

# THE ANGLICAN

Incorporating The Church Standard

No. 137

No. 1 Rawson Lane, Sydney, N.S.W.  
Telephone: BA3994. G.P.O. Box 7002

FRIDAY MARCH 25 1955

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

Price: NINE PENCE

## NATION-WIDE SUPPORT GATHERS FOR THE "FOUR JUST BISHOPS"

### REPRESENTATIVE LEADERS SLATE PASSPORT BAN

The continued refusal of the Minister for Immigration, Mr. H. E. Holt, to issue a passport to a Melbourne clergyman, the Reverend Neil Glover, has evoked from Anglican leaders throughout the Commonwealth increasingly critical comment. With one exception, Anglican leaders have declared themselves in support of the four bishops whose views appeared in last week's edition of THE ANGLICAN.

Among those who have supported the "Four Just Bishops" are the Archbishop of Perth, the Bishop of Bendigo, the Bishop of Rockhampton, the Bishop-elect of Gippsland and the Dean of Sydney. The Melbourne Age commended their stand in a leading article, and the Sydney Morning Herald has called for a complete clarification of Governmental policy on restrictions upon travel.

A surprise turn to the discussion was given last week by the Archbishop of Melbourne, the Most Reverend J. J. Booth, who revealed to the Melbourne Press that he had had several telephone conversations last year with Mr. Holt about Mr. Glover's application, and who has criticised THE ANGLICAN for its stand in a letter to Mr. Holt. (See leading article, page 4).

The Archbishop of Perth, the Most Reverend R. W. H. Moline, has made the following statement for publication in "The Anglican":—

"The refusal of a passport to Mr. Glover appears to be an unwarrantable interference with individual liberty.

"The letters quoted in THE ANGLICAN on March 18 give no satisfactory explanation.

"Mr. Glover may be mistaken; but he is neither a criminal nor a lunatic. No one seriously believes that his journey would endanger public security.

"Intolerance and fear are the real enemies of freedom, and they are bad counsellors.

"I hope that on further reflection the Minister for Immigration will have the courage and the wisdom to reverse his decision."



This week's five supporters of the "Four Just Bishops." Left to right: the Bishop of Bendigo, Major-General the Right Reverend C. L. Riley; the Dean of Sydney, the Very Reverend E. A. Pitt; the Archbishop of Perth, the Most Reverend R. W. H. Moline; the Bishop-elect of Gippsland, Canon E. J. Davidson; and the Bishop of Rockhampton, the Right Reverend J. A. G. Housden.

The following is the text of a statement issued this week by the Bishop of Rockhampton, the Right Reverend J. A. G. Housden:—

"The refusal of this passport, if only for the reasons given, is a sacrifice of democratic principles and an unjustified restriction of freedom.

"It also implies a fear of intelligent Australians being able to make contact with people from behind the Iron Curtain. This implication is really frightening, and unless it is removed it will soon weaken public confidence.

"A private clergyman, without the official blessing of his Church, cannot commit anyone to anything, so why the fear?"

"This, and other official acts over some years, indicate that we in Australia may be forsaking the wise and mature policies of England, in dealing with subversive activities and foreign affairs, for something akin to McCarthyism."

The soldierly Bishop of Bendigo, Major General the Right Reverend C. L. Riley, Chaplain General to the Forces and him, the son of a famous archbishop-soldier, made this typical comment:—

"I consider it vital that any Australian citizen should have the right to a passport for travel overseas in time of peace.

"If on return that citizen is proved by the Courts to have incited or participated in subversive activities aimed against Australia or British freedom then he should lose his citizenship rights and be made to reside outside the Commonwealth."

The Bishop-elect of Gippsland, Canon E. J. Davidson, said yesterday:—

"I do not know Mr. Glover, nor am I concerned with his relations with his diocesan. But like many other citizens of this country, I am greatly perturbed by the increasing tendency of

successive Federal Governments to restrict freedom of travel.

"It is symptomatic of that breakdown in human communications which is one of the strangest paradoxes of an age that originally gave promise of better things. It is also indicative of an increasing tendency in Australia to depart from acknowledged democratic concepts of freedom; and if we do not check this tendency by the exercise of vigilance, it is possible that we shall suffer a diminution of freedom in other departments of life.

"We must seize this opportunity of intensifying our feeling for liberty.

"To be told that it is being infringed only for our own good should not only leave us cold, but stiff with rage.

"The Church, in virtue of its claim to universality, must enlarge, and not diminish, the area of responsible free choice. And that means, among other things, freedom to travel, to communicate across frontiers and to see things for ourselves."

The Dean of Sydney, the Very Reverend E. A. Pitt, said yesterday:—

"I endorse completely the stand taken by the Archbishop of Perth in this matter. Where any question of personal freedom is concerned, we should follow the traditional British line of action.

"Although Mr. Glover may be misguided, I cannot see that his proposed journey is likely to endanger the State!

"The Church of England includes among its members men and women with a wide range of individual beliefs on social and political questions. But the Church can never be held accountable to the State for these private, individual beliefs.

"I therefore fail to see how the Federal Government can with propriety presume to ask the Church, or any person or organisation within the Church, to 'sponsor' Mr. Glover in his

private affairs. It would be improper for the Church to do anything of the kind."

The Archdeacon of Hobart and Administrator of the Diocese of Tasmania, the Venerable W. R. Barrett, made the following statement this week:—

"World conditions change so much that it is idle to prate in the abstract about inalienable rights and freedoms of individuals.

"When certain people clamour for freedom with the object of working to destroy those very freedoms, the Government is in duty bound to impose such restrictions as are necessary to safeguard the State, and the rights and privileges of its citizens. It is true that dangers of bureaucracy may be as great as those attacking democracy; but other measures to meet them must be taken than claiming unrestricted freedom.

"In imposing any restrictions, the Government must be impartial—and consistent."

FROM OUR POLITICAL CORRESPONDENT

Melbourne, March 23  
It has been freely stated in Federal ministerial quarters here and in Canberra during the past week that Mr. Holt has continued to refuse a passport to Mr. Glover at the request of the Archbishop of Melbourne.

Usually reliable sources report that Mr. Holt has himself made this claim in private, and that he considers he has been placed in a false position.

The suggestion that Archbishop Booth has in fact asked Mr. Holt behind the scenes to withhold a passport from Mr. Glover is lent some apparent substance by the archbishop's statement, reported in the Melbourne Press, that he had held several telephone conversations with Mr. Holt on this matter last year, and by his sending to

Mr. Holt a copy of the private letter in which he had given Mr. Glover leave of absence.

Whatever truth there may be in all this, the net impression in informed Government circles is undoubtedly unfavourable to the archbishop, and will do little good to the Church. It could all be cleared up by a prompt public statement from the Archbishop of Melbourne.

On Monday of this week, THE ANGLICAN received from the Archbishop of Melbourne, the Most Reverend J.

J. Booth, a copy of a letter which he had sent to Mr. Holt, together with a request that it be published. The text of the letter, dated March 18, appears below:—

Dear Mr. Holt,  
Last night when I arrived home my wife pointed out to me that four bishops had been making statements about freedom to travel which were reported in THE ANGLICAN of Friday, 18th March.

I remember dealing with this (Continued on page 12)

## BISHOP MOYES ON SPIRITUAL LOSS THROUGH GROWTH OF CITIES

FROM OUR OWN CORRESPONDENT

Through over-development of cities Australian life had lost the love of the land for its own sake and the holding of the Christian faith, the Bishop of Armidale, the Right Reverend J. S. Moyes, said yesterday.

He was giving an address at a Plough Sunday Service at Abbey Green, N.S.W.

"These are tragedies," he said. "They represent a double loss and they belong together. We don't realise it that in our modern world of towns and cities we have drifted so far from Christianity and nature, that many who are called Christians see no link with the land, and many who love nature do not through it turn to God.

"Our native earth was once man's home; now it is a business, not a livelihood. You can trace the link between God and nature through the birth of Jesus in a manger. This is immeasurably significant. King of Kings born in a cow barn, not in a city.

"If the birth of Christ be the meeting of God and man, the farmyard is of man and nature. We should not miss the meaning of this. His mother was a peasant; His foster-father a carpenter. And it happened in Bethlehem, a country village

Armidale, March 14  
amid farm lands, in an empire from the land. God is a God of nature.

"The British Church under Columba from Iona did for us what Augustine failed to do, parables were largely drawn (Continued on page 12)

## £100,000 CHURCH IS DESTROYED BY FIRE

S. John's, Camberwell, one of the largest of Melbourne's parish churches, was completely destroyed by fire during the early hours of Friday, March 18.

The building will cost £100,000 to replace.

The vicar, the Reverend T. Thomas, and churchwardens feel certain that the fire was the work of an incendiary, as this is the third ecclesiastical building within two hundred yards to be burned down in the past twelve months. The others were the Salvation Army Citadel, destroyed on February 12, and the Baptist hall of April 11 of last year. There have also been fires at

two bowling clubs and a State school nearby.

The organ in the church was only rebuilt last year, and was insured for £8,000. The stained glass windows were insured for £5,000.

The fire was started in a weatherboard choir vestry at 4 a.m., and was soon licking the top of the 90-foot spire.

Detectives are investigating the fire.

## FACT AND FANCY

The Brisbane "Courier-Mail" got it right when reporting that Archbishop Halse used to drive a Model T Ford in the Queensland out-back. As a matter of fact, the archbishop claims that he was the very first minister of religion ever to own and drive a motor car in Queensland. So impressed was the archbishop by the difference between his old Model T and the jet 'planes that he saw at Amberley recently that, the "Courier-Mail" reports, he used the comparison during a Confirmation address a few hours after leaving Amberley, where he had confirmed several Service candidates.

We have a strong fellow-feeling for the editor and printer of the Bush Brother, produced by the Brotherhood of the Good Shepherd in Bathurst Diocese. This invariably lively periodical will be delayed for a few weeks because the printer, at Dubbo, has only just managed to get things straight after the floods. Worse still, some of the "copy" was swept away in the waters, so Archdeacon Walker has asked the Bush Brother at Bourke, whose own "copy" is missing, to keep an eye out for it as it passes down the Darling!

Some organisations believe in changing their officers frequently. Some harassed secretaries, treasurers and others are very glad of a change. But neither the Enfield, Sydney, Branch of the C.E.M.S. nor Mr. Hope of that branch are like that. Mr. Hope has been honorary secretary of the branch since 1911. He declined nomination this year after 44 continuous years of service.

A retired clergyman living in Sydney, the Reverend H. M. R. Rupp, has produced—unless his memory is at fault, he says—the best claimant yet for a record tenure of an incumbency. Canon Goodman was at Christ Church, Geelong, for 55 years. "He was examining chaplain to the Archbishop of Melbourne when my father was ordained in the 'sixties," Mr. Rupp writes. "He was still examining chaplain to the archbishop when my father retired forty-two years later."

—THE APPRENTICE.



## HYDROGEN BOMB

### DR. FISHER'S ATTITUDE

#### "TACKLE TO-DAY'S EVILS"

ANGLICAN NEWS SERVICE

London, March 21

"Christians must not worry whether the world will be destroyed or not, in the near future," said the Archbishop of Canterbury, on March 8.

His Grace was speaking at the annual Founders' Day meeting of the Society for Promoting Christian Knowledge in London.

It was, he said, part of his reply to two American reporters who interviewed him on the subject of the hydrogen bomb.

"I answered them with the words from the Bible," said the archbishop. "Be not anxious about the morrow."

"There is plenty of evil about to-day. Tackle that. We are all going into the next world some time. It does not alter any fundamental principle if we all go together in the next few years—though it would be a tremendous example of the sinfulness of mankind."

The archbishop discussed the problem of communicating Christianity in the world to-day. "So many people have long ago heard what the Christian religion has to say. They did not regard it as relevant. They have since forgotten it, and when you tell them again, they think it cannot be true."

"The real difficulty lies, not in saying what the Christian religion is, but in conditioning people so that they will take it all in."

**TWISTING THE TRUTH**  
The archbishop deplored the ways in which modern journalism can twist and pervert the truth. A headline, for example, could pick out a certain item of news, and give it undue emphasis. Thereby it distorted the truth; for truth consisted always of proportion.

"If you take out one of a mass of things and spotlight it," said the archbishop, "you falsify it."

"Christian Churches are not free from blame in this respect. In each one of them you find people who isolate this feature or that of the Christian religion, and so make it into a heresy."

Heresy to-day often led to the recrudescence of fundamentalism, he said. Those who isolated the Bible and asserted that it was the be-all and end-all of the Christian religion deformed the truth.

A similar fundamentalism was found at the other end of the ecclesiastical spectrum. The Christian faith should be presented without distortion, and with undiminished grandeur.

### SIR ALEXANDER FLEMING

ANGLICAN NEWS SERVICE

London, March 21

The funeral of Sir Alexander Fleming, who discovered penicillin, took place in St. Paul's Cathedral on March 18.

The offer of burial in the cathedral was made by the Dean and Chapter to the relatives of Sir Alexander Fleming immediately on receiving news of his death and was accepted.

Following the usual practice in the cathedral, the body was first cremated and the ashes were then deposited in the crypt.

### RUSSIAN ARCHBISHOP IN MOSCOW

ANGLICAN NEWS SERVICE

London, March 21

The Russian Orthodox Archbishop Boris, whose permit to stay in the United States was withdrawn recently, has returned to Moscow.

## POSSIBILITY OF PEACE

### DR. GARBETT ON THE H-BOMB

#### HOUSE OF LORDS DEBATE

ANGLICAN NEWS SERVICE

London, March 21

Britain's possession of the hydrogen bomb seemed to be the most important ever made in the history of Britain and Britain's survival might depend upon this Government resolve, he said.

The Government's decision to make the H-bomb might easily be the most important ever made in the history of Britain and Britain's survival might depend upon this Government resolve, he said.

Dr. Garbett, who was speaking in the House of Lords, said that he received almost daily resolutions and letters passionate in their intensity calling for action to prohibit the bomb.

"I hate and detest as much as any of my correspondents the making of these horrible weapons. I would to God they had never been invented," he said.

### NOT BRITAIN ALONE

However, it is very difficult to make those who protest against the making of the bomb realise that the decision to use it does not rest with Britain alone.

Dr. Garbett said he had been greatly influenced by the fact that nearly all Britain's leaders and statesmen are agreed that, for the time being, the H-bomb is a deterrent to war and that Britain's possession of it might prevent it from ever being used.

"This hope may prove tragically wrong, but possession of the bomb seems to me the one possibility of preserving peace in the years ahead. If so, it would be madness to close the door to this possibility," he said.

### CHURCH OF SOUTH INDIA

ANGLICAN NEWS SERVICE

London, March 21

The Anglican Evangelical Group Movement, the Church Society, and the Modern Churchmen's Union have published a joint statement on the relations between the Church of England and the newly united Church of South India.

The convocations of Canterbury and York are to reconsider this question in May.

The joint statement recommends that all the episcopally ordained bishops and clergy of the Church of South India should be recognised as fully qualified to exercise their ministry in the Church of England, and that as an exception to the normal rule non-episcopally ordained ministers of the Church of South India should be allowed to exercise their ministry in Anglican churches when visiting England.

The convocations should declare the Churches of England and South India in communion with one another.

Anglicans are also urged to rescind the provision that ex-Anglican bishops and clergy of the Church of South India visiting England may be permitted to celebrate Holy Communion in Anglican churches only if they undertake not to celebrate it in the Free Churches.

### THE BISHOP OF ST. ANDREWS

ANGLICAN NEWS SERVICE

London, March 21

The Right Reverend Arnold Brian Burrows, Bishop of St. Andrews, Dunkeld and Dunblane, is to retire in June on health grounds.

He was ordained in 1921, and enthroned at St. Ninian's Cathedral, Perth, in 1950. Previously he was principal of Salisbury Theological College and Canon of Salisbury.

## THE KING'S SCHOOL

### STONE-SETTING FOR NEW HALL

ANGLICAN NEWS SERVICE

London, March 21

The Archbishop of Canterbury, on March 11, set the foundation-stone of the new assembly hall of The King's School in Palace Court within the precincts of Canterbury Cathedral.

The hall will be a notable addition to the scattered buildings of the ancient school, giving it a much needed central place of assembly which will be its own property and yet which will strengthen further the close and happy association that has long existed between The King's School, the cathedral, and the town.

The sun shone brightly on the brief but impressive ceremony in Palace Court where, in the distant past, Lanfranc and Becket exercised authority.

It was mentioned in the proceedings that ownership of this historic ground—its last ruined buildings long ago disappeared—had passed "imperceptibly" from the Church to The King's School.

The school has built worthily in modern times; buildings such as the library meet the challenge of what has stood for ages in the precincts.

### COLLECTION OF TROWELS

Along one side of Palace Court stood the boys of the school as the archbishop mounted a stage set in the open to set the foundation-stone.

