collections and the normal collections throughout the year.

With the transfer of the Parochial Endowment Fund assets to the Bishopric Endowment Fund, there will be no annual cheque to disburse among the parish clergy. They are to receive an amount equal to the 1957 Christmas collection in lieu from the parish council, who will retain the Christmas

collection instead of sending it to the Parochial Endowment Fund.

Synod considered education in temperance a better way to combat the lure of liquor than a pledge of total abstinence.

This point of view was sent on to the Department of Christian Education. It was raised in a discussion on the Road Safety Council by Canon W. P. Best. He thought Australia had deteriorated into a nation of guzzlers and gamblers, and considered a pledge a strong rock behind which adolescents could shelter until they came of age.

"There's a lot of guzzling today," he said, making a distinction between guzzling and drinking.

"When you throw your molotov cocktails and your gin slings at them, they will have some strong shelter in a pledge."

Dr H. G. Royle (Armidale) said his experience was that many students who had taken the pledge had a horrible day the day after their 21st birthday. Canon Ormerod also opposed the pledge method, saying broken and unhappy homes were the cause of excessive drinking among adolescents.

Bishop Moyes said not many people broke out in a debauch the day after they were 21. Many kept the pledge for years after. He had taken the pledge himself when he was working in a London slum, and he had kept it up for 50 years for the sake of others.

## THEOLOGICAL PRIZE

The Frank Cash prize offered by the Australian College of Theology for an essay on a subject connected with English Church History, was presented to the winner, Mr A. T. Smart, a lecturer at the Armidale Teachers' College, during Synod by Bishop Moyes.

The subject of Mr Smart's essay was "Did Henry VIII form the Church of England?"

The following were elected as the committee of the Department of Christian Education to work with the day schools: the Reverend J. O. Rymmer, the Reverend John Potter, the Reverend J. N. Bagnall, Mr A. R. Crane, Mr G. A. Fisher, and Mr R. B. White.

# RELIGIOUS BROADCASTS

(Programmes featuring Anglicans or conducted by Anglicans are marked with an asterisk.)

**RADIO SERVICE:** 9.30 a.m. A.E.T. March 9: Mosman Congregational Church, Sydney. Preacher: The Reverend A. Winston Jones.

**DIVINE SERVICES:** 11 a.m. A.E.T. (N.S.W. only). Hamilton Presbyterian Church, N.S.W. Preacher: The Reverend G. F. Buckley.

**RELIGION SPEAKS:** 3.45 p.m. A.E.T. and W.A.T. March 9: "Preaching Across the World." No. 3. The Reverend Alan Walker.

**MAN BORN TO BE KING.** A cycle of plays on the life of our Lord. 5.30 p.m. A.E.T. and W.A.T. March 9: Part 8: "Royal Progress."

**COMMUNITY HYMN SINGING:** 6.30 p.m. A.E.T. and W.A.T. March 9: Christian Endeavour Convention Adelaide.

**PRELUDE:** 7.15 p.m. A.E.T. and W.A.T. March 9: Cecilia Singers, Sydney.

**PLAIN - CHRISTIANITY:** 7.30 p.m. A.E.T. and W.A.T. THE EPILOGUE: 10.48 p.m. A.E.T. March 9: Third Sunday in Lent.

**PAUSE A MOMENT:** 9.55 a.m. A.E.T. and W.A.T. March 10: The Reverend C. T. Debenham.

**READINGS FROM THE BIBLE:** 7.10 a.m. A.E.T. 8.10 a.m. A.E.T., 8.45 a.m. W.A.T. March 10-14: The Reverend F. R. Arnott.

**DAILY DEVOTIONAL:** 10 a.m. A.E.T. March 10: The Reverend L. Livingstone.

**March 11: The Right Reverend J. J. March 12: Schol Service, "Saints and Heroes - Dr Barnardo."**

**March 12: The Reverend A. P. ampbell. March 14: The Reverend J. McMahon. March 15: The Reverend J. Peter.**

**EVENING MEDITATION:** 11.20 p.m. A.E.T. (11.45 p.m. March 15), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T. March 10-15: The Reverend A. Bird.

**RELIGION IN LIFE:** 10 p.m. A.E.T. March 12: "In Praise of Providence." The Bishop of Gippsland, the Right Reverend E. J. Davidson.