With him, from the Old Palace, came the Dean of Canterbury and the Headmaster of The King's School, Canon F. J. Shirley, accompanied by the captain of the school and other King's Scholars in their distinctively picturesque apparel.

The Mayor of Canterbury and the Sheriff were chief among the guests on the platform.

Dr. Fisher, in some preliminary comments, remarked that he had set many foundation-stones, and had been presented with trowels innumerable.

What, he asked, can one do with a collection of trowels? It is believed that to-day's ceremony ended without his having to receive a trowel—which, perhaps, sweetened the vigorous quality of the three cheers for him led by the captain of the school.

### MAUNDY SERVICE AT SOUTHWARK

ANGLICAN NEWS SERVICE

London, March 21

When the Queen and the Duke of Edinburgh go to Southwark Cathedral on Maundy Thursday, April 7, for the annual distribution of the royal Maundy, the Queen will be presented with a handsomely bound volume of the history of the Diocese of Southwark, the gift of the Fellowship of Friends of the Cathedral.

The service is being held at Southwark Cathedral instead of Westminster Abbey or St. Paul's Cathedral by command of the Queen in recognition of the jubilee of the Diocese of Southwark.

It is believed that no Maundy service has been held south of the Thames with a Sovereign present since the sixteenth century, when Queen Elizabeth I attended in the Great Hall at Greenwich.

### NEW APPOINTMENT

ANGLICAN NEWS SERVICE

London, March 21

Admiral of the Fleet, Sir Algernon Willis, has accepted an invitation to become the first president of the Church of England Soldiers', Sailors' and Airmen's Institutes.

## MAU MAUS IN CATHEDRAL

### CEREMONY IN NAIROBI

#### ENTRY BY FORCE

ANGLICAN NEWS SERVICE

Nairobi, March 21

All Saints' Cathedral, Nairobi, was forcibly entered on March 6, and, according to three Africans, one of whom is a chief and another an ex-Mau Mau, a ceremony took place in front of the altar in the children's corner during which a new Mau Mau leader was appointed.

They said the new leader occupied a chair and was "anointed" with water from the font.

Stolen clerical robes were worn during the ceremony.

The Provost, the Very Reverend H. A. Evan Hopkins, said that it was likely that a service of re-consecration would be held before the cathedral was again used for worship. Four flags of St. George were stolen.

Twenty-seven terrorists were killed in the week ended March 5, and 20 were captured.

One European member of the security forces was killed and two Africans were wounded. There were 16 surrenders during the week.

New emergency regulations provide that a person who has been called up for compulsory national service and leaves the colony without official permission can be returned to the colony to stand trial.

The penalty also has been raised to a fine of £50 or 12 months' imprisonment.

### THE CHURCH IN LEBOMBO

ANGLICAN NEWS SERVICE

London, March 21

The Bishop of Lebombo, the Right Reverend Humphrey Beevor, speaking at a Mothers' Union meeting in London on March 8, said he often wondered how and why the Church continued its work in his diocese.

"When one considers the enormous power of the Government, the prestige and influence of the Roman Catholic Church in finding converts easy and good employment, in educating children in a way which we cannot hope to do, and over against that the wealth of the Protestant missions, mainly Swiss and American, one wonders why it is that our people remain faithful."

"The answer is that the Anglicans can give their converts more than any other Christian body."

"The Roman Catholics can give people the Sacraments instituted by our Lord, absolution and the Holy Communion, but they do not provide the holy scriptures in the Native languages, therefore the people cannot be taught the Bible."

"The Protestants, on the other hand, teach the Bible very thoroughly, but they do not pretend to be able to administer the Sacraments. We have more to offer than either; we can use those weapons which God has given us."

### JAMAICAN TO BE ENGLISH CHAPLAIN

ANGLICAN NEWS SERVICE

London, March 21

A Jamaican, Dr. Marcus James, formerly associate chaplain to Anglican students at London University, has been appointed diocesan chaplain at Birmingham, and will take up his new post in April.

His work will not be confined to coloured immigrants.

An announcement yesterday by Christian Action, of which Dr. James is a council member, says: "It is the first time a coloured priest has been appointed to the post of diocesan chaplain in the English Church. In Birmingham, where there have been racial difficulties recently, it will be regarded as evidence of the Church's opposition to racial intolerance."

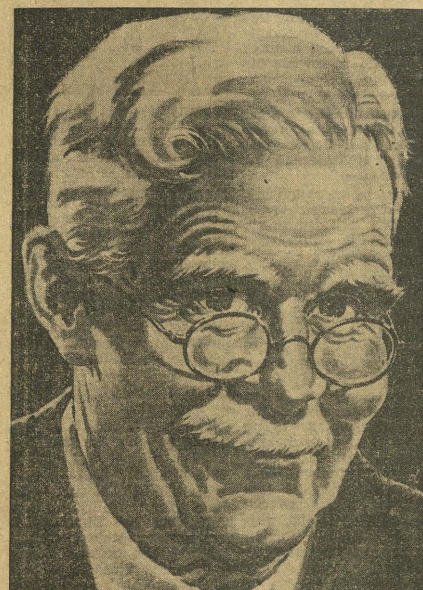
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## MISSIONS TO SEAMEN

### PORT KEMBLA DEDICATION

FROM A SPECIAL CORRESPONDENT

Port Kembla, N.S.W., March 19  
Additions to the Port Kembla Missions to Seamen premises were officially opened and dedicated by the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, on March 10.

The additions comprise a flat for the resident chaplain, the cost of which was £3,150.

There was a very representative gathering at the luncheon which preceded the opening and dedication service.

The chairman was Mr. P. R. Dyball, who extended a welcome and referred to the excellent work of the ladies of the Harbour Lights Guild in preparing such a fine luncheon and for their work generally in raising funds for the mission by street stalls and various functions.

He also spoke of the excellent help given to the mission by local industries.

He took the opportunity of thanking London headquarters of the mission for providing a substantial portion of the cost of the new building.

The dedication service followed and, in his address, the archbishop made reference to the advantages of having the chaplain residing on the premises and of the mission's value to visiting seamen.

He expressed his personal regard for all who had worked for the institute and particularly the lady warden, Mrs. K. M. Smith.

Following the dedication, Dr. Mowll opened the front door of the new dwelling, and he and the many visitors inspected the premises.

Among those taking part in the service were the Reverend J. L. Drayton, who has been appointed chaplain to the mission.

## C.E.M.S. MEET IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, March 21  
The annual meeting of the Melbourne Diocesan Council of the C.E.M.S. was held in the Chapter House on March 18.

The Archbishop of Melbourne presided; there was a larger attendance of delegates than for many years past.

Reports and financial statements were presented and adopted. The archbishop installed Mr. W. C. Brady as the incoming lay president. In doing so he commended the work Mr. Brady had done in the social service sphere.

He also commended the work of the retiring lay president, Mr. Roy Manley. Mr. Alan Salisbury was nominated by Mr. Brady as the associate lay president, which the meeting heartily approved.

The archbishop spoke in a friendly, homely fashion, and told them of four points he had culled from the late Bishop Hensley Henson's Letters.

He particularly stressed that churchmen should give an example of Christian living, and that they should be ready to cure the ills evident in modern society. They were to be light and salt.

His Grace then went on to talk of his experiences in America, telling of the wonderful breadth of the Anglican Communion evident at Minneapolis.

Though their churchmanship differed, there was never any suggestion of antagonism or ill-will. They all recognised that the whole was greater than the part. Anglican churchmen should never forget it.

Evanston was an example of how the Churches could work together without sacrificing their particular contributions.

## A DOUBLE CELEBRATION

### SYDNEY RECTOR HONOURED

## BIRTHDAY GIFT OF £1,000

FROM A SPECIAL CORRESPONDENT

The enlarged parish hall of St. Anne's, Strathfield, Diocese of Sydney, was filled to overflowing on the evening of March 18, when the parish did honour to its rector, the Reverend W. G. Nisbet, on the occasion of his seventieth birthday, and to mark his twenty-five years as rector.

The function was well organised, and reflected great credit on the assistant priest, the Reverend J. S. Bootle, who acted as chairman, and the churchwardens.

Other clergy present were Bishop F. L. Ash, Archdeacon J. Bidwell and the Reverends H. McWilliam, R. H. Bootle, J. B. Montgomerie and C. M. Gilhespy.

As the rector and Mrs. Nisbet entered "Happy Birthday" was sung enthusiastically. A representative of each organisation made a presentation to the rector, and the Reverend C. M. Gilhespy presented a gift on behalf of former curates.

Following pleasing items by the choir, the senior churchwarden (Mr. C. H. E. Thackway) spoke, and paid a glowing tribute to Mr. Nisbet.

### PASTORAL GIFTS

The affection in which he was held was due to his amazing pastoral gifts, which he exercised without consideration of his own personal comfort. Mr. Thackway illustrated his statement with one or two "cameos" of parish life.

In wishing the rector a happy birthday, he asked him to accept "a very small token" of the appreciation of his parishioners—a cheque for a thousand pounds!

Mr. Nisbet, looking not a day over 60, was greeted with prolonged applause when he rose to speak. He said what a privilege it was to be Rector of St. Anne's, and how God's mercy and God's grace had enabled him to do whatever he had been able to do.

The parishioners had always been kind and co-operative. He was overwhelmed by the gift, which was a complete surprise, and offered his warm thanks to his friends. Another burst of applause came when he mentioned Mrs. Nisbet's name.

"I am coming towards the end of the road," he concluded, "and if I had my time over, I should like to do three things: be a clergyman, become Rector of St. Anne's, and marry the same dear wife—only I'd want to marry her sooner than I did, so that I could have her longer."

## HELPING NEW MISSIONARIES

The Chairman of the A.B.M., Archdeacon C. S. Robertson reports the very generous help given to a missionary going to her first post this year.

Not only did the Australian parish in which she had lived help but the diocese also made a gift towards the missionary's equipment.

This week the archdeacon received a letter from the English parish from which she originally came, saying that £35 had been given there.

The archdeacon says that it is his custom when missionaries who have been students at the House of the Epiphany are going to their first posts to ask their parish for a personal gift for them.

"They give up so much. Their allowance in many cases is so small, and so few have means of any sort, that they need something to help them provide the equipment they require."

## ADELAIDE S.C.M. ACTIVITIES

### LENT TERM PLANS

FROM OUR OWN CORRESPONDENT

Adelaide, March 23  
A vigorous programme of activities for this term has been planned by the University of Adelaide branch of the Student Christian Movement.

It began this week with a night welcome to freshers, and participation in the Commencement Service sponsored by the Students' Representative Council in the Bonython Hall on Wednesday afternoon.

Beginning next Monday, March 28, a short service will be held in the Lady Symon Hall each Monday at 5.15 p.m.

Each week-day, prayers are to be held in the S.C.M. office in the Union. A Holy Week service, in conjunction with the A.U. Evangelical Union, will be held in the Brougham Place Congregational Church, North Adelaide, at 5.15 on April 6.

The Rector of St. Mary Magdalene's and St. Peter's College Missioner, the Reverend H. A. J. Witt, will be leading a tutorial and discussion group on "The Meaning and Practice of Evangelism" on Tuesdays at lunchtime.

This four-week series will be followed by tutorials on "God and the Bible" (Principal Burleigh, of the Baptist Theological College), and "The Incarnation" (Father John Lewis, S.S.M.).

A Freshers' one-day conference has been arranged for Saturday, April 16. After an address by Father Lewis on: "What, on Earth, is God Doing?" there will be a post-lunch hike, discussions, tea, and a special social.

Among the speakers at lunchtime public addresses in the Union will be the Reverend Norman Paynter, from St. Mark's College; the Reverend Nelson, of the W.C.C.; the Reverend Alan Walker, and a Quaker speaker, Lucy Burt.

## B.C.A. PRIEST INSTITUTED

FROM OUR OWN CORRESPONDENT

Ballarat, March 21

Churchfolk from centres scattered throughout the Otway Forest gathered in the church at Beech Forest on Thursday evening, March 3, for a service in which the Bishop of Ballarat instituted the Reverend Tom Morgan of the Bush Church Aid Society as priest-in-charge of the area.

The Archdeacon of Ballarat administered the oaths and declarations and the Victorian Secretary of B.C.A., the Reverend E. G. Beavan, preached the sermon.

After the service a social welcome was extended the Reverend T. and Mrs. Morgan in the Beech Forest hall.

On the following evening the archdeacon accompanied Mr. Morgan at Apollo Bay, where at Evensong the archdeacon introduced him to the congregation.

During the service the archdeacon dedicated a banner depicting St. Aidan in memory of William Maine and Pauline Elizabeth McIntyre, given by their daughter, Mrs. Taylor, who died while the banner was being made.

During the nine months when the area was without a priest, lay-readers and members of the C.E.F. maintained a full plan of services.

## OBITUARY

### MRS. ROSS-EDWARDS

We record with regret the death of Mrs. Rupert Ross-Edwards, wife of Canon Ross-Edwards, of Corowa, Diocese of Riverina.

## ARCHBISHOP AT AMBERLEY

### INTEREST IN JET BOMBERS

FROM A SPECIAL CORRESPONDENT

Brisbane, March 21  
The Archbishop of Brisbane, the Most Reverend R. C. Halse, spent a busy time at the Amberley Bomber Base on March 13.

His Grace conducted the confirmation service in the base chapel.

Candidates included members of the W.R.A.A.F., the R.A.A.F. nursing service and National Service trainees.

The archbishop then spoke to the children of the R.A.A.F. Sunday school.

Afterwards he was conducted on a tour of the bomber base by the Commanding Officer, Group Captain D. W. Kingwell.

The archbishop displayed particular interest in the Canberra jet bombers. His Grace could speak the jet language as he had flown from London to Rome in a Comet.

He also inspected several of the Lincoln bombers which have been assisting in "operation flood relief" in N.S.W.

## COMBINED MISSION EXHIBITION

FROM OUR OWN CORRESPONDENT

Melbourne, March 19

Anglican mission agencies will combine to hold a missionary exhibition at St. Mark's, West Preston, from Tuesday evening to Wednesday evening of this week.

Speakers on Tuesday night will be the Reverend F. W. Coaldrake (Japan) and Canon C. D. Maling (Africa). On Wednesday afternoon the Victorian Secretaries of A.B.M. and C.M.S. will speak, and a film will be shown to children at 4.30 p.m.

On Wednesday evening the speaker will be the Reverend E. C. Beavan, of the Bush Church Aid Society, and sound moving films will be shown.

Mr. Coaldrake, on leave from service in Japan, will preach to-morrow at Geelong churches. He will visit Christ Church at 11 a.m. and St. John's, West Geelong, at 7 p.m.

On Wednesday he will visit Maryborough, and on Thursday St. Arnaud, returning for a Church of England Fellowship Rally in the Chapter House, Melbourne, on Friday evening.

## FLOOD RELIEF RESPONSE

### THANKSGIVING IN SYDNEY

The Governor of N.S.W., Lieutenant-General Sir John Northcott, attended a service of thanksgiving for response to flood relief appeals at St. Andrew's Cathedral, Sydney, on March 21.

The Minister for Social Services, Mr. W. McMahon, represented the Federal Government; the Minister for Mines, Mr. W. M. Gollan, represented the Premier, Mr. J. J. Cahill.

Others present were Alderman W. M. Lewis, representing the Lord Mayor; the Deputy Commissioner of Police, Mr. G. Smith; Dr. L. J. A. Parr, M.L.A., representing the Leader of the State Opposition; the chairman of the Red Cross, Mr. J. F. Clark; Lady Plowman, representing the St. John Ambulance Brigade; and representatives of the Armed Services, of State Government departments, and the Country Women's Association.

The Dean of Sydney, the Very Reverend E. A. Pitt, in his sermon, said that they gave thanks for the remarkable response to appeals for money, food, clothing and bedding, and for the acts of service and deeds of courage by many sections of the community.

"I have had letters from the Dioceses of Bathurst, Armidale and Newcastle, to whom the Church has sent direct aid," said the dean.

"The letters contain many pathetic stories; yet out of them shines a wonderful spirit of courage, endurance and thankfulness for the response to their needs."

## C.M.S. ACTIVITY TO EXPAND IN N. BORNEO

FROM A SPECIAL CORRESPONDENT

A new step in the C.M.S. work in North Borneo has been heralded by the recent visit of the Reverend Walter Newmarch to Lahad Datu, the second largest town in the C.M.S. area.

The Church of England has no representative in Lahad Datu and owns no land. It is hoped that shortly land will be purchased and a church built.

The arrival next month of the Reverend Kenneth Perry and Mrs. Perry, new C.M.S. missionaries from Victoria, will probably enable new work to be done in Lahad Datu.

## WASHED OUT BY FLOODS

### MISSION AT DENMAN

FROM A SPECIAL CORRESPONDENT

Newcastle, March 19

The Church Army Mission begun at St. Matthias, Denman, Diocese of Newcastle, was washed out half way through by the floods early this month.

The Missioner, Captain Roy Buckingham, and the rector, the Reverend R. L. Ayscough, were forced to take refuge in the church, as the rectory was well under water.

At one stage the water nearly entered the church.

However, the water began to recede, and before it came up again a few hours later, the party were able to wade with the children on their backs to higher ground.

The Missioner drove his van with water up to the seats to save it from being lost.

As Missions at Jerry's Plains and Singleton had to be cancelled, and the missioner and his van were stranded, he and the rector helped with many tasks of cleaning up in the town.

The Church Army officer was able to organise children's services and films at night during the cleaning up operations even though at one stage neither he nor the rector and his wife had had their clothes off or slept for three days.

## CATHEDRAL GROUNDS THREATENED

FROM OUR OWN CORRESPONDENT

Armidale, March 21

Under the proposals of the Armidale Town Plan, St. Peter's Cathedral is to be stripped of a large portion of its grounds in a street widening scheme that will allow more cars to be parked in the street.

The proposals also include cutting the front garden of the deanery, which is adjacent to the cathedral, in half, and the demolition of part of the Diocesan House.

All the frontage of the parish hall, according to the plan, is to be taken, and a similar fate is proposed for the Methodist church hall and Manse, which lie in the same street.

The proposal to widen the street by fifteen (or thirty) feet for a distance of several hundred yards has been accepted by the City Council and passed to the appropriate Ministry in Sydney for consideration.

It will be returned in due course to the city for public inspection. That will be the time for objections to be made to the plan.

The St. Peter's Cathedral Council and the Diocesan Council are alarmed by the proposals, and are considering making a joint protest with the Methodists in the strongest possible terms when the appropriate occasion arises.

## ADELAIDE READERS' ASSOCIATION

FROM OUR OWN CORRESPONDENT

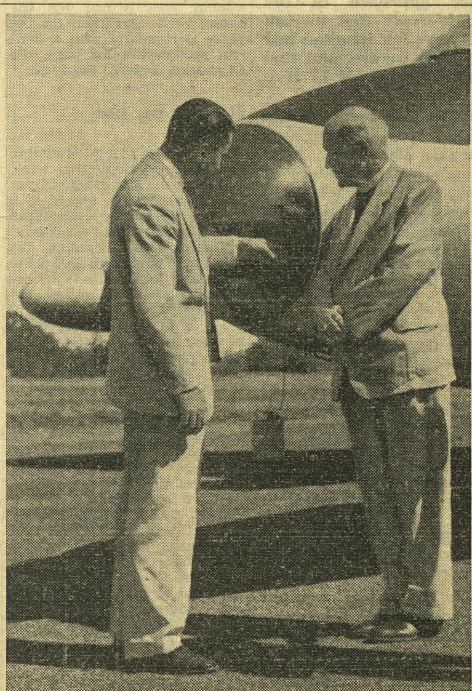
Adelaide, March 22

Messrs. A. C. J. Owen and W. J. A. Pryke were re-elected joint secretaries of the Adelaide Diocesan Lay-Readers' Association at the annual general meeting in the Church Office, King William Road, on March 11.

The Dean of Adelaide continues as clerical vice-president.

The Bishop of Adelaide, who is *ex officio* president of the association, expressed his appreciation of the inconspicuous and faithful work performed by lay-preachers and readers throughout the diocese.

He stressed the necessity for readers to retain their inspiration, and the sense that each time something has to be done, it must be done as if it is being done for the first time.



Group Captain D. W. Kingwell points out features of a Canberra jet bomber to the Archbishop of Brisbane, the Most Reverend R. C. Halse, at Amberley on March 13.



# THE ANGLICAN

Incorporating The Church Standard

FRIDAY MARCH 25 1955

## A MATTER OF PRINCIPLE

The Church of England, with those basic Christian principles which she applies to social, political and economic questions, and her probable reaction to certain given sets of circumstances, are rarely understood by non-Anglicans. In the same way, and for just the same reason, the basic principles of a democratic form of government, and the probable reaction of a truly democratic country to a given combination of external circumstances, are seldom, if ever, grasped by the rulers of autocracies. The extreme puzzlement of Germans seated in the galleries of the Commons in the late 'thirties, listening to the mixed voices of Mr. Chamberlain and Mr. Attlee, with sombre growls from Mr. Churchill (as he then was) in the background, had to be seen to be believed. As usual, the German watchers were wrong in their interpretation. Time and again, from the days of Hellas, those whose lives and intellects have been governed by rigid codes have failed to grasp the enormous, irresistible power which sustains free men in a cause which they have decided upon only after the kind of free and often fierce debate which so misleads intellectual slaves and cripples.

Alone in Catholic Christendom, the Church of England can afford a Red Dean or two, can afford an almost limitless divergence between its members on the ways in which the teachings of the Gospels should be applied to social and political life. There is no Anglican "party line" on anything apart from doctrine—and even here our divergences of interpretation, which hold us together, would split another church asunder.

If there is no "party line," this does not mean that there is not a sufficiently tough, positive unanimity among Anglicans on given questions. And if, by any unhappy mischance, the Church of England were ever to find her membership completely unanimous on any matter, then we should speedily rustle up a dissident voice as a matter of principle!

In the typical case before the public eye, it is to be hoped that the Federal Government and other denominations will not be misled if THE LORD ARCHBISHOP OF MELBOURNE may appear to disagree with the solid weight of Anglican opinion over the matter of THE REVEREND NEIL GLOVER's passport. All that HIS GRACE has done is say emphatically that he disapproves of Mr. Glover attending any "peace" conference, that he does not disapprove so strongly as to refuse to grant Mr. Glover leave, that he refuses (and very properly) to accept the improper course suggested to him by a cowardly Government of "sponsoring" Mr. Glover on his trip, and that he disapproves of the way in which this newspaper has dealt with the case.

HIS GRACE further observes that he did not feel "insulted" by the improper approach of the Federal Government. The only reply that we can make is that HIS GRACE would have felt insulted had he not been a better Christian than we are, and that his attitude is perhaps a lesson to us all in true Christian charity.

The real issues involved in the refusal of a passport to Mr. Glover are of importance far outside the Diocese of Melbourne. They have been carefully distinguished, not only by the leaders of the Church in this newspaper, but by at least two great organs of the free Press in which Australia still rejoices: the *Age*, of Melbourne, and the *Sydney Morning Herald*. Neither of these great journals, none of our Church leaders, is deluded by silly notions about the value of "peace" conferences. But this is utterly beside the point.

It is a monstrous proposition that free men in a free society should have their thoughts and movements dictated by the Executive, itself governed by "intolerance and fear." There is prophetic insight in the words of THE BISHOP-ELECT OF GIPPSLAND, CANON E. J. DAVIDSON, when he says that "to be told that (freedom) is being infringed only for our own good should not only leave us cold, but stiff with rage." For this, and let all mark it well, is precisely what is happening among Australian Anglicans to-day.

Has the Government really the will to fight communism? We doubt it. How utterly contemptible, by any criterion of fair play, it must appear! It has shewn neither the ability nor the courage to break the red stranglehold on the waterfront. It has not dared tell the electorate the truth about the need for compulsory military service abroad. It is always whining to the British and Americans for what it is afraid to do as a matter of duty itself. Instead, it bullies a defenceless little parson whose only crime is that his heart is bigger than his head.



## Optimistic Distraction

Dr. H. V. Evatt is a man of many parts. Two of them are historian and politician. In the former capacity he would be well aware of the technique of politicians a few centuries ago to distract the people from trouble at home by promoting a war in foreign parts. And in the latter capacity he would see much value in such diversionary tactics.

That, one strongly suspects, is why he has come out boldly this week with a statement of Labour views on a variety of aspects of foreign policy. It is true that he does not want to promote any foreign war (very much to the contrary); but he does hope that he can focus attention on Australia's overseas relations so that people will be encouraged to forget that, on the home front, Labour's affairs are in a sorry mess.

Labour's ranks are so badly split, as last week's happenings in Hobart emphasised more than ever, that Dr. Evatt's finger, pointing to far horizons, will not cause many to take more than a cursory glance at the external problems he has a mind to discuss.

That is not to say that those problems are not of the first importance to Australia. They are. They include watching developments at the Afro-Asian conference in Indonesia next month, a proposal not to send Australian troops to Malaya, and the admission of Red China to the United Nations.

But no one can seriously think that the Labour Party, torn by internal strife which even prevented the holding of a representative biennial conference, has had time recently to give mature consideration to these great questions of foreign policy. That is part of the tragedy of the Labour split—that so large a part of the membership is so passionately engaged in personal feuding as to be quite incapable of giving calm, detached thought to questions of policy, either domestic or foreign.

Surely after the Hobart "shambles," with rival groups meeting in different halls, A.L.P. fortunes should have touched their lowest ebb. But even that is not certain, as the transfer of faction fights now to each State is liable to make confusion worse confounded. As we have said before in this column: that is bad for the nation even more than for the party, particularly with a Federal session looming and the Opposition bitterly disunited.

## Deaths on the Road

The shocking Victorian motor-car accident this week, involving the loss of eight lives, shows how vitally urgent it is that road safety campaigns should begin to pay dividends.

There is no doubting the assiduity with which the police and other traffic authorities are conducting these campaigns. But, regrettably, the campaigns seem to be having little effect in checking the horrible toll of death and maiming on Australian roads, particularly at week-ends.

One despairs at the continuous evidence one sees of reckless driving in city and suburban streets. Most of the offenders, in my observation, are speed fiends.

When to these are added the drivers who are affected by alcohol, the hazards of the road are greatly increased, even for young and nimble pedestrians.

It would seem that the only practical step left is to impose gaol sentences on those who are so wantonly careless of human life—including, apparently, their own.

## Civic Leadership

The Australian Broadcasting Commission showed imagination in inviting the Mayor of

Maitland, Mr. A. S. McDonald, to be its "guest of honour" on Sunday.

Words and deeds are not always well-matched in one person. But Mr. McDonald, who showed himself a vigorous and inspiring leader in Maitland's flood ordeal, also emerged over the radio as a very capable speaker. In 15 minutes he gave a graphic picture of Maitland's experiences, explained the £15 million plan to move a great part of the city (including the mile-long main business street) to higher land, and thanked all those who had helped the people of the flooded areas.

Particularly I liked what one might call the Old Testament flavour of one of his sentences, when, pleading eloquently for the new city plan, he said that, if it were carried out now, he was convinced that "our children and our children's children will call us blessed."

I was speaking this week to a Sydney man who recently visited most of the flooded areas in northern and western New South Wales. He made the point that hundreds of people, in addition to suffering great damage to their homes and other property, have experienced a most serious further economic setback through being unable to earn wages in the past month.

Certainly the Commonwealth and the State Governments will need to give much financial aid to rehabilitate the affected areas. Naturally, claims will have to be examined carefully. But it is important that there should be no avoidable delays.

## Operatic Discord

If there is an "inside story" to the trouble in the National Opera Company I do not know it. But the published accounts of the resignation of the artistic director and conductor and, at time of comment, the threatened resignations of the principals of the company, make disappointing reading for the thousands of opera-lovers who have built fond hopes of opera becoming as firmly established in Australia as ballet is.

With plans to build a worthy

opera house in Sydney about to be launched, it is particularly inappropriate that this discord should have occurred.

The wits might argue that "prima donna" trouble is much more probable in operatic circles than in any other. But one hopes that there is a sufficient body of earnest and practical opera-lovers in the management of this company to ensure that it can be held happily together, in spite of current discontents.

A break-up now could check the enthusiasm that is needed to rally public support for the opera-house plan. Although the N.S.W. Government and the Sydney City Council are expected to give a worthy lead in financing it, public subscriptions will still be required.

## Describing Bishops

Anglican prelates seem to get a rough handling in the secular Press. I concede that there is nothing sinister about it, for one Sydney paper, far from depreciating the value of one of our coadjutor bishops, promoted him the other day to archbishop.

Another newspaper took pains to point out that the Bishop of Bradford, the Right Reverend A. W. F. Blunt (who was reported to have advised Princess Margaret to drop any plan she had to marry Group Captain Townsend), was not the Bishop of Bradford who, in a speech at a diocesan conference in 1936, gave Britain the first news of the affair which led a few weeks later to the abdication of King Edward VIII.

As Dr. Blunt has been Bishop of Bradford since 1931 he was, indeed, the same person.

All of which recalls Dr. Samuel Johnson's reply, as recorded by Boswell, when a woman asked him how he came to define "pastern" in his dictionary as "the knee of a horse" (it is, in fact, the part between the fetlock and the hoof): "Ignorance, madam; pure ignorance."

—THE MAN IN THE STREET.

## FATHER TUCKER AT ADAMSTOWN

Adamstown, N.S.W., March 22  
The Reverend G. K. Tucker, accompanied by the Vicar of Dandenong, Victoria, the Reverend Michael Clark, revisited the Parish of Adamstown on Mothering Sunday.

Father Tucker, who was rector of Adamstown for fourteen years, founded the Brotherhood of S. Laurence in Adamstown on December 8, 1930; the Reverend Michael Clark was one of its first members.

Since the transfer of the Brotherhood to Melbourne in 1936, outstanding progress has been made and now it is doing remarkable work in the slums of Melbourne.

The crowning glory of Father Tucker's work is the magnificent settlement for old people at Currum Downs.

Both visitors expressed delight at the first portion of the new Church of S. Stephen. The beautiful altar candlesticks are the gift of Father Tucker and the altar rails the gift of the Brotherhood of S. Laurence.

Father Tucker met Brother Charles, who has just completed a parish mission at Adamstown.

The two priests had much in common, since the Franciscans have their hostels in the slums of London and their homes for the aged in various parts of England.

The parish mission in Adamstown conducted by Brother Charles was a wonderful experience. Seven young men of the parish are contemplating Holy Orders and two of them have already entered S. John's College, Morpeth.

## RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

NATIONAL.

March 28: Dr. Gwen Nash.

March 29: The Reverend A. C. Eadie.

March 30: "Stories from the Old Testament"—Solomon builds the Temple.

March 31: Father Michael Scott, S.J.

\*April 1: The Reverend J. R. Bleby.

April 2: For Men. Dr. Massey-Shepherd.

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

INTERSTATE.

March 27: Father Leo Dalton, M.S.C.

SUNDAY AFTERNOON TALKS:

3.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL.

March 27: Frank Maher. "They make you think—Jacques Maritain."

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

\*March 27: The Bishop of Adelaide, the Right Reverend B. P. Robin.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T.

March 27: R.A.A.F. College, Wagga, N.S.W.

PRELUDE: 7.15 p.m. A.E.T., 7.30 p.m. W.A.T.

March 27: The Adelaide Singers.

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

FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.

\*March 28: Major-General the Reverend C. A. Osborne.

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

March 28-April 1: The Reverend Edwin Whelan.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.35 p.m. W.A.T.

INTERSTATE.

March 28-April 2: Dr. R. C. Johnson.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T. NATIONAL.

\*March 30: "I've never done anyone any harm." The Reverend C. T. Debenham.

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

\*March 31: S. David's Cathedral, Hobart.

## ONE MINUTE SERMON

### THE EPISTLE FOR THE 5th SUNDAY IN LENT

#### The Text:

Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by His Own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

#### The Message:

This Sunday is commonly called "Passion Sunday." And indeed already we enter within the shadow of the Passion in the wonderful words of the Epistle.

Throughout both Gospel and Epistle there is a warning. In the Gospel it is against a vain reliance on what God has done for man, in the Epistle we are reminded that we are set free from dead works to serve the Living God. We are meant to be changed men and women by the means of the sacrifice of the death of Christ.

As this was written doubtless for Jews in the first place, the author set forth the meaning of the sacrifice the Saviour offered. "Christ being come among us dwelling in His human nature born of the action of God not of man, entered into the heavenly places not offering the blood of goats or calves, but offering His own surrendered life in which He won for us the victory over sin, and over death once and for all."

Under the Jewish covenant if a man had become ceremonially unclean (say, by having touched a dead body), he was cleansed by being sprinkled with the blood (the life) of an animal without blemish.

If this could be so how much more should the life of Christ (for the blood is the life) set free from its limitations in His death be a fountain opened for sin and uncleanness.

For Jesus through the Holy Spirit was not only born without sin but lived "unspotted from the world." His perfect life is sufficient to cleanse us from all sin.

In Him then as we come "under the Blood" of His sacrifice our consciences are cleansed in forgiveness and we are set free to serve God, no longer enslaved to dead (i.e., unliving) works such as the world, the flesh and the devil inspire.

So grand is His offering that He brings to us a New Covenant. Since death occurred to save from their transgressions the members of the first covenant, so that they (may it be we) who are called of God in Christ may through His death share in His eternal life. May we pray as we read and meditate on the wonder of His love and sacrifice. "By Thy Cross and Passion Good Lord deliver us."



## LETTERS TO THE EDITOR

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

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

Parts of some of the following letters have been omitted.