**EVENSONG:** 4.30 p.m. A.E.T. March 13: St. Paul's Cathedral, Melbourne.

**SATURDAY AFTERNOON TALK:** 5.15 p.m. A.E.T. March 15: "May I Help You?" The Reverend Frank Borch.

**TELEVISION:** March 9: A.B.N. Sydney: 11 a.m.: Divine Service, S. Bridg's, Marrickville. 6.20 p.m.: "Stories of Jesus." The Reverend Lewis Pirman. 9.45 p.m.: "Watch and Pray." The Reverend C. F. Gribble.

**A.B.N. Melbourne:** 5.20 p.m.: "Stories of Jesus." The Reverend H. Girvan. 9.30 p.m.: "Jesus of Nazareth." Part 4.

# DIOCESAN NEWS ADELAIDE

## "DAYLIGHT" CHURCH LIGHTING

As a result of installing "daylight" lighting in St. Theodore's, Toorak Gardens, the Rector, the Reverend R. Harley, says "quite a few people find that they do not need reading glasses at services. The glare which used to have a soporific effect on worshippers has been eradicated completely. "Strong spotlights have been mounted on the ceiling timbers so that they shine through apertures cut in the ceiling. The lights are aimed to prevent leakages in the ceiling and are focussed by means of plastic louvres which are so arranged as to throw the light forward in increasing density until sanctuary and altar hold the attention."

# CANBERRA AND GOULBURN

## CANBERRA DAY

Wednesday, March 13, which is set aside by the city as "Canberra Day," happens to be also the 11th anniversary of the consecration of St. John's Church, Canberra. There will be a special service in the church on that day at 5.15 p.m. The service will be in authority on the history of Canberra, Mr. L. F. Fitzhardinge.

Old records at St. John's Church Canberra, show that during the first fifteen years in which services were held at the church, all three of the names for the locality—Canbury, Canberry, and Canberry, were in regular use. By 1861, however, the name "Canberra" seems to have become the accepted one and has been used ever since.

## KALGOORLIE

**CHURCH ATTENDANCE MOVEMENT** The Eastern Goldfields Branch of the World Council of Churches, together with clergy and minister of the Kalgoolie-Boulder district, have organised a complete visitation of every home in the two dioceses, which are being conducted during the first ten days of March. During the last half of the month, all families will be visited again by lay members of their own religious allegiance as part of the "Church Attendance Movement" campaign.

## PERTH

**FAREWELL TO RURAL DEAN** The clergy of the Eastern Deanery met at Bruce Rock to bid farewell to the Reverend Frederick Hart, Rector of Kellerberrin and Rural Dean, prior to his departure for Bidgetown. A Holy Communion was celebrated by the retiring rural dean, after which breakfast was served in the rectory. Mrs Hart also was present. The clergy thanked the rural dean for his leadership and other assistance, and Mrs Hart for frequent hospitality at the Kellerberrin rectory. A presentation of a book was then made and Mr Hart responded suitably. The Reverend Jack Pickering, Rector of Bruce Rock, becomes Rural Dean of the Eastern Deanery.

## SYDNEY

**NURSE FOR SOUTH COAST** The Home Mission Society has decided to appoint a full time trained nurse to do district nursing in the south coast. She will have her headquarters in Wollongong and will be able to help people who are confined to their beds at home. The main object of this service is to

assist those who otherwise are unable to afford a trained nurse's services in the home. This new service is expected to begin about Easter. Clergy in the district will supply further details.

## HISTORICAL SOCIETY TOUR

St. Andrew's Cathedral Communicants' Guild will join with the Church of England Historical Society in a "bus tour" on Saturday, March 15, to Sackville Reach on the Hawkesbury River. Mr Tuckerman will conduct here a tour of inspection of the historic Church of St. Thomas. A knife and fork luncheon will be provided by ladies of the local church and will be served on the banks of the river. The proceeds will be in aid of local church funds. There will also be a market stall at which local products will be sold. A bus will leave St. Andrew's Cathedral at 9.30 a.m. Tickets are £1 each, inclusive of lunch. For further particulars, Mrs N. Hastie (telephone AW1001 and BX5101) should be contacted, or the dean's secretary (MA2827).