## A LAGGING APPEAL

### MEN URGED TO HELP S.E. ASIA

TO THE EDITOR OF THE ANGLICAN

Sir,—Your recent Leader, "A Lagging Appeal," should do us all good. It states a simple fact that many of us are ashamed. The Primate appealed to us in 1953, and in July of that year, A.B.M. decided to ask for \$50,000 in two years. In February this year, 1955, A.B.M. (I do not know the C.M.S. figures) had less than £17,000, though three-quarters of the two years had passed.

What a waste of time it is for us to defend ourselves or make excuses. How you got your figures I don't know, but in any case, they should have been made public, to let us know where we stood.

I regret very much one statement in the letter from two of my C.E.M.S. stalwarts. A.B.M. and C.M.S. are co-operating in a splendid fashion in some areas at least, and it is the glory of the Church of England that different colours can try to blend. That is our great contribution to Christendom.

The important thing for C.E.M.S. to do is to see that each branch gathers in a great sum these six months for the appeal, whether of A.B.M. or C.M.S., and also that its members try to enthuse other men in the Church likewise. So far we men have done but little.

I am,  
Yours faithfully,  
JOHN S. ARMIDALE.  
Bishopcourt,  
Armidale, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—A.B.M. may be in need of an overhaul, but it might be as well before embarking on wholesale criticism to remember some of the facts. The total income of the A.B.M. in 1942, was £33,000; in 1953-54, it was £114,000. This, in addition to and quite apart from the £108,000 raised for the Centenary Appeal which closed four years ago, and the £18,000 now in hand for the S.E. Asia Appeal. This enormous increase does not really speak too badly for the organisation of the board's work, nor does it preclude legitimate and informed criticism.

It is a pity that your correspondent, F. A. Wilson, does not seek information, nor apparently read the A.B.M. Review. If he would care to supply us with his address we shall forward the December and January issues, which contain two full-scale articles on the organisation of A.B.M., and deals in detail with this question of costs. These articles show F. A. Wilson to be very wide of the mark.

There is no space in your columns to deal at length with the difficult question of priest-secretaries, but I crave your space to make just three remarks about it.

1. It is a matter that has seriously engaged the attention of successive executive officers and members of the Board.

2. Latterly we have been served most faithfully and efficiently by two remarkable women as secretaries in Tasmania and Western Australia—on their retirement, each of them, quite independently, has insisted that their successors must be priests. Moreover, they

have persisted on this subject quite vociferously when some ventured to disagree.

3. In addition, the local committees have been equally as insistent, and it must be remembered that they are not only composed of both clergy and lay representatives (including women), but are, in each case, presided over by their Diocesans who have more reason than anyone else to deplore the shortage of clergy.

It is evident, therefore, that those knowing the local conditions, apparently think a priest desirable. To go into all the reasons for this would take too long—but where is the woman strong enough to deal with our exhibition material, and film projectors? But why a priest? Partly because suitable laymen cannot be found for the salaries offered.

(The Reverend) T. B. McCALL,  
Home Secretary, A.B.M.  
14 Spring St., Sydney.

TO THE EDITOR OF THE ANGLICAN

Sir,—It is very encouraging to have one of our established Church bodies taking up the call of the South-East Asia Appeal, and all credit to the Church of England Men's Society for doing so. There is, of course, no need to kick the missionary bodies of the Church down the stairs at the same time.

If the appeal inaugurated by His Grace the Primate, after observations on the spot, is not getting the response we might wish, the responsibility lies with Church members.

The appeal has had plenty of publicity amongst Church people. Both A.B.M. and C.M.S. sent officers to the field to study the problems confronting us, pamphlets have been distributed in thousands and the appeal has been proclaimed from scores of pulpits and written up frequently in Church papers. In addition we have the testimony of many public men to the growing menace of communism, so close to our shores; they have stressed the need for immediate action.

All this seems to fall on deaf ears. The general thought is that the East is far away from us and its problems are puzzling and involved and the need for action by each of us does not seem very pressing. But the pamphlets issued show how near to us is South-East Asia and the need for urgent action; the present opportunities for which may not recur. The response to the Maitland Flood Appeal is nearing the million mark—and thank God for it; but we may soon hear the roar of the flood that is descending on South-East Asia—but then it will be too late. It is hopeless to try and stop communism, heathenism or paganism by fighting them; the only way to deal with them is to show the better way.

If the South-East Asia Appeal is a "lagging appeal" the responsibility for the lag cannot be placed at the door of the missionary bodies. They have carried the torch lighted by His Grace throughout the country. It is for Church people now to respond. The appeal has certainly not failed. By all means let all Church organisations take a hand in it. Contributions brought in by the Church of England Men's Society would certainly be welcome.

R. VINE HALL,  
Hon. Treasurer, A.B.M.  
14 Spring Street,  
Sydney.

## BATH ABBEY WINDOW REDEDICATED

ANGELICAN NEWS SERVICE  
London, March 21  
The Right Reverend E. W. Mowll, formerly Bishop of Middleton, unveiled and rededicated on March 13 the great east window of Bath Abbey.

He officiated in the absence of the Bishop of Bath and Wells, who has been ordered to rest.

The window was destroyed in air raids in 1942, and has been restored by Mr. M. C. F. Bell, great-grandson of the original artist, Mr. Alfred Bell.

## THE PERMANENT DIACONATE

TO THE EDITOR OF THE ANGLICAN

Sir,—The "Permanent Diaconate" is frequently referred to nowadays, indicating the office of a clergyman who is unlikely to be priested. The title is an apt one in this regard, and I have no quarrel with it. However, I feel we need to emphasise that the diaconate can never be anything but permanent. A clergyman does not cease to be a deacon when he is advanced to the priesthood or elevated to the episcopate.

The Order of Deacons is a link between all Anglican clergy, from the Primate of All England to the youngest "student deacon." It is the Order most truly symbolical of humble service and unobtrusive spiritual effort. It may lack "Lambeth Conference glamour," but is vitally concerned with the big pastoral job entrusted to the Anglican Church.

The higher Orders bring increasing responsibilities, and much has to be delegated to deacon assistants. Such routine work is not to be despised, nor should clergy be despised if their priesting is delayed beyond the normal span. Our Blessed Lord, when He washed His disciples' feet, emphasised the importance of menial, hum-drum tasks.

It may be that the distress regarding clergy shortages will be greatly mitigated by such a sensible review of the diaconate as is nowadays apparent. We can all play our part by welcoming and assisting newly-ordained deacons, of whatever variety! The primary reason for doing so is not because deacons are useful people, but because their Order has its own intrinsic sanctity.

I am,  
Yours sincerely,  
(The Reverend)  
R. E. SHERLOCK,  
S. Mark's Rectory,  
Millthorpe, N.S.W.

## CHARLES THE MARTYR

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr. John Yewers' picture of a jealous Queen Victoria, maliciously flouting the constituted authorities of the Church, in suppressing the service in commemoration of Charles I because he had a better title to the throne than she did, is grotesquely at variance with the facts.

If Anglo-Catholic mythology demands a fairy-tale ogre, surely a more appropriate candidate could be found than poor old Queen Victoria! She was a sincerely religious woman, and such books as the Bishop of Chichester's *Life of Archbishop Davidson* show that she took her duties as Defender of the Faith very seriously.

The facts of the matter are that the three State services, commemorating Charles I on January 30, the restoration of Charles II on May 29, and the Gunpowder Plot on November 5, were, by the mid-nineteenth century widely recognised to be of no great devotional or liturgical value. They had not been approved by Parliament at the revision of 1862, and remained annexed to the Prayer Book only by virtue of a Royal mandate.

In 1853, it was proposed in Convocation that they be removed, and a Committee of Convocation was appointed to go into the matter. The committee decided that the services were annexed to the Prayer Book on the sole authority of the Crown, and not on that of Parliament or Convocation.

Accordingly, the House of Lords passed (with only one bishop and two lay peers dissenting) an address to the Crown praying that the services be removed. This was done, the Queen herself probably having as little to do with the matter personally as the present Queen has to do with compulsory acquisitions of land in her name by the Commonwealth Government!

The Act of Uniformity

Amendment Act did not confirm the suppression of the three services because no confirmation was necessary. I do not know what "revisions since" Mr. Yewers refers to, but the abortive revision of 1928 does not restore January 29 or either of the other two days to the calendar.

(Any of your readers who wish to look into this matter in more detail are referred to pages 62 and 63 of R. C. D. Jasper's "History of Prayer Book Revision in England, 1500-1900.")

Passing over mere matters of personal taste, such as whether Keble's lines at the head of Mr. Yewers' article are sublime, as he thinks, or turgid and bombastic, as I think, and minor details such as whether Charles I was actually canonised, can it seriously be argued that the commemoration of Charles I would be of any real benefit to the Church of England in Australia? The Whig view of history is unfashionable to-day, and it is as well to remember that Charles I was probably as much fool as knave, and that he died not only for the divine right of kings, but also for his religious principles. But why revive a commemorative service which was regarded as an anachronism in England almost a century ago?

Yours, etc.,  
G. S. CLARKE.  
Darwin, N.T.

TO THE EDITOR OF THE ANGLICAN

Sir,—May I congratulate you and your contributor's brief but excellent account on King Charles the Martyr in your issue of January 23. Ever since the Anglican first appeared I have been hoping for this.

May I also thank you for returning my account on the same subject which arrived at your office after you had accepted that of John Yewers (his account is perhaps better than mine) for publication.

Too often it has been said that the deletion of the Royal Martyr's name from the Calendar in 1859 was due to the printers with no authority. This is not so as your correspondent says but to the action of a Hanoverian monarch who had no time for the ancient British Church.

It is almost safe to say that half of our industrial and colonial troubles this half century are the outcome of this unfortunate reign. Thank God the kings and queens of this half century have been rather different, worthy of the throne and their kingship and of our complete loyalty.

Yours sincerely,  
(The Reverend)  
ROBERT JONES.

The Rectory,  
Walkerston,  
North Queensland.

## S. MARK'S COLLEGE

TO THE EDITOR OF THE ANGLICAN

Sir,—Whilst being driven home from a country service by one of my lay readers, I was able to enjoy the service from S. John the Baptist, Canberra, on March 13. The preacher was the Bishop of Canberra-Goulburn, who spoke about the collegiate church of S. Mark, its library and college.

This is to be memorial to the missionaries, doctors, nurses, and non-combatants who died during the wars. But although this is the immediate aim, the whole scheme has such vast possibilities in the future of our beloved Church.

The scheme must have a wider appeal than just to the people of the Canberra-Goulburn Diocese, and it is to be hoped that General Synod will, this year, endorse the scheme and recommend support by all the Australian Church.

Yours faithfully,  
(The Reverend)  
JOHN SULLIVAN,  
Warralala, N.S.W.

## FAITH AND MORALS A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

### The Douai Version Of the Bible

I received a letter recently from a Quaker correspondent in Queensland on the subject of a broadcast entitled "The Truth About the Catholic Bible."

Our correspondent has since been studying the Douai Version and is bothered by the fact that the Greek word translated "righteousness" in the Authorised Version is translated "justice" in the Douai Version, and the Greek word normally translated as "repentance" is translated "penance."

Our correspondent then asks "When Jerome wrote the Vulgate what did he intend Our Lord's words to mean? Was penance in his mind or is it a mediaeval tampering by someone who wanted it that way? . . . Also Philippi, who translated the Epistles so excellently, acknowledges a debt to Monsignor Knox. Did Monsignor Knox use the Vulgate or go back to the Greek?"

There is always a very real difficulty in translating from one language to another, because niceties of expression so easily escape in translation. The difficulty is increased when, as was the case with the Douai Version, the translation is from the original Greek via the Vulgate Latin Version of S. Jerome.

On the other hand Jerome must not take all the blame, because the great Augustine also seems to have understood the Greek word for righteousness in the sense of justice. The Greek verb almost certainly meant "to count as righteous" or "to deem righteous" not "to make righteous" as is suggested by the Latin verb.

Actually in the Pauline Epistles the word "dikaiosune" is used in three main senses. First, of the moral standard of behaviour which is commanded by the law in the Old Testament.

Secondly, of the salvation

### NEW RECTORY AT CRANBROOK

FROM A SPECIAL CORRESPONDENT

Bunbury, W.A., March 21  
A very attractive rectory, built of cement brick, at Cranbrook, Diocese of Bunbury, was blessed by the Bishop of Bunbury, the Right Reverend Donald Redding, on March 10.

The rector, the Reverend Frank Todhunter, acted as the bishop's chaplain. The lesson was read by the rural dean, the Reverend C. G. Tiller.

The Rectors of Mt. Barker, the Reverend R. G. Ball, and of Kojonup, the Reverend E. E. Taylor, were also present.

Cranbrook is part of a newly-constituted parochial district cut out of the Parishes of Katanning and Mt. Barker, comprising in addition to Cranbrook, Tenterden, Tambelup, Gordon, and Frankland River.

The rectory has cost £4,500, and is a great credit to the local church people.

The diocese has made a grant of £350 and an interest-free loan of £400 out of the Jubilee Appeal fund.

When a new parochial district is formed in the Diocese of Bunbury, every parish or district that has been in existence for more than two years makes a gift of £10 to the new district. This some £250 is provided by fellow church folk through the diocese.

## OBITUARY

MRS. R. L. KERDEL  
We record with regret the death of Mrs. R. L. Kerdel, wife of the Rector of Leeton, Diocese of Riverina.

which is God's precious gift to us through the work of Christ, and, lastly, of the moral life which flows from Christian grace. It is the second sense which is commonest in the Epistle to the Romans, where the word is virtually equivalent to salvation.

Justification is the immediate situation where man through his faith is able to make a fresh start in his relation to God, God Himself accomplishing this by His grace. It is quite probable that S. Jerome did understand "dikaiosune" in this sense, but as there was no easy Latin equivalent for the term, he used the word "justification," which S. Augustine and the West subsequently understood in the normal Latin sense of "making righteous."

With regard to the second piece of translation, the quotation from S. Matthew IV:17 runs in the Vulgate version "poenitentiam agite." This phrase was capable of two meanings, "repent" that is the equivalent of the Greek phrase, which means to get a new outlook, or new orientation, and, secondly, to do penance.

Now in the time of S. Jerome it is probable that these two meanings went very closely together. The Christian, after Baptism, who sinned seriously, normally underwent some system of discipline, which was an outward and visible sign of a contrite change of view and heart.

### The Middle Ages

But in the Middle Ages, when money payments became a common way of freeing oneself and one's loved ones from discipline, the second meaning became dominant and opened the door to the abuses against which Luther rightly protested. The first four of the 95 Theses nailed to the University Church at Wittenberg are important here:

"1. When our Lord and Master, Jesus Christ, said 'Repent,' He called for the entire life of believers to be one of penitence.

"2. The word cannot be properly understood as referring to the sacrament of penance, i.e., confession and satisfaction, as administered by the clergy.

"3. Yet its meaning is not restricted to penitence in one's heart; for such penitence is null unless it produces outward signs in various mortifications of the flesh.

"4. As long as hatred of self abides (i.e., true inward penitence) the penalty of sin abides, viz., until we enter the kingdom of heaven. Cf. Also Nos. 39 and 40.

"39. It is very difficult, even for the most learned theologians, to extol to the people the great bounty contained in the indulgences, while, at the same time, praising contrition as a virtue.

"40. A truly contrite sinner seeks out, and loves to pay, the penalties of his sins; whereas the very multitude of indulgences dulls men's consciences and tends to make them hate penalties."

Consequently we are wrong to blame Jerome entirely for the misleading translation, nor can we quite say that there was any deliberate mediaeval tampering with the sacred Latin text. It was rather that one secondary view gradually came to outweigh the original sense.

Whilst Father Ronald Knox's excellent translation of the New Testament is based upon the Vulgate as the official text, he does make it quite clear that he has consulted the Greek text all the time as well as many leading modern scholars.

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(See Rates, Page 12.)



## BISHOP STORRS HAS "A CREATIVE GIFT"

These personal reminiscences of the newly appointed Warden of S. John's Theological College, Morpeth, the Right Reverend C. E. Storrs, were written by a close friend of the bishop.

THE first item in Crockford's entry concerning Bishop Christopher Storrs, tells us that he achieved a First Class in the Classical Tripos at Cambridge.

To "get a first," so our ancient universities agree, is to be able to go anywhere and do anything. Christopher Storrs has been proved in many directions.

But, alas, it is only on the golf links, where the souls of men are bared, and nearly all inhibitions are broken, that his classical mastery is now revealed. The tormented cry of Ulysses, "I have seen doggies things than these," follows the mis-drive into thick bushes at cover-point. And Homer's wine-dark waves break into many-tongued thunder at the divot flying from behind the ball. And the pious Virgil supplies the reverent whisper "non sine dis immortalibus" that follows the satisfying drive and the homing putt.

Christopher Storrs' 25 years of service in Australia have been marked by the quality of creativeness. In our country and in our Church the forces of Not-Being are powerful, and it is a hard, and sometimes untidy thing to "speak the word that is not yet spoken and do the deed that is not yet done."