## DAPTO TENTH ANNIVERSARY

The Reverend V. A. Evans on February 16, celebrated the tenth anniversary of his induction as Rector of Dapto, with Albion Park, at St. Luke's Church, Dapto. At the service a special thanksgiving was made. In his address, Mr Evans said that on only two other occasions in the past 106 years had similar celebrations been held. The first Rector of Dapto the Reverend W. West-Simpson, celebrated his tenth anniversary in 1862 and the Reverend J. Snack celebrated his anniversary in 1886, four years after the present church was opened.

## RETIRED CLERGY MEETING

The fourth annual meeting of the Retired Clergy Association will take place at 2 p.m. on Thursday, March 13, in Committee Room No. 2, Diocesan Church House, George Street, Sydney. The time and date have been arranged to suit the country members in particular. The archbishop's morning reception for retired clergy will take place the afternoon before.

## THE ORPHAN HOME

**ADELAIDE, Incorporated FARR HOUSE, FULLARTON ROAD, MITCHAM.** 97 years in the service of the Church. Help us to care for Girls of school-going age. Hon. Secretary: MISS I. F. JEFFREYS, C.M.S. House, 350 King William Street, Adelaide, South Australia.

## Trinity College of Music, London

Patron: The Most Hon. the Marquess of Carisbrooke, G.C.B., G.C.V.O. President: Sir John Barbrill. Principal: W. Greenhouse All, Mus.D., F.T.C.L., F.R.C.O. Secretary: Alexander T. Rees, Hon. F.T.C.L. Local and Diploma Exams, N.S.W., 1958 Examiners in Music and Speech: CHRISTOPHER HALES, F.T.C.L., A.R.C.M., DAVID RENOUF, B.Mus., Dip.Ed. (Lond.), F.T.C.L., A.R.C.O., F.T.S.C., A.R.C.M., L.R.A.M. Examiner in Speech only: GRETA DOUGLAS. MUSIC AND SPEECH

Date of Examination.	Last day of entry.
April—Sydney	March 5th
August—North-East Centres	July 2nd
September—October—Sydney	July 30th
October—November—Country Centres	August 13th
November—December—Sydney	September 24th
June 7th—All centres	April 16th
November 29th—All centres	October 8th

All music syllabuses dated 1954-5, also the Syllabus for Speech dated 1953-54 have been extended until 31st December, 1958. Syllabuses, including Supplementary Speech Syllabus, and entry forms posted on application. Mrs. A. de Cairns-Rego, Hon. F.T.C.L. Sec., 310 George St., Syd. BW6274

# BEGINNING OF THE CHURCH'S WORK IN TORRES STRAIT

By Canon J. J. Done

IN 1914 an exciting appeal appeared in the A.B.M. Review for a priest to take charge of the mission in Torres Strait which had recently been handed over by the London Missionary Society to the Church of England. Like most lads, I wanted to go to sea, and live on a desert island; here was my chance. So for this very minor reason, I offered.

In the middle of 1915 I went to Thursday Island, and from there out to the islands which lay between Cape York and Papua.

At that time there were less than 3,000 people inhabiting there.

## HIRED KETCH

Until the *Herald* was built in 1916, the mission hired a ketch, the *Dogai*, from the Papuan Industries Ltd., a Christian trading company. Then in Badu Island.

This meant that each month I had to carry a cargo of about six tons to the company at Badu. I had nowhere to live at this time except the cabin of the *Dogai*, and for nearly a year that was literally my home.

With a crew of island boys, I went from island to island, teaching the ways of the Church of England, and preparing Christians in good standing, for Confirmation. The grant from the Australian Board of Missions for the first year was £800. With this it was intended to build a

Canon Done, who now lives at Wilton, near Picton, N.S.W., was one of the three original members of the Torres Strait Brotherhood. This is the first of two articles by him.

ship, and my house, and pay my allowance. The mission had to be very careful in those days how they spent their grant.

My travels for two years covered all the inhabited islands, except Moa and Badu, which were in the charge of the Reverend Geoffrey Luscombe.

Mabuig confirmation was my first big job—72 adults out of a population of little more than 300. I had a daily class at Evensong, with instruction about church services, as well as the great truths of our faith.

In some cases I had to use one of our first native priests, Joseph Lui as interpreter, but it was tremendously heartening, as well as humiliating, to find every one anxious to be taught all I could to help them love and serve the Lord the more.

I'm quite sure that the prayers of the faithful were holding me up in what was a difficult time of reorganisation and teaching.

Bishop H. Newton came as second Bishop of Carpentaria shortly after I went up, and it

was a very great privilege to work with him.

The native deacons were called church wardens by Bishop G. White when he officially accepted the responsibility of the mission in 1914, and they were a faithful band of men.

## LOVEABLE PEOPLE

In the absence of the priest, they would conduct the native service they were accustomed to, so that in every island, services were carried on every Sunday without fail.

The *Herald*, when built in 1916, was 50 feet long and, while a good sea boat, took many a sea over her bows. She was an expert in rolling in heavy seas. After eleven years I much regretted having to hand her over to a colleague.

Mabuig in those days had a useful and interesting notice-board in the village. It was intended to help people recover lost property—it read thus:

"Say suppose you lost anything you put him along here at once by order."

The people are a fine loyal, lovable lot. We look back with great pleasure to our sojourn among them, and with gratitude to God for the great privilege that was ours, in being allowed however humbly to care for their spiritual needs.



DAVID JONES

ST. JAMES

Sports trousers in fabrics to suit your every need

Come in and see the wide range of sports trousers on the First Floor of our Market St. Store. All the materials are specially selected from Australia's leading mills. In a wonderful range of fittings in the style and colour you prefer. Superbly tailored. From £5/10/.

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**"HIGH, LOW"**

The winner of the first topic in our prose competition is Mrs M. Dolman, 12 Blight Street, Croydon, South Australia.

"WHAT we like," is a simple and seemingly innocuous phrase. Beware of it when you go to church! Especially the church in the parish next door to your own! Do you inwardly convulse at the sight of the cross? On the other hand, do you tend towards gibberish if the priest does not wear a stole? To the churchman accustomed to "high" church procedure, a "low" church may seem cold and without feeling. And a "low" churchman "elevated" into a "high" church, the atmosphere becomes rare, he finds breathing hard when he sees "papal" surroundings and activities.

It is a matter of choice what we "like" in our own little sphere or to what we have been accustomed.

Strange as it may seem, the number of candles on an altar, whether there be two, four, six or none at all, the colour of the vestments worn (with or without lace) or the smell of incense pervading the air, do not help me obey the commandments.

Gather at the churches by all means, for fellowship is priceless, but the warmth of the word of God will penetrate the heart wherever one is, and this ques-

tion of "high" or "low" church will certainly not help me when it comes to the point of loving my neighbours.

**A KRUSCHEV COCKTAIL?**

The narrative advertisements which extol the value of sound sleep are now well established.

In view of the recent announcement that the Russians have discovered a new drug that renders more than two hours' sleep a night unnecessary, readers are invited to compose the text for a similar type of advertisement taking the opposite point of view.

The closing date for entries is March 14.

The next competition topic, which will close on March 21, will be a reply to this advertisement, or an indignant remonstrance to the manufacturers of this product.

Originality of approach in all entries will gain credit.

The limit is 250 words in each case, and the prize, though mostly honour and glory, is, in hard cash, 5/-.

**OLD BUNBURY TOWNSHIP OF MANDURAH GETS FIRST RECTOR**

Bunbury, W.A., March 3

Mandurah, one of the oldest towns in the Diocese of Bunbury, has gained its first rector.

Although a church was built in the town in 1842, the institution and induction of the first rector, Canon E. H. Burbidge, took place only on February 23 last.

The Bishop of Bunbury, the Right Reverend R. G. Hawkins, performed the ceremony, assisted by the Rector of Pinjara, Venerable E. C. King.

The story behind the ceremony is a very chequered one.

After the church had been built in 1842, the Reverend George King took services at the church.

He tried to have one church built for both Pinjara and Mandurah.

Differences of opinion upset these plans and resulted in another church being built—at Mandurah.

The original building, which was of mud brick, after a varied career, was finally burnt down in 1869.

The following year a stone church was built at Mandurah. The Bishop of Perth, the Right Reverend M. Hale, consecrated the building.