As sub-warden in the infant university College of S. George in Perth he led in giving various shapes and forms to a vigorous college life. His impressive portrayal, in that wonderful sunk quadrangle, of the architect of Canterbury Cathedral in Dorothy Sayers' play, "The Zeal of Thine House," stands in the memory.

In 1932 we pored together over every comma in the writing of a University Service that would not seem unreal to our very unecclesiastical constituency. Bishop Storrs has a fine liturgical sense, which I hope will now flower. Hymn festivals gathered at his bidding, and

### AN AFTERNOON FOR CHOIR BOYS

All choir boys from churches in the Diocese of Sydney are invited to come to the Chapter House, S. Andrew's Cathedral, on Saturday, March 26, at 3 p.m. They should bring robes and a sandwich tea.

### BOOK REVIEW

## THE MINISTRY OF HEALING

THE SUPREME PHYSICIAN. Frank Uttley. Rush and Warwick. Australian price 4/2.

THIS ABSORBING and inspiring subject of spiritual healing begets strange bedfellows and one finds that the Holy Spirit is ready to work in and amongst all types of men and women, some of whom we as orthodox churchmen are very shy.

It seems essential we must be prepared to read the works of many "strange" people and mix with them, if we are to bring back to the Christian faith this much neglected part of its ministry, "healing the sick."

Frank Uttley's book is not strange or unorthodox, it is not really new but it is a useful book for any priest or layman to have on his shelves.

His introduction is sound and chastening, it reminds us that a full faith is not easy; it demands discipline, loyalty and lack of doubt.

One great point of this book is that it reminds us that nowhere in the New Testament are we told that God sends sickness. We as Anglicans must realise this fact strongly, because, unfortunately, our 1662

the beauty of the spoken word was heard between the hymns.

Through the hot infinity of Western Australia's wheat belt, the then Archdeacon Storrs drove in his own indomitable way, begging a car here and petrol there for his poor priests, and gathering groups of two or three of his tired clergy for "refresher" conferences and brief retreats.

Not yet can his episcopate be assessed, but the fine all-purposes building standing near the cathedral will be a perpetual memorial of his work. Now I believe that Christopher Storrs' creative gift will work in the most congenial environment and in the most fundamental ways that have hitherto opened up to it.

### BOOK REVIEW

#### A USEFUL TRACT

S. PAUL'S "THORN IN THE FLESH." Frank Uttley. Rush and Warwick. Australian price 10d.

This is an excellent pamphlet which answers the doubts of many a faithful Christian.

Uttley works out clearly and simply a theory that S. Paul's "Thorn in the Flesh" is not sickness or disease, but his spiritual suffering, brought about by persecution, from those from whom he should have received loyalty and love.

The writer brings to his aid the New Testament translation produced by Ronald A. Knox. Of tracts there is no end, and I heartily recommend this one.

—E.J.C.  
[Our review copy came from Church Stores, Sydney.]

### OLDEST PARISH HAS NEW CHURCH

FROM OUR OWN CORRESPONDENT  
Gladstone, March 21

The little town of Melrose lies snugly below the huge cliffs of Mount Remarkable, which rises three thousand feet above sea level and is the centre of what was one of the largest parishes in South Australia, originally comprising Port Pirie, Port Augusta, and Peterborough.

Here, ninety-five years ago, Archdeacon Twopenny was the parish priest. It is the oldest parish in the north of South Australia.

The Bishop of Willochra asked Mr. E. Noel Twopenny, a grandson of the archdeacon, to set the foundation stone of the new church.

This he was pleased to do on March 13 in the presence of some 250 people.

The offerings came to £550, which exceeded expectations.

## ORGANISTS ARE A DYING RACE

By H. A. CHAMBERS

IT IS perhaps presumptuous for a visitor to Australia to intervene in this discussion. But the problem is one which does not concern Australia only, and some comments from one who for many years has been concerned with the publication of Church music and with the practical work of an organist and choirmaster in England may not be without interest.

Organists will be required in Churches so long as music has its part in the service or until such time as church choirs are superseded by gramophone records.

But there are several factors which tend to reduce the quality of musicianship exhibited in too many parish churches to-day.

One is that churchwardens are rarely prepared to pay more than a mere pittance in return for the services of a qualified man. They may be fortunate enough to find one who is altruistic enough, or sufficiently

Mr. Chambers, who has had nearly fifty years' experience in England as an organist and choirmaster, has been visiting Australia as the representative of a firm which specialises in church music.

His article is a further contribution to the question which has been discussed in a recent issue of "The Anglican."

independent financially, not to bother about the salary.

But in far too many cases they have to fall back upon less qualified service, and the standard of music provided suffers accordingly. It is probably true to say that nowadays there are more reasonably capable organ exccutants than ever, but it is equally true to say that there are fewer good service players than ever.

No technical skill in rendering a Bach fugue can compensate for the low standard of accompanying and the violations of taste which are all too common to-day. In other words technique has outrun discretion.

The congregation is not obliged to listen to an organ voluntary except perhaps for four or five minutes before a service, but it has to listen to the playing during the service; and if on the whole it is not critical of faults it can at least be influenced by dignity and expression in a way which it cannot explain.

#### "SNAPPY" SERVICES

Another factor which discourages a good musician is the craze for making services "snappy," the psalms and hymns being the worst sufferers.

The late Dr. Harvey Grace once referred to an open air service during the war at which "Eternal Father, strong to save" was accompanied by a military band playing quickly and in strict time. To describe the efforts of the congregation to keep up as being punctuated by gasps and hiccups.

Speed is not absolute, but relative to the nature of the music. A tune of the chorale type sung at speed is a travesty, and so long as organists are pressed to "get it over and get out" so long will they rebel.

In the past the Church newspapers frequently published correspondence on what was termed the tyranny of the choir, meaning that congregations were doomed to remain mute while the choir performed anthems and settings of the canticles. Further, the performance of these was often achieved at the expense of under-rehearsed responses, psalms, etc.

The pendulum has now swung the other way, and musicians with a "feeling" for church music are deterred by the limited scope open to them, but also by the fact that adult volunteers will not readily tie

themselves to a choir unless they have an outlet.

The problem is possible of solution if clergy and organists will co-operate in finding it. Until it is solved organists who are really good musicians will remain a dying race and the standard of music in the ordinary parish church will never become more than uniformly mediocre.

Occasionally one may find a self-sacrificing soul who, from a sense of duty, is content to carry on under depressing musical conditions. Human nature being what it is, these are rare phenomena and will become rarer as age takes its toll and the churches have to depend upon youth and inexperience for the control of their music.

## FREEDOM & SECURITY

By THE BISHOP OF WILLOCHRA, THE RIGHT  
REVEREND RICHARD THOMAS

FREEDOM is a word which has been dear to the human heart all down the ages. Prisoners captured after a battle yearn to be restored to liberty.

A man impeded by unfavourable circumstances longs to be freed from the handicaps which hinder his progress or his plans. People feel thwarted if they are not allowed to travel when and where they wish, and if they are not allowed to express their legitimate desires.

The Israelites groaned under the bondage of Egypt, and not hailed the day when Moses set them free.

S. Paul valued his freedom as a Roman citizen, and when he expostulated with the centurion at the harsh treatment he was receiving and explained that he was born a free man the centurion remarked that with a great price he had obtained his freedom as a citizen of the Roman Empire.

And so it has been throughout the history of the human race. A conquered nation looks forward to the day when it will be no longer subject to a foreign power.

A man bowed down with a guilty conscience living in fetters worse than iron chains would give much to be relieved of the burden he has to carry.

Many other illustrations might be cited demonstrating how highly freedom is valued, but the examples I have given are sufficient.

In recent years a new idea has thrust its attention on mankind, and is making an appeal to millions of people. It is called security. It looks attractive, and its devotees

### GERMAN EVANGELICAL MODERATOR

ANGELIC NEWS SERVICE

Bonn, March 21

The second all-German Evangelical Church synod meeting at Espekamp, Westphalia, on March 7, appointed Dr. Constantin von Dietze a moderator in place of D. Gustav Heinemann.



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"O Daughters of Jerusalem, whom I see  
Do weep, weep not for me,  
But for yourselves, and for the day  
Wherein ye to the hills shall say  
Fall on us;  
Cover us  
O mountains, from dismay!"

Mild-eyed yet meek He trod the tortuous track  
As each lash lipped a lace on bruised back;  
Sweat salt-blood mix't, streaming from thorn-crushed  
brow  
Stung eyes, part-blind, as hard cross-beam made bow  
His body, twisted but yet unbroken.  
These words are spoken  
Amid tears, jeers, curses and worse,  
In selfless pity, kindly yet terse,  
To those who do not understand;  
Who cannot comprehend demand  
Of human sin on God—

Is there one Simon among you,  
—who  
Finding Him fell beneath load,  
Yet willing to go further,  
Will Help Him to Golgotha?

—A. de Q. R.

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W.A.

"PERSON TO  
PERSON"CHELTENHAM  
CONFERENCE

FROM A SPECIAL CORRESPONDENT

Melbourne, March 21  
"Person to Person" was the theme title of the Church of England Fellowship week-end conference held by the Melbourne Diocesan C.E.F., from March 11 to 14, at the Retreat House, Cheltenham.

Thirty young people from seven branches of the C.E.F. met under the chairmanship of Mr. R. Kaine.

The Reverend A. J. Wagstaff was chaplain, and Mrs. Wagstaff was hostess.

Three different aspects of the study of personal relationships were considered on the three days: Family relationships, boy-girl relationships, and relationships in the wider community.

Intense interest was shown throughout the conference in the discussion groups, and leaders found an enthusiasm which indicated a need among young people for more studies of this type.

A balanced programme of recreation, study, and worship was presented. Activity groups were held, one on Sunday school aids, and another on work projects for youth groups.

The special speakers were Mr. Wagstaff, the Reverend G. Kircher, Dr. Waddell, of the Father and Son Movement, and the Reverend F. Coaldrake, of the Church in Japan.

## PORTLAND Y.A.s

The Y.A.s of Portland, Diocese of Bathurst, held a successful mission night on March 14. Discussions on mission work, film strips, mission quizzes and games, and a display of the mission literature did much to stimulate greater interest in the mission work of the Church.



The Rector of Harvey, the Reverend B. P. Wrightson, with Ian Scott and Murray Catchpole loading firewood into the parish car at the boys' camp at Binningup, Diocese of Bunbury.

chrome slides of camp life taken by Mr. Michael Reeve, of Brunswick Junction.

In speaking to the congregation of the needs and rights of church children in Christian training the rector, the Reverend B. P. Wrightson, said that at the camp the policy was not a little religion in the background, but definitely a lot of religion in the foreground.

"EVANGELISM"  
THEME OF  
CONFERENCE

FROM OUR OWN CORRESPONDENT

Perth, March 21  
The members of S. Augustine's A.Y.F. held a week-end conference at Le Fanu House, Cottesloe, from March 18 to 20.

This youth group is one of the most energetic in the Perth Diocese.

The theme for the week-end was "Evangelism," and speakers included the rector of the parish, the Reverend T. R. Fleming, and the Reverend S. H. Best, the Reverend W. Henn, the Reverend W. Bastian, the Reverend E. Jacquet, and the Reverend J. R. Precious.

## YOUTH RALLY AT ST. ARNAUD

FROM A SPECIAL CORRESPONDENT

St. Arnaud, March 19

Under the chairmanship of the Bishop of St. Arnaud, ninety-eight members from various youth groups in the diocese, met in St. Arnaud for the Labour Day week-end.

The conference was organised by the Provincial President of the Church of England Fellowship, the Reverend R. G. White.

The theme of the conference was "A Faith to Live By." This was developed by the chaplain, Canon D. I. M. Anthony, of Horsham, in a series of Bible study talks with the particular idea of the "Romance of Religion."

The chaplain likened our lives to players on a stage. The stage is the world and is directed by God.

The plot is the effect of the Love of God upon each member of cast. Various examples of this effect were taken, namely, in the calling of S. Matthew the Apostle.

Free discussion on a number of subjects relating to a practical application of the beliefs of the Church upon the world at large was encouraged.

The Saturday evening took the form of a Brains Trust, but in order to bring in the members many of the questions were thrown back at them.

The Youth Director of the

## EKIBIN FELLOWSHIP

The Youth Fellowship of Ekibin, Diocese of Brisbane, paid a visit to S. John's Cathedral on Sunday, March 13, as part of their yearly educational plan. Some 30 young people, under the leadership of Mrs. Ralph de Voll, the rector's wife, were shown over the cathedral by one of the clergy. The Parish of Ekibin, by its interest and keenness that its young people should know more about the mother church of the diocese, sets a standard that many others might do well to emulate.



The Governor of N.S.W., Lieutenant-General Sir John Northcott, receiving the gift of a knight's figure from the Young Anglican, Junior Anglican and Church of England Boys' Society members in the Bathurst Diocese, following the setting of the foundation stone of S. Michael's Children's Home by His Excellency at Kelso on March 12. The gift is being handed to the Governor by Alan Single (C.E.B.S.), of Orange. The Bishop of Bathurst, the Right Reverend A. L. Wythe, is on the left and the Bishop Co-adjutor, the Right Reverend M. d'Arcy Collins, is in the centre of the picture.

FOR SMALL  
PEOPLE

## WORD-PICTURES FROM THE BIBLE

## ROADS

Is there a road just outside your place? Every town has its roads.

Sometimes the roads are hard and black. Sometimes they are red and dusty.

But every road leads somewhere.

Most roads have names, too. And many roads have notices to tell us where they lead.

If we want to visit another town, we have to find the right road.

One road may look very wide and clean. Another road may be full of holes and rocks. The best way to find the right road is to find out the name of the

Dear Boys and Girls,  
Sometimes words change their meaning. Our picture this week is taken from a word like that.  
In the Bible a "road" is often called a "way." But the meaning is the same.  
When you have read this week's story, look up S. John, chapter 14, verse 16.  
God bless you all,  
Your friend,  
UNCLE PETER.

road you should take. Then find the road which has that name.

Then you must make sure that it leads to the town that you want to visit.

One place we all want to go

to is heaven. How can we get there?

Jesus once said "I am the way." That means that Jesus is the road that leads to heaven.

"But," you say, "how can Jesus be a road?"

He meant that the only way to get to heaven is by coming to Him. He will then lead us to heaven.

People may think there are other ways, but only Jesus could take away our sin that keeps us out of heaven.

He did that by dying for us.

You may start on the road to heaven to-day by following Him.

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## PAPUANS BECOME CHRISTIANS

## LANDINGS IN NEW GUINEA

By Canon James Benson

THE LANDING of Albert Maclaren and Copland King at Kaleta near Dogura on the North-East coast of Papua on August 10, 1891, as the beginning of the New Guinea Mission, is of course a red letter day in the history of the Australian Church.

Viewed through the diaries of the two father founders themselves, it does not appear particularly adventurous. They are very matter of fact records. Also it was not the first time that Albert Maclaren had set foot on the North-East coast. He had been private secretary to Sir William McGregor, the Governor, and in that capacity had visited the North-East coast and landed at several places two years before.

Viewed through the eyes of the Wedau people, on whose land it took place, it was however a most extraordinary adventure; the greatest adventure they had ever known, or indeed ever will know; and I heard it described as such in 1921 at the thirtieth anniversary of the great event, by the first Papuan priest, Father Peter Rautamara.

Preaching to a congregation of two or three thousand people at the foot of the great Cross which marks the spot, Father Peter with all the eloquence and action characteristic of Papuan preaching, described the Wedau men collecting their spears, hurrying the women and children away into the bush—Young Rautamara himself and a group of other lads sneaking back and lying in the long grass just off the beach at Kaleta, a mile or so from the village, for a front seat view of the men with spears poised; advancing into the surf, waist deep, to the incoming boat, when: "Whurri! What is this?" from a half a hundred astonished men whose spears drooped instinctively, as the two white men rise in the boat with hands held high showing no weapon of any kind.

"Whurri! Who are these that travel about without spears? Who are these men that travel about without spears? Who are these men that are not afraid?" Sweeping his arm round to people on the south side of the great congregation, and later to the north, Peter said, "Of course you were not there; only us of the Wedau people were here. You were away at Taupota and Topura. And you mountain peoples you were up in your villages at Mainawa and Gadavisu and the other places.

"You of the Radava nation at Boianai, you too were far away; because we Papuan peoples were all afraid of one another. And not only of one another, we were afraid of the spirits of our dead; and of the spirits of the hills and of the wild; afraid also of the sorcerer and the witch. Our lives were full of fear; and here were two men who had no fear.

"Why had they no fear? You and I now know all about that. They had nothing in their hands because they had everything in their heart. They had God in their heart. And God is Love, and perfect love casteth out fear, for fear bath torment."

IT WAS the most perfect exposition I have ever heard of Blessed John's lovely words in the fourth chapter of his first epistle. And it is also, of course, the complete answer to the materialist anthropologist who persists in repeating the discarded conclusions of Dr. Frazer of the Golden Bough fame; that all religion has grown out of the fears of primitive man.

Forgetting of course, that an acceptance of evolutionary theories, does not rule out the fact of Divine Revelation.

Here, in New Guinea, on August 10, 1891; from right outside primitive society; out

This is the first part of the fourth story in this series. The second part of "Landings in New Guinea: Happy and Otherwise" will appear next week.

of the Crib of Bethlehem; out of the Heart of God, Who is Love; coming down the years of the life of the Church; into this primitive fear haunted country, came this entirely new power. The power of God into salvation.

"And so," said Peter Rautamara, "in place after place, in these thirty years, fear has been driven out of our Papuan hearts; and in place of it we have the peace and strength of God; at Taupota, at Dogura, at Boianai, at Mukawa and away on the far Mamba."

There are great stories at each of these places, and I hope to tell you some of them—of Tama and Sina, the Tomlinsons, at Mukawa; of Romney Gill at Boianai, and on the far Mamba. We had no work in those days at Eroro, Gona, Sangara, Isivita.

That work in the north began with Raymond Elder at Enno, and Henry Holland at Sangara.

THERE WAS nothing between Wanigela and the Mamba. Thank God it did begin in time; so that when the Japanese landed at Gona and Buna—that very otherwise than happy landings—in July, 1942, there were in that land those small groups of people from whom the God who is Love had driven out fear; and these groups of Christians were there steady and holding together the rest of the people, as they lived and moved in their jungle hide-outs, through the long grass in the swamps, and the low hills.

Young men went off to join the Australian Army as carriers and stretcher bearers in the labour lines. Scores of them joined the Papuan Infantry Battalion (later Brigade) and served with distinction alongside the Australians. I have already told you of Nicodemus Umbusuba, one of the very best. Here in Australia you called them "The Fuzzy Wuzzy Angels."

Actually in the jungle, the people of all the tribes

holy cloths would be unrolled and the vessels set out, and the Holy Sacrifice offered, and the children of God strengthened and sustained by the Body and Blood of the Lord, who had said, "Whosoever eateth my flesh and drinketh my blood dwelleth in me, and I in him."

When the Japanese had been driven out, and the first relieving troops came on to Gona, the Bishop of New Guinea was on the first landing barge and he describes his arrival off Gona. As the barge moved along parallel with the beach he caught sight of two or three people furtively emerging from the tall beach-edge grasses. He called through his cupped hands "Bishop! Bishop!"

There was astonishment, and then shouts of joyous recognition; a disappearance into the bush, and presently more people, and more, as they drew nearer to where the mission station had once stood so lovely, in what seemed so long ago.

Presently from the shore a small canoe shot through the breakers with four men paddling; it pulled alongside the landing barge, and a weak emaciated figure struggled to kneel. It was Father John Livingstone Yariri, priest of God's Holy Church, seeking the blessing of his bishop.

"I WAS on the deck of the canoe in a moment," said the bishop, "kneeling by the side of this little heroic servant of God. When I had prayed and blessed him, I lifted him onto the landing barge and he was as light to carry as a little baby; so worn and wasted was he with his incessant labours.

"The four men in the canoe looked weak and hungry, poor men. I told them to tell the people I would come back in the evening when I had taken Father John to the doctor; and that to-morrow there would be a celebration of Holy Communion at the place where the

church had stood, and beside the great Cross, which I could see still standing."

Father John Livingstone was well cared for at the nearest military hospital; and in the morning, in the first glimmer of dawn, over four hundred people assembled at the war-torn splintered Cross, offering their Eucharistia, their thanksgiving, for a great deliverance.

AMONG THOSE that were there were fourteen teachers and their wives; all of whom had continued faithful and diligent through all those terrible months. Daily, wherever they were, there had been Matins and Evensong. There had been babies to baptise, and bodies to bury; sadly, too many babies to bury; and many old people.

And if the teacher-husband had been far away, for they too, as well as Father John Livingstone, travelled far on those perilous trails—then the wife would take Matins and Evensong, or the baptism or the burial.

And when I returned in 1946 from Japanese prisons, and began restoring Gona Mission, all records having been lost in the huddled medley of bomb craters, and shell holes, wreckage and ruin of the lovely place, I had to copy the entry of services, and classes; of baptisms and burials from the pathetic scraps of exercise books these wonderful people had so carefully preserved.

Oh! that I had space to tell you the epic story revealed by those tattered diaries; of Jennifer Awoda, wife of Simon Peter; and of little Josephine, wife of Godfrey Dabadaba; of gentle Monica, and little Marcella, and the others. No wonder that out of that faithfulness grew the many branches of the Mothers' Union, now flourishing in the diocese.

Bishop Newton years ago had started "The Guild of S. Mary" to hold before the women and girls, Our Lady Saint Mary, the pattern of womanhood, feeling it would be too much to expect Papuan women to reach the heights demanded by the vows of the Mothers' Union.

After the war the present Bishop of New Guinea, moved as we all were by the wonderful record of so many native Christian women, re-opened the question, and it was decided that they had proved themselves worthy and capable of anything any women are worthy and capable of here in Australia or in England. So Mrs. Crutwell, mother of Father Norman Crutwell, of Menapi, and Mothers' Union Secretary of the Diocese of S. Albans, England, was invited and came out; with the result that, in a year or so, there was a branch of that world-wide family of the Mothers' Union in each of our main stations, and they number hundreds in their ranks to-day.

## HISTORICAL SOCIETY'S MEETING

Melbourne, March 21

At a public meeting at the end of April, office-bearers will be elected for the Church of England Historical Society in the Diocese of Melbourne.

The committee at present consists of the Bishop of Geelong, the Reverend Sydney H. Smith of the Mollison Library and the acting-secretary, Mr. E. R. Winston.

Invitations are to be issued to all parishes in the diocese for the vicar and two other delegates to attend the meeting. The Archbishop of Melbourne has been asked to preside.

Any person interested in the work of the society should contact the Reverend Sydney Smith at the Mollison Library, S. Paul's Cathedral, Melbourne.

## MELBOURNE RALLY FOR MISSIONS

FROM OUR OWN CORRESPONDENT

Melbourne, March 21  
The first annual Missionary Rally of the Church of England Fellowship will be held in the Chapter House, S. Paul's Cathedral, Melbourne, on March 25 at 7.45 p.m.

C.E.F.'s two missionaries, the Reverend F. W. Coaldrake, who works in Japan with the Australian Board of Missions, and the Reverend K. J. Perry, who is to take up work with the Church Missionary Society in Borneo, will address the meeting. The Archbishop of Melbourne will be chairman of the meeting.

Both Mr. Coaldrake and Mr. Perry are members of the fellowship and have both served as office-bearers.



Canon James Benson on the New Guinea Mission Station at Gona.

looked to the Christians for leadership. Father John Livingstone Yariri, the little man of the On Job people of Wanigela, was unceasing and unrelenting in his devoted ministry.

With the precious holy vessels and vestments rolled in his pandanus sleeping mat under his arm, this faithful priest of God, would slip away into the silent jungle, dodging Japanese patrols, crossing and re-crossing their lines, seeing them constantly but never seen by them, the perfect Bushman.

Wherever there were hearers or catechumens for instruction, groups of two or three, or thirty or fifty, the preparation for Holy Baptism went on.

Were there Christians there?—then in the stillness of morning, at the crack of dawn, on the split palm floor of some crazy jungle leaf house, the

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# THE SHORTAGE OF CLERGY

BY THE REVEREND CYRIL BARCLAY.

IT IS WELL known in Australia that many changes are taking place in the "Old Country." The "stately homes of England" are disappearing one by one. The sight of a drunk man in the streets is extremely rare.

The old rule of a vicar for every village has been abandoned. Every month we hear of small parishes being united. The general idea is that this union of benefices is due to shortage of clergy. I am not certain that this is altogether correct.

Fifty years ago when a young man was made a deacon, his ambition as a rule was to go and work for a few years in the slums; in Bermondsey, Lambeth, Limehouse, Notting Dale, or in the poorer part of some great industrial town in the North.

There was also a greater spirit of adventure, and many a young priest after a few years' experience in England was prepared to go abroad and become a missionary in Africa or India, or serve in the Australian bush or Canadian prairie.

Thoughts of holy matrimony never entered their heads, and it was in fact the custom of some much-married bishops to warn their ordination candidates of the folly of entering upon the holy estate of matrimony, unadvisedly or lightly, until they had been at least ten years in orders.

Now everything has changed. Slums as we knew them fifty years ago are a thing of the past. The Welfare State has seen to that. Also, the young deacon is often snapped up by some designing minx before he has taken his priest's orders, and then the one thought in the minds of the young pair is a house and a parish of our own.

So the over-worked vicar with a town parish of 15,000 advertises in vain for an assistant, but if the vicar of a little country parish retires or dies there are a dozen young priests only too anxious to step into his shoes; and the Australian Bush Brotherhoods get smaller and smaller.

A hundred years ago Holy Orders was looked upon as a respectable profession rather than a vocation, and it was confined to one class in the community. The eldest son of a wealthy and titled landowner would succeed his father and manage the estate. The second son would go into the army, while the third son would frequently take Holy Orders, or "go into the Church," as it was called in those days. It was considered a "gentlemanly profession."

Almost as soon as he was ordained, he could be presented by his father with a family living; so he was comfortably settled for life. If he was ambitious, had aristocratic connections, or possessed unusual gifts, he might in due time become a dean or a bishop, but as a rule he was content to remain a vicar or rector.

He had a nice house, rent free, a good garden, a fair stipend, and usually some private means. He had to take two services on Sunday. If he liked he could manage two days' hunting a week, and on Saturday night he would dine with the squire and enjoy with him a bottle of port to fortify him for the strenuous day to follow.

So every village had its vicar or rector, who was as a rule a good kind-hearted man; who, if he did not worry too much about dispensing the means of grace to his parishioners, kept them well supplied with warm blankets and strong soup when they were sick.

THINGS have changed much since those mid-Victorian days. A large house and garden could easily be managed when servants were numerous and cheap, and income tax sixpence in the pound. Now it is impossible to look after them properly. The result is that Holy Orders are no longer looked on as a suitable profession for the

The author, who is a commissary in England of the Bishop of North Queensland, is well-known in Australia as a Bush Brother and later as a priest in the Melbourne diocese.

younger sons of the county families.

Also it is slowly dawning on the public mind that a priest, like a doctor or lawyer, or a bank manager, should do a fair day's work for a fair day's pay. If a priest is appointed to a parish which contains less than fifty houses, and there are quite a number of parishes of that size still in existence, he has not got enough work to do.

He can spend half his day in the garden. He can grow roses, keep bees, hens, and a pig or two. This is all very nice, but it is not the purpose for which he was ordained, or the work for which he is paid.

IF HE HAS daily services in his church, and takes three services every Sunday, it would be difficult for him to spend three hours a day at his job.

For that three hours he is paid under the new arrangement £10/11/6 a week. He lives rent free and his house is kept in outside repairs. When he is seventy he gets a pension of £300 a year, and he does not have to pay any premiums.

No wonder the Church authorities are trying to join together as many small parishes as possible. Parishioners who have grown accustomed to a resident vicar, resent this change even if they never go to church.

An unfortunate archdeacon who arrives in a parish in order to explain to the people the coming changes, is in danger of having his gaiters torn off by an infuriated Parochial Church Council who demand a vicar all to themselves.

It is, of course, handy to have someone on the spot to manage local affairs, to sign papers, to be chairman of the Produce Association. It would be nice to have a resident doctor, lawyer or banker in each village, but this is impos-

sible, because there would not be enough work to enable them to earn a living.

HOW IS IT, then, that the clergy can afford to live in small villages? The reason is, that the church is endowed; that is to say millions of pounds were left to the church many years ago by devout people, and this money is used to pay the clergy at the present time.

If the British Medical Association had many millions invested, they might be able to place doctors in small villages and pay them a fair stipend. But what would happen to the doctors? They would have very little to do, and would not become better doctors, but would, if they stayed long, deteriorate and become lazy.

England is the only country where the Church is endowed. In Australia the people have to raise every penny to pay the vicar's stipend, the curate's stipend, and all the church expenses. The people do it and make real sacrifices for their church. Every bush town in Australia could not afford to have a vicar, because they could not pay him, and there would not be enough work for him to do.

My first district in Australia was centred at Chillagoe, a mining and smelting town of 2,000 people in 1911. The district extended to Georgetown at one end, and it took two days to get there by rail and coach. At the other end it went within thirty miles of Mareeba, and included Wolfram Camp.

In this district there were five churches, and six other places with a population of over five hundred, where services were held in a hall. If this parish had been staffed on the English model it would have been served by eight vicars, one of whom would have been a rural dean, and at least two curates, instead of one Bush Brother.

Some years ago the Provost of Eton was addressing the Bath and Wells Diocesan Conference, and he said "The greatest need of the Church was that its priests should be gentlemen, and that it was therefore a matter for regret that while Eton men often became soldiers, they rarely went into the Church."

Father Marson, who was one of the most successful of parish priests replied, "What the Church of England needs is not that its priests should be gentlemen, but that they should be inspired cads like the Apostles. And seeing how many battles had been lost on the playing fields of Eton to me it is a matter of congratulation that the modern Eton man prefers the army of the King to the army of the Lord."

## THEATRE REVIEW

### "TWELFTH NIGHT"

THE University Theatre Repertory Company is at present giving "Twelfth Night" as its final production of this, its second season, and giving it very beautifully indeed.

It is a triumph for Mr. Ray Lawler as producer and to the whole talented company.

Acting honours go to Alex. Scott as Sir Toby Belch and Frank Gatcliffe as Malvolvo, with Zoe Caldwell as Olivia, Barbara St. Ledger as Maria, and Ray Lawler and Peter Batey as the two clowns not far behind them.

The costumes are first-rate and the set a most ingenious and pleasing piece of stagecraft.

Under the auspices of the Council of Adult Education this company will in a few weeks take "Twelfth Night" on a five months' tour of the country towns of Victoria, and before they open their third season in Melbourne in September they will have lost Mr. Alex. Scott and Miss Zoe Caldwell, who are going to England to try their luck on the stage there.

Both should do very well overseas. They certainly have done so here. —W.F.H.

## BRITISH AND U.S.A. EXCHANGE SCHEME

THE "LIVING CHURCH" SERVICE Milwaukee, March 21

Twenty clergymen, nine from Britain and eleven from the U.S.A., will take part in an exchange programme this year.

This is the twenty-ninth successive year that U.S. and British priests will visit each other's countries in the annual summer-time exchange of clergymen of the two nations.

The scheme is administered jointly by the National Council of Churches in the U.S. and by the British Council of Churches overseas.

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## AUSTRALIAN GIFT FOR PAKISTAN

FROM A SPECIAL CORRESPONDENT

A mobile medical unit, the gift of a number of Australian friends of C.M.S., has revolutionised village work in the Sukkur District of Pakistan.

The mobile unit was taken to Sukkur recently by the Reverend Philip Taylor, with his wife, Dr. Kathleen Taylor, and Dr. Judith Terry.

Once a week the mobile unit goes out to the villages, staffed by medical and evangelistic missionaries.

Attached to the unit is one tent for the use of the doctor and nurse and another for interviews and dental work. The back of the main truck is a sterilising room and the trailer is used as a general wash room. The opportunity is taken for explaining the Christian Gospel and distributing Christian literature.

## OUTSIDE ALTAR FOR NEW CHURCHES

ANGLICAN NEWS SERVICE

London, March 21

The provision of an outside altar at new churches was suggested by Mr. A. B. Knapp-Fisher, a former president of the Architectural Association, in a paper on modern English church architecture, read before the Royal Society of Arts on March 16.

He said that if it were true that not more than 10 per cent. of the population attended church services, the remaining 90 per cent. could see the deepest visible symbol of the Church's belief. Like the way-side cross it might gradually have a deep effect on all who passed by.

# Message to Mothers

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## CHURCH MUSIC SCHOOL FOR NEWCASTLE

### MANY ACTIVITIES PLANNED

The "Newcastle Diocesan School of Church Music," the second stage in the long-range plan to establish a high standard of church music throughout Newcastle Diocese, has been formed.

The first stage was the diocesan sponsoring of organ scholarships to help alleviate the shortage of properly-trained organists and choir-masters.

This new organisation, which is being directed generally by the cathedral organist, Mr. K. A. Noake, is under the presidency of the bishop, the Right Reverend F. de Witt Batty, and the chairmanship of the dean, the Very Reverend W. A. Hardie.

Activities planned for this year include two lecture courses in choir training and on the development of and various forms of church music.

These are to be given on alternate Saturdays, commencing April 16, with the following programme:

4.15 p.m.: choir training lecture; 5.30 p.m.: attend Evening song; 6 p.m.: tea; 7.30 p.m.: Church music lecture.

These lectures will be fully illustrated with recordings and performance by the cathedral choir. A précis of each lecture will be issued to each member.