For ninety-eight years—from 1861 to 1958—the successive rectors of Pinjara served the Mandurah church.

Now, thanks to the earnest work of a loyal congregation, it has been possible for Mandurah to have its own rector.

As Mandurah is a new parochial district, the first part of the service on February 23 was concerned with the solemn reading of the document under the bishop's seal making it a district and stating its boundaries.

Bishop Hawkins, in his sermon, spoke of the dual task of both the rector and the laity to make Mandurah one of the finest parishes in the diocese.

After the service, Canon Burbidge, Mrs. Burbidge, and their family were given a parish welcome in the Masonic Hall.

The first rector's warden, Mr C. Pannett, who took the chair, reminded the parishioners of the historic occasion.

Archdeacon King told the gathering how very much he had enjoyed coming to Mandurah from Pinjara to take services.

"I am very glad you at last have a rector of your own, because, with the terrific growth of the town over the past few years, it has been impossible for me, with all my other responsibilities, to do justice to Mandurah," he said.

"I welcome Canon Burbidge, an old friend, even from school-days."

Canon Burbidge, in reply, thanked all the speakers and then turned to the task ahead of him.

"I am sure that the church in Mandurah will go ahead very rapidly if everyone continues to help as much as he and she has done in the past," he said.

"I hope that, before long, we will be able to have regular parish organisations, especially a youth fellowship, underway."

Canon Burbidge was Rector of Bunbury Cathedral for six years. He has served in England as well as in Australia.

His varied service includes a curacy in the Yorkshire Coalfields during the slump years, charge of the district of Esperance and Norseman, and parishes in the Isle of Wight and at Purbook, one of the evacuation centres for Portsmouth during the war.

**HISTORIC BOULDER SERVICE**

FROM OUR OWN CORRESPONDENT  
Kalgoorlie, March 3

In an historic service, the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp ordained Mr Roy Todd deacon in S. Matthew's Church, Boulder, on Ember Wednesday.

This is the first time for many years that a man has been made deacon in the diocese, and the first time the service has been conducted in S. Matthew's Church.

The Archdeacon of the Goldfields, the Venerable E. W. Robotham, who presented the candidate to the bishop, preached.

**SYDNEY WELCOMES BISHOP LOANE**

FROM A CORRESPONDENT

About 450 guests, representative of Sydney diocese attended a reception in honour of Bishop M. L. Loane and Mrs Loane in S. Andrew's Cathedral Chapter House on the evening of February 25, the day after Bishop Loane was consecrated.

The Bishop Coadjutor, the Right Reverend R. C. Kerle, spoke on behalf of the clergy of the diocese. Dr Ian Holt spoke for the laity and Mr Peter Nicholson spoke on behalf of Moore Theological College.

**NEW MOOROOPNA CHURCH'S ASSOCIATION WITH ABBEY**

Bendigo, March 3

Many visitors from surrounding districts converged on Mooroopna, Diocese of Bendigo, on February 8, when the bishop, the Right Reverend R. E. Richards, dedicated the new Church of S. Alban before a large congregation.

A stone from the tower of S. Alban's Abbey, England, which is let into the wall of the church, is historic link with the mother church.

The new church replaces a small wooden building which was opened by the Bishop of Melbourne, the Right Reverend J. Moorhouse.

The old church is to be rehabilitated as a temporary parish hall.

Nearly all the furniture in the new building is new. The rest has been recently installed in the old church for transfer to the new.

Much furniture and the traditional ornaments are gifts from parishioners.

The altar is in memory of the pioneer priest of the district, Reverend H. F. Tucker, whose son, the Reverend G. K. Tucker, stood beside the bishop for the hallowing.

Mooroopna parish, which covers 100 square miles of the Goulburn Valley, has not many Anglican families, but twenty years of sacrificial giving to

building funds enabled the foundation stone to be set in June, 1957.

Many priests of the diocese, including three former vicars, attended the opening.

The Vicar of Mooroopna is the Reverend L. Marshall-Wood. Mr Tucker celebrated the Holy Communion in the church as the first service in the new building.

**CHAPLAIN TO PERTH BOYS' HOME**

FROM OUR OWN CORRESPONDENT  
Perth, March 3

Rector of Swan, the Reverend Walter Churchill, has been appointed permanent chaplain to the Stoneville Reformatory School for Boys.

Stoneville is an Anglican institution which is maintained entirely by the Government of Western Australia, who requested the Church of England to operate it for the care of delinquents.

The institution is governed by a committee of six persons, three of whom are selected by the Government and three by the Diocese of Perth.

Mr. Churchill is well suited to the task to which he goes, for he is well able to handle difficult situations and persons.

He served with acceptance in the Missions to Seamen some years ago.



The Bishop of Bendigo strikes, with his pastoral staff, the main door of the new S. Alban's Parish Church at Mooroopna after the petition for its dedication has been read. The Vicar (Rev. L. Marshall-Wood) is on the left. Behind, on the right, is the Rev. R. White, a former Vicar

**ORDER FORM**

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A van of the Northern Territory Division of the Brotherhood of the Good Shepherd, pictured here at Tennant Creek. This picture was taken at Tennant Creek

**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 2/6) is charged for "Positions Wanted" insertions.

**POSITIONS VACANT**

**DOMESTIC HELP** wanted for Riverina property. Modern home. All modern electric appliances. Wall to wall carpet. Hot water service. Sewerage. Wife semi invalid capable of caring for herself. No children. Treated as one of the family. Good home, position and conditions. Respect no children. Apply A. Menzies, Gaumnai, N.S.W.

**NURSE, GENERAL** trained for 25 bed hospital, unmarried or widow in 45 years age group preferred. 40 hours in five days with private quarters. Salary £12/15/- plus B.L. Apply The Matron Buckland Convalescent Hospital, Springwood, New South Wales, or phone Springwood 123.

**PARISH OF WELLINGTON**, Assistant Curate. Application, preferably from single men, and closing with the undersigned on Monday, April 14, 1958, are hereby invited for the position of Assistant Curate to the above parish. Stipend of £800 is offered. Applicants are asked to state marital status, age, details of previous experience, and date on which duties can be commenced. A. E. Rolles, Secretary, 15 Ford Street, Wellington, New South Wales.

**ASSISTANT PRIEST**, S. Saviour's Cathedral, Goulburn, New South Wales. Particulars on application to the Dean.

**THE RECTOR** of Gunning urgently needs the services of a Locum Tenens during his absence in England this year. Services would be required as from the first Sunday in May. Replies please to the Reverend T. J. O'Brien, The Rectory, Gunning, New South Wales.

**ORGANIST - CHOIRMASTER** required for Sydney suburban parish Church. R.S.C.M. standards. Good stipend. Accommodation available. Apply Box No. 44, THE ANGLICAN.

**LAY-READER**, unmarried, wanted as soon as possible for interesting work among men. Accommodation provided. Good salary. Reply in first instance to THE ANGLICAN, Box No. 23.

**OUTBACK HOSPITALS** and **FLYING MEDICAL SERVICES** offering outlet for Christian Service to qualified Nurses, Wardsmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

**POSITION WANTED**

**THE REVEREND E. Walker**, 117 Kissing Point Road, Dundas, is available for duty on Sundays at 8 a.m., 11 a.m., and 7.15 p.m. Telephone W/1514. Or W/1706 (except Saturday afternoons). Sydney Exchange.

**ACCOMMODATION VACANT**

**MANLY FURNISHED** cottage accommodate 6 persons, as from April 14. From 29/9/- per week. Apply Box No. 30, THE ANGLICAN.

**CLARO** Guest House, Lavender Bay. Business Board, single and double. 7 minutes city by train, tram, or ferry. Mrs. Wren, X/2356 (Sydney Exchange).

**BIRTHS**

**WELLS** (nee Passlow), February 26, at Mudgee District Hospital, to Dacla and Geoff—a son (Stephen Geoffrey).

**FOR SALE**

**FOR SALE**, 18 copies as new "Olivet to Calvary," £7/10/-. Ring XM3910 (Sydney Exchange).

**CLERICAL, CHOIR** Robes, Vestments, Frontals, Church Needlework Mrs. Burls, The Rectory, Wingham, N.S.W.

**CANTERBURY BOOK DEPOT**, 22 Leigh Street, Adelaide.

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