In addition to these courses, several afternoons for choristers and for choir members in general are planned. The year will finish with a combined choir Festival Service on St. Nicholas' Day, December 6, in the cathedral.

The cathedral choir vestry is to be re-decorated and equipped as an efficient practice and lec-

ture room. It will contain the cathedral choir library and also the special library of relevant books, to be freely borrowed by members of the school.

Attention is to be paid to adequate ventilation, lighting and seating. The provision of a grand piano has been assured by the generosity of Miss L. Nicholson, of the cathedral parish.

Records of the four volumes of the Anthology of English Church Music are already to hand, and it is expected that suitable playing equipment will be available shortly.

In addition to this, the cathedral organist is superintending the initial training of the new boys' choir at Mayfield, and shortly at Hamilton.

All rectors in the diocese have been approached and have been asked to complete a questionnaire so that a true picture of the musical needs of the diocese can be had.

The school is already affiliated with the Royal School of Church Music, and the aim of the organisers is that it shall eventually lose its local identity and become an active branch of the Royal School of Church Music.

### SHACKLETON CHURCH CONSECRATED

FROM OUR OWN CORRESPONDENT  
Perth, March 21

The consecration of St. Giles' Church was the culmination of eighteen years of faithful work by the people of Shackleton, Diocese of Perth.

Some of the preparatory work was done by a previous rector with a band of willing helpers.

This party set the foundations and made several thousands of cement bricks for the walls.

Many difficulties had to be overcome, and it speaks well for the faith and devotion of the Shackleton Anglicans that they have persevered for so long to get their church.

The building is a pleasing blend of cement and red bricks with a red tiled roof; it is cruciform in shape; is cement rendered inside and painted in pastel shades.

The consecration day was therefore a very joyous occasion. The joy of the day was increased by the presence of Reverend Ron Hobby, the former rector.

He acted as chaplain to the Archbishop of Perth, the Most Reverend R. W. F. Moline.

At the appointed time the rector's warden, Mr. C. C. Perkins, presented the petition to the archbishop, and after the traditional three knocks on the locked door of the church, the archbishop's procession was admitted by the people's warden, Dr. K. V. D. Stewart, and the archbishop was presented with the title deeds and the key of the church.

The ceremony then proceeded in the presence of a large congregation.

After the service supper was served in the C.W.A. Rest Room and the rector welcomed the archbishop and the other visitors including a party from the parish church at Bruce Rock and members of other denominations in Shackleton.

In his speech the rector, the Reverend J. H. Pickerill, congratulated the loyal band of workers led by Mr. W. Darlington, secretary of the local committee, and Mr. K. Vennemore, vestryman for the district.

The following morning the archbishop celebrated the first Eucharist and gave Communion to a good number of the faithful.

## S.C.M. MISSION NEXT WEEK AT SYDNEY UNIVERSITY

FROM A SPECIAL CORRESPONDENT

The Student Christian Movement has organised a large-scale Mission to Sydney University next week. Six months of detailed planning and praying will manifest itself in the events of the week.

The S.C.M. aims to get behind the usual routine of lectures, gossip and social life and point the way to more ultimate issues.

Getting right down to strong things in first term, the S.C.M. will pose to the 8,000 students of Sydney University the question of whether Christianity is just another "hobby" that claims so much of an interested student's time, or is it the real basis of life itself.

The S.C.M. speakers will assert that the Christian faith is more than a hobby for every student.

In typical S.C.M. fashion this mission will be no narrow affair of a "Hot Gospel" nature, but will be aimed at both the personal life of students and broader aspects of university life.

Two parallel series of public lectures have been organised, one in the lunch hour to present key points of the Christian faith, and a series in the evenings to pin-point the application of Christianity to burning issues of the day.

The missionaries who have been chosen to do this work are the lecturer in New Testament studies at Ormond Theological Hall, Melbourne, Professor J. Davis McCaughey, and the leader of the Methodist Mission to the Nation, the Reverend Alan Walker.

These men will be backed by an inter-denominational team of assistant missionaries drawn from the Christian leaders in Sydney.

The mission will conclude with a service in the Great Hall of the University at 3 p.m. on Sunday, April 3.

It will be followed up by a special series of lectures, "Know Your Way Round the Bible," to be given by Canon E. J. Davidson during Holy Week.

## WORK BEGINS AT COVENTRY

ANGELICAN NEWS SERVICE  
London, March 19

Work began this month at Coventry, on the building of the foundations of the new Coventry Cathedral.

The architect of the cathedral, Mr. Basil Spence, expects the building of the stone cathedral to be finished in five years.

Workmen erected barriers across Priory Row, one of the city's ancient thoroughfares, which cuts through the five-acre site.

The workmen's first task will be to excavate more than three thousand tons of soil from the sloping site.

The weight of the cathedral will be supported on more than six hundred and fifty concrete piles which will be driven down to sandstone level.

Apertures will be cut in the wooden fence which surrounds the entire site, in order that people can watch the progress of the building.

## INDIAN PRIEST FOR TANGANYIKA

FROM A SPECIAL CORRESPONDENT

The problem of providing a suitable ministry for the many Indians in East Africa may be partly solved shortly by the appointment of an Indian clergyman to the staff of the Diocese of Central Tanganyika, C.M.S. headquarters in Sydney announced this week.

The Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, has recently announced a plan to bring a clergyman from the Diocese of Central Travancore, South India, for this work.

## BRISBANE A.B.M.

### "KOKODA" CAFE CLOSES

TRIBUTES TO MRS. FENEMORE

FROM OUR OWN CORRESPONDENT

Brisbane, March 21  
With the closing of the Australian Board of Missions' "Kokoda" cafe in Brisbane, the board has lost the services of one of its keenest workers in Mrs. Fenemore, who has been manageress of the cafe almost from the time of its inauguration.

On Thursday, March 17, over 100 "Kokoda" workers met in St. John's Social Room at morning tea to show their appreciation of a long and happy association at the cafe with Mrs. Fenemore.

It can be said without any hesitation that the cafe owed much to the guest of honour for her loyalty, invaluable service and able control of the practical side.

Under her establishment, smooth running was always assured and, although many were the difficulties which presented themselves from time to time, especially as regards administration, together with food and staff problems, Mrs. Fenemore was able to rise to every occasion and by her wise and capable guidance, as well as tact and calmness of manner, level out the troubles.

The esteem in which she was held by the workers was evident by the large numbers attending the morning tea, who came so spontaneously to renew links and to show their appreciation of happy times under Mrs. Fenemore's management.

The head convener, Mrs. F. McDougall, proposed, on behalf of the "Kokoda" workers, the tribute to the guest of honour, which was supported by Mrs. W. E. C. Barrett, who presented her with a handsome handbag with a substantial cheque inside.

The Brisbane office of the A.B.M. states that although the closing of the cafe was necessary, it does not mean that the "Kokoda" organisation ceases to exist. Already plans are in hand to help the members further the work of foreign missions.

## SCHOOL BIBLES

ANGELICAN NEWS SERVICE  
London, March 7

The Minister of Education, Sir David Eccles, said at a luncheon given by the Wiltshire Head Teachers' Association on February 26, that he was shocked to learn from the recent report on religious education in schools that the Bible was in short supply.

He thought that in the secondary school the Bible was a book which every child ought to have at hand at any time.

He would like to see children equipped with a Bible to treat as their own at school.

When the time came to leave, and the boy or girl said, "I would like to keep my school Bible," the authorities might well consider letting them take it with them into the world.

## CHURCH EXTENSION IN OXFORD

CHURCH INFORMATION SERVICE  
London, March 7

The new Bishop of Oxford, the Right Reverend Harry Carpenter, addressing his first diocesan conference at Oxford on March 2, said that Church extension was the biggest new effort the diocese would be called on to make in the near future.

New and rapidly growing housing areas were crying out for new church buildings to be the homes of worshipping communities of Christian people. In June he hoped to consecrate at New Marston, the first new church to be completed in the diocese since the war.

## BISHOP RILEY AND NATIONAL SERVICE

FROM OUR OWN CORRESPONDENT

Adelaide, March 22

National service was teaching trainees self-respect and discipline, the Chaplain-General of the Australian Army, Major-General C. L. Riley, said in Adelaide last week.

"A trainee learns discipline in camp and eventually it becomes part of his nature," he added.

Major-General Riley, who in "civvies" is the Bishop of Bendigo, Victoria, spent several days in South Australia visiting the Lincoln Park and Woodside camps.

He said the trainees were pitching their camps under actual service conditions.

Discussing the "few young roughies" who do Army training, the Chaplain-General said that given responsibility and a sense that they must not let the team down, they developed into much better citizens.

Major-General Riley said that a good Army chaplain should be a good mixer, but stand firmly by his principles; be ready to work with his coat off with the men; "know his way round," and be able to settle down quickly wherever he was sent.

## ARMIDALE FLOOD RELIEF FUND

FROM OUR OWN CORRESPONDENT

Armidale, March 21

Because of the severity of the flood damage to churches in the Armidale Diocese, the bishop, the Right Reverend J. S. Moyes, has opened a special diocesan flood relief fund to enable every parish to make some contribution to the losses sustained by clergy and congregations.

He has received over £200 from the Diocese of Sydney, and from friends in Melbourne for this work.

The S. Peter's Cathedral Council decided last week to give the credit balance standing in the Anderson Bequest Fund and a retiring collection next Sunday to the bishop's fund.

At Narrabri, where some of the severest floods in the whole State occurred recently, the water stood in the vicarage, church, and parish hall to a depth of four feet for several days.

A similar state of affairs occurred at Wee Waa, though the water was not quite so deep, and at West Tamworth, the curatage was also flooded.

Detailed reports showing the extent of the damage have not yet been compiled.

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## C.E.M.S. IN QUEENSLAND

FROM OUR C.E.M.S. CORRESPONDENTS

Brisbane, March 21

Monday, March 7, was a "Red Letter" day in the history of C.E.M.S. in Queensland when the first "E. B. Pears" Memorial Bursary was presented to Alison Smith, younger daughter of Canon E. H. Smith of Kelvin Grove.

It was possible, through the courtesy and co-operation of the head teacher of Kelvin Grove School, from which Alison had passed the Scholarship Examination, to make the presentation in the presence of the senior pupils and the Grade 8 teachers.

The presentation was made by the Provincial Chairman, the Reverend N. R. Tomlinson, who explained the circumstances by which the bursary had been founded through the receipt by the society of a substantial legacy from the late E. B. Pears, who was a foundation member of the first branch of C.E.M.S. in Queensland (at Toowoomba).

The chairman was supported by the provincial secretary, Brother N. H. Macklin, who intimated that the bursary should be awarded again at the end of this year and that it was open to sons or daughters of C.E.M.S. members or to members of C.E.S. in Queensland.

Alison was congratulated by the head teacher, Mr. B. A. Adsett, and by her own teacher of the scholarship class. Alison replied in a neat little speech, and expressed the hope that she would prove worthy in her secondary school career of the complimentary remarks made by the various speakers.

## CORPORATE EVENSONG

The first attempt at corporate worship as a means of "active witness, fellowship and service" at Holy Trinity, Fortitude Valley, was not as well attended by members of branches as was hoped.

The Rector of Holy Trinity gave a cordial welcome to those brethren who were present. The lessons were read by Brother N. Macklin and by the Secretary of the Lay Readers' Association, Brother J. Harvey.

## VISIT OF NATIONAL PRESIDENT

Advice has been received from the National President, the Bishop of Armidale, that he will make a visit to Queensland on May 20 and following days.

Arrangements are being made by the Queensland Executive for the bishop to meet the Darling Downs brethren at Toowoomba on May 20, to be present at the annual meeting of the society in Brisbane the next evening, and to preach in the cathedral (by invitation of the Dean of Brisbane) on Sunday, May 22, when all members of the society will attend a Corporate Evensong in the cathedral.

It is hoped, too, that the bishop will visit Southport and Beaudesert before returning to Armidale. Bishop Moyes has advised that he will bring with him a number of slides depicting scenes at the Pan Anglican Conference at Minneapolis, and these should prove of great interest to Queensland brethren.

## PORT MORESBY BRANCH

An interesting letter has been received by the Provincial Secretary, Brother N. Macklin, from Mr. David Standen, who has been in charge of the Port Moresby branch, which consists of native Papuans. Mr. Standen says that the supervision of this branch is now in the hands of Mr. Don Taylor, who recently arrived from Adelaide, where he was actively associated with youth groups at St. John's, Halifax Street.

Queensland brethren recently forwarded a parcel of white shirts for the use of the native brethren on ceremonial occasions, and have heard that the Papuans were very thrilled when the parcel was opened.

Some time ago a quantity of gymnasium equipment was made available to the Port

Moresby branch (to which gift the New South Wales Provincial Executive made a contribution of £10). A rebate of 50 per cent. of the freight to Port Moresby had been granted by the shipping agents; as this amounted to over £12 the gift was very substantial.

At the recent annual meeting of the branch a new committee was appointed and a programme for the whole year was drawn up.

Each month's plan is on these lines: The first night—physical culture; the second night—educational films screened by the Education Department; the third night—a study circle conducted by the rector; the fourth night is hobbies night; if there is a fifth night in any month it is reserved for special occasions—visits to ships in port, guest speakers, sing songs, &c.

At the Anzac Day week-end a two-and-a-half day camp is planned and other outings planned for other public holidays. On the Queen's Birthday branch members will take part in the march through the town along with other native and European groups.

Each meeting starts with Evensong in English. The meeting itself is conducted in simple English, but the pledge is printed in four languages to make sure its meaning is understood by all no matter what village they come from. The languages are Wedauan (of the southern end of the Anglican Mission); Orokaiva (of the northern end); Police Mapu (the trade language of Papua) and, of course, English.

## THEATRE REVIEW

## "SIMON AND LAURA"

THE company led by Google Withers and John McCallum playing this piece at the Comedy Theatre, Melbourne, is so strong that some of the best actors and actresses in Australia have only very minor parts in it—notably Jessica Noad and John Edmund.

The plot is of the style of sophisticated comedy made popular a few years ago by Noel Coward: smart lines, brilliantly clever acting, and risky situations which are all straightened out in the end.

The two principals have all the smoothness and technique that comes only with years of stage and film work.

They are well supported in lesser parts by Collins Hilton as the butler, Letty Craydon as the housemaid, William Rees as the theatrical agent and a brilliant performance by Charles Tingwell as a B.B.C. television producer and Bettina Welch as a television script-writer.

It is a story of a bickering husband and wife who are somewhat ironically chosen by the B.B.C. to take the lead in a nightly television session portraying the day by day adventures of a perfect married couple.

The scene in the television studio is a priceless piece of well-acted comedy, and we shall now look forward to seeing Miss Withers in the dramatic parts in which she has been so successful overseas.

—W.F.H.

## 12,000 REFUGES EXPECTED

"LIVING CHURCH" Service Milwaukee, March 21  
The Director of Church World Service, Dr. Norris Wilson, expects to sponsor the resettlement in the U.S.A. this year of at least 12,000 European refugees.

## DIOCESAN NEWS

## ARMIDALE

## CATHEDRAL COUNCIL

Mr. Geoffrey White, Armidale diocesan correspondent of THE ANGLICAN, was appointed honorary secretary of the S. Peter's Cathedral Council at their first meeting last week. Mr. W. S. Gerken (dean) presided, and re-appointed honorary treasurer at the meeting that immediately followed the annual meeting.

At a cost of about \$75 the S. Peter's Cathedral Council decided last week to install an electric heating system (similar to that used in the cathedral) in the main part of the parish hall. The hall is much used by the kindergarten, which the director, Mrs. P. Poggioni, reported is so popular that no more regulars can be taken. The health of the children, she stated, was good and average attendance was 27.

## NO WORKING BEE!

Because of the reputation of the gardener and the fineness of the season, the grounds of S. Peter's Cathedral and the deanery at Armidale began to look neglected. The cathedral council last week talked about a week-end working party to tidy up at times arranged mutually between two or three members of the council. Four members of the council beat the gun. They were out at crack of dawn the following morning and the trees, lawns, flower beds and the deanery grounds in order. There was a repeat performance the following morning, dawn and breakfast in the cathedral grounds until the end of the week. Result—no working bee.

## BALLARAT

## NEW BUILDINGS

The bishop has set the foundation stone of a new church at Wendouree, (vicar, the Reverend Andrew Jack); the foundation stone of a new vicarage at Colac, (vicar, the Reverend John Price); the foundation stone of a new kindergarten and Women's Guild room at Nhili, (vicar, the Reverend L. J. Kerling); and the foundation stone of a new church at Netherby.

## INSTITUTIONS

In the last month the bishop has taken the following institutions: the Reverend A. W. Bosser a Buninyong; the Reverend Jack Willis a Dimboola; and the Reverend Tom Morgan at Beech Forest. The Reverend W. Mitchell will be instituted at Balmoral on March 31.

## PREPARATION FOR LENT

A sister of the Community of the Holy Name conducted a Quiet Day for Sunday school teachers, and the bishop conducted a Quiet Day for clergy in preparation for Lent.

## BLESSING OF THE FLEET

The ceremony of the Blessing of the Fishing Fleet was conducted by the bishop at Port Fairy, when the vicar is the Reverend L. S. Langdon.

## DEAN TUCKER CHURCH

On February 13, at 3 p.m., the Bishop of Ballarat set the foundation stone of St. Matthew's Dean Tucker Memorial Church, Wendouree. A large congregation of parishioners and friends attended the ceremony during which the bishop expressed his pleasure that a church of such attractive design was being built in an area which was developing into an important residential area and which would be such a suitable memorial to the late Dean Tucker, who had served the diocese and church with such distinction.

## SCHOOLS' GARDEN PARTY

A garden party was held in the headmaster's garden at the Ballarat Boys' Grammar School on March 19 to thank the parents and friends of the diocesan boys' and girls' schools to visit the school and to meet members of the council and staff. Members of the Parents and Friends' Association served afternoon tea, and the guests enjoyed the opportunity of seeing the improvements made to the grounds and watching an inter-school cricket match.

## BATHURST

## CLERGY MOVEMENTS

Archdeacon K. D. Norman is about to go to Warren for six months relieving duty; the Reverend A. G. Halliday is relieving in the vacant Parish of Trundle, and Archdeacon E. A. Wight serving similarly at Canowindra. There are several vacant parishes in the diocese, but there is a record number of postulants in the various theological colleges training for Holy Orders for this year.

Canon E. A. Monfray, retired, was one of the many clergy who made personal donations for the Children's Home at the setting of the foundation stone on March 12.

## ORANGE

It is expected that a "Wells" organisation meeting will take place at Orange next week.

DONATIONS TO S. MICHAEL'S. Parliamentarians who last week donated to S. Michael's Children's Home appeal were the Honourable W. S. Kent-Burghes, the Honourable C. A. Kelly and the Honourable A. S. Luchetti, the local member. Several additional substantial branches of the B.S.A.I.L.A. donated also, including £10/10/- from West Wyalong, within the diocese. A similar amount in sterling was received from the 18th Division (England), who served in Malaya and were captured with the 8th Division (Australian).

DIOCESAN COMMISSIONER. The D.C. expects to conduct services in the Stuart Town Parish during Easter, arriving there on Maundy Thursday.

## PORTLAND

The Y.A.s got an early start in an effort to assist flood victims. In one day they collected £33 and delivered the money and a cartload of clothing to Bathurst. The parish Harvest Festival sale contributed another £17 and altogether a considerable sum of money for much clothing has been sent to the relief of those who have suffered most.

Instead of a sermon on Sunday night, the rector screened the new A.B.M. film "Martyrs' Harvest," the congregation appreciated message, colour and photography of it.

## BRISBANE

## ALLORA PARISH

Mrs. J. S. Roach, the wife of the Rector of Allora, has been an inmate of St. Martin's Hospital, having undergone an operation. She has now returned home. We wish her a speedy recovery.

## FRIENDS OF FRANCIS'

Miss Eva Merchant, who has been treasurer of the Friends of St. Francis' College since that organisation's inception two years ago, has found it necessary to resign on account of ill-health. At the last meeting of the "Friends," her resignation was accepted with regret and the chairman paid a tribute to the great help and hard work Miss Merchant had given during her term of office.

## CANBERRA AND GOULBURN

## TUMUT

On March 12, the Reverend J. Dau was instituted and inducted to the cure of souls in the Parish of Tumut, by the assistant bishop, the Right Reverend K. J. Clements.

## TARCUITA

At a recent meeting of parishioners of St. Peter's Church, Mundarlo, it was decided to proceed with plans for the restoration of the church.

## BEGA

The offerings at the Harvest Festival, held under the auspices of Mothering Sunday were distributed between the Bega District Hospital and the diocesan Children's Home at Goulburn. On that day two new prayer books, given by the sons and daughters of the late Mr. R. Smith, of Bega Street, were dedicated by the rector.

## TARALGA

Repairs and renovations to cost nearly £1,000 are being done to St. Luke's Church, which celebrates the fiftieth anniversary of its erection in 1906. When finished, the church will be in excellent condition.

## GIPPSLAND

## FAREWELL

The Reverend J. E. A. Shaw, who was priest assistant at St. John's, Bairnsdale, was given a farewell in the parish hall and received £100 as well as a number of personal gifts. Mr. Shaw hopes to arrive in England about April 3.

## LENTEN ADDRESSES

A series of Lenten addresses on the Seven Words from the Cross are attracting large congregations at St. John's.

## MOTHERING DAY

The Men's Society brought many old folk to church in their cars for the Mothering Day services at which the Reverend G. F. D. Smith said. The fact that many of our aged folk is that someday they will become a burden on society, and expected to live on £3/10/- per week. They should receive at least half the basic wage, and the means test should be completely abolished. To play its part in meeting this tremendous problem of the inadequate provision of homes for the aged, St. John's, Bairnsdale, has established Clifton Waters Village for the Active Aged.

## MELBOURNE

## DEDICATIONS

Archbishop Booth dedicated new classrooms at Caulfield Grammar School on Saturday, at 9 p.m. He preached at Grimwade House Chapel on Sunday at 9.45, and dedicated a new Sunday school hall at St. James', Fakenham, in the afternoon.

## MOTHERS' UNION

The annual Mothers' Union Quiet Day service of Holy Communion will be held in St. Paul's Cathedral on Friday, March 25.

the Feast of the Annunciation of the Blessed Virgin Mary, at 11 a.m. The archbishop will be the celebrant, and the Reverend T. W. Thomas will be the preacher.

## ANNIVERSARY

A service to honour its founders and pioneers was held at St. Katherine's, St. Helena, on Sunday at 3 p.m. It is more than 90 years since Anthony parish Harvest Festival sale began their worship at St. Helena. The Reverend T. R. Mappin, who had a special affection for St. Katherine's when he was Vicar of Eltham, was the preacher at this special service.

## QUIET DAY

The Bishop of Bendigo, the Right Reverend C. L. Riley, conducted a Quiet Day for the clergy of the Diocese of Melbourne at St. George's, Malvern, on Thursday, March 24, from 11 a.m. to 4 p.m.

## PROVIDENT FUND

In all churches throughout the Diocese of Melbourne on Sunday, collections were devoted towards the Clergy Provident Fund. The purpose of this fund is to provide a pension for infirm and aged clergymen and an annuity for widows and young children of deceased clergymen.

## C.M.S.

The Reverend K. C. Nancarrow, formerly Vicar of Moe, Gippsland, has commenced duties as Vicar of the Diocese of Melbourne at St. Paul's College, Sydney, Dr. F. B. Arnott.

## NEWCASTLE

## PASSION DRAMA

Henri Gheon's drama of the Passion, "The Way of the Cross," will be presented in the nave of Newcastle Cathedral on Saturday, April 2, at 7.45 p.m.

## PERTH

## CATHEDRAL FUND

The Cathedral Restoration Fund will benefit from two events on March 24 and 25—a recital of sacred music run by Canon R. Davis in the cathedral on the former date; a play by Perth College, "Young Christians Progress" in St. Paul's Hall on the latter.

## SERVICES TO CEASE

A meeting of parishioners of All Saints' Church, View Street, Cottesloe, held under the chairmanship of the rector of the parish, Canon C. A. Welsh, on March 16, recommended that services at this church should be discontinued.

## SYDNEY

FLOOD RELIEF FROM NOWRA. The Rector of Nowra has received a letter acknowledging the receipt of a quantity of used

clothing forwarded to the Home Mission Society for flood relief. The clothing was sent to Dubbo by truck, and delivered to Bishop D'Arcy Collins. Bishop Collins has written, through the H.M.S., saying that they are tremendously glad of the things sent, and that they will be making the best possible use of them all.

## QUIET DAY FOR CLERGY

A Quiet Day for the clergy of the Wollongong Rural Deanery was held on March 21 at the Osborne Memorial Church of St. Luke, Depto. The rector, the Reverend V. A. Evans, made all the arrangements at the request of the Rural Deanery Chapter. The conductor was the warden of St. Paul's College, Sydney, Dr. F. B. Arnott.

## GOOD FRIDAY PROCESSION

The Procession of Witness on Good Friday, afternoon will assemble in the Sydney Domain at 4 p.m., moving off to St. Andrew's Cathedral where short service will be held. In the event of rain the procession will be cancelled, but the service will take place.

The United Service of Witness will be held on Good Friday evening in the Sydney Town Hall at 7.45 p.m. Speakers will be Dr. Cumming Thom and the Dean of Sydney. Girls of the Church schools will occupy the platform and lead in the singing of the hymns. The Archbishop of Sydney will conduct the service, assisted by the heads of the churches, all the members of the World Council of Churches.

## FORUM AT ROSEVILLE

A forum will be held at St. Andrew's, Roseville, on April 1, at 7.45 p.m. when the case for and against Church union of the Presbyterian with the Congregationalists and the Methodist will be discussed. Dr. W. Cumming Thom and the Reverend H. MacNell will speak. The forum is being held under the auspices of the Roseville-Lindfield branch of the Australian Council for the World Council of Churches.

## UNIVERSITY MISSION

The Sydney University Anglican Society held a dinner at the Union on March 17, when Brother Charles of the Society of St. Francis was the guest of honour. Brother Charles will lead the society's mission at the University in June this year. Representatives of the S.C.M., E.U., Sydney College and others connected with the University attended. Brother Charles stressed the need for reaching the "outsider" and the value of personal interviews. The S.C.M. and E.U. will co-operate with the Anglican Society during the mission. Those people who make a decision for Christianity will be directed to representatives of their own denomination.

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## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Bishop of Armidale, who sent in this picture of the Blessing of the Plough service held at Abbey Green, in the Parish of Guyra, on March 13, showing the bishop, some of the congregation and the horse and plough in the centre.

## FILM REVIEW

## "TIME OUT FOR GINGER"

"Time Out For Ginger" is at the Princess Theatre, Melbourne. This American comedy is a picture of everyday life in a house where there are three 'teen-age daughters.

Their father regretted that he had no son, so when the youngest daughter—"Ginger"—is chosen to practice with the school football team his joy knows no bounds, until his bank starts thinking of sacking him because of the ridicule brought down on it through the manager having a footballer daughter.

However, she makes her first appearance in the team, and her father rushes home and gives a brilliant description of how she won the game by kicking a vital goal in the final few minutes of play; and then "Ginger" herself comes home miserable and in tears and gives them the true story, of how she only went on to the field as the "19th man" (in Australian Rules language) and was allowed by both teams to kick a goal in sheer derision when the score was already 24 to nil in her team's favour, and was then carried shoulder-high off the field by both teams.

The American actor, Melvyn Douglas, as the father of the house, is excellent. Of his three "daughters," the best performance is by Bernadette Russell as Joan. Dorothy Whiteley is good as Lizzie, the housemaid, and George Pravda gives his usual first-class performance, this time as Hoffman, the director of the bank. The one set used is very good, and the timing and production excellent.—W.F.H.

## DIVINITY SCHOOL

## OPEN TO WOMEN

"LIVING CHURCH" SERVICE  
Milwaukee, March 21

Women will be admitted as regular students in the Harvard Divinity School beginning in the autumn of 1955.

Women students will pursue the same three-year graduate course of study offered for men.

Advanced study for the degrees of Master of Theology and Doctor of Theology will also be open to them.

"The Christian community is finding increasing scope for the service of women, especially in religious education," the acting dean, Mr. George H. Williams, said yesterday.

"The widening demand for women to serve the Churches ranges from broadcast religious programmes for school children to the teaching of religion in colleges.

The growth of social service activities at home and abroad also offers a challenge for trained women.

While women students in the Harvard Divinity School will pursue the central course of studies in Biblical interpretation, Church history, theology and the history of religions, Dean Williams said each person's programme can be geared to individual career plans.

Students are free to elect some courses in other parts of the university, and it is anticipated that most women students will want to substitute studies in education or other fields for the school's normal offerings in pastoral care.

[Several seminaries of the Episcopal Church in the U.S.A. are already open to women.]

## SUPPORT FOR BISHOPS

(Continued from page 1)

matter last year, sending you a copy of my letter to the Reverend Neil Glover, and being told by someone acting on your behalf that if I wished Mr. Glover to go to the Peace Conference in Stockholm you would grant the permit.

I certainly did not wish Mr. Glover to go, but felt that it was not my duty to stop him by withholding permission to arrange for a locum tenens in the parish. That was the end of my responsibility, but I certainly would not support his application for a passport, and the suggestion in *THE ANGLICAN* that there was any insult to me is to distort your attitude and mine.

I regret the way in which this matter has been dealt with by *THE ANGLICAN*. The Editor could easily have obtained the facts from me, as the Reverend Neil Glover is one of my clergy.

I feel that I ought to say that in my dealings with you I have always found you considerate and ready to help.

A copy of this letter is being sent to *THE ANGLICAN* with the request that they include it in their next edition.

With good wishes.

Yours sincerely,  
(Sgd.)

JOSEPH MELBOURNE.

The Melbourne Age published a Leading Article last Monday in support of the "Four Just Bishops." The Age said:—

"Those people who are heavy at heart at the whittling away

of freedoms within the democracies will be given new courage by the Anglican protest at the banning of the Reverend Neil Glover's visit to Stockholm.

"The bishops typify the thinking of the old liberal school, which we can be thankful is still with us. When men of their type talk of freedom, they are not thinking of the illusory Utopias that Left-wing radicals promise us for tomorrow.

"They look back rather to the ancient freedoms that made England great, and they see them vanishing little by little. They see that, though most of the outward forms of liberty are still with us, the spirit is beginning to wither. And they are afraid.

"They make it clear that the point at issue has nothing to do with whether or not Mr. Glover is well advised in wanting to attend the peace conference at Stockholm.

"But if Mr. Glover, after thinking out his position, wants to go, why stop him? What harm can his visit do, commensurate with the harm we do to ourselves and to our unwritten charter of liberties by taking his basic human rights away?

"The whole incident is a small reminder that the creeping tide of mental slavery does not stem from communism alone. The democracies, too, are in danger from within. So long, however, as men as responsible as the Anglican bishops are prepared to fight this tide we have no need to be too deeply discouraged."

## BLESSING OF THE PLOUGH

(Continued from page 1)

gave the British people a love of nature and animals. Celtic Christianity is animated throughout by a love of nature and of native country, by a winning familiarity with our unknown brothers, animals or angels, and by a passion for spirituality.

"One of its early saints, St. Kevin, would not move his hand outstretched in prayer till a blackbird, which had nested there, had hatched her young, would not have hills about Glendalough levelled to make good pastures for the monks lest they upset the natural ecology between mountains, animals and their home.

"A changed attitude towards nature came after the Middle Ages. The revolution was completed by Hobbes and Descartes, who by their philosophy changed in England the idea of society as a spiritual living organism, to that of a society as an economic machine.

"No longer did men think of the 'law of nature' but of 'conquest of nature,' a false idea. In the interests of commerce men have rifled the world of its trees and flowers, exhausted in part its natural resources, dislocated its balances and ruined so often its natural beauty.

"Do you remember Steinbeck's 'Grapes of Wrath' describing the coming of the 'dust bowl'? He says 'Tractor cultivation is easy and efficient, so easy that the wonder goes out of work, so efficient that the wonder goes out of the land and the working of it, and when the wonder is lost, so is the deep understanding of the soil.'

"Mis-applied science has brought to the world's richest virgin lands a desolation a thousand times more than the

## SITUATION "SIMPLY EXPLAINED"

ANGELICAN NEWS SERVICE  
London, March 21

Presiding at the annual meeting of the Council of Christians and Jews at Church House, Westminster, on March 15, the Archbishop of Canterbury referred to the resignations last year of Cardinal Griffin as joint honorary president and of other Roman Catholic members of the council and said that the situation could be "simply explained."

"From the Roman Catholic side," he said, "there was no failure to appreciate the aims and objects to promote which this council exists, but the Vatican was not satisfied with some of the ways and means adopted by the council in pursuit of those aims. Because of that dissatisfaction the resignations took place."

Dr. Fisher added that discussions were continuing with the Roman Catholic authorities to remove their misunderstandings. When these finished a further statement would be possible.

He proposed therefore that in electing honorary presidents and members of the council the meeting should provisionally elect Cardinal Griffin and Roman Catholic representatives of the council on condition that election would take effect only if membership were resumed in the course of the year. The elections were unanimous.

A statement issued on behalf of the Roman Catholic Archbishop of Westminster, Cardinal Griffin, on March 16, said that a proposal to re-elect Roman Catholic members of the Council of Christians and Jews, adopted at the council's annual meeting on March 15, was made without their prior knowledge.

"Unless, and until, the differences that led to their resignations have been resolved," the statement added, "those resignations will remain effective."

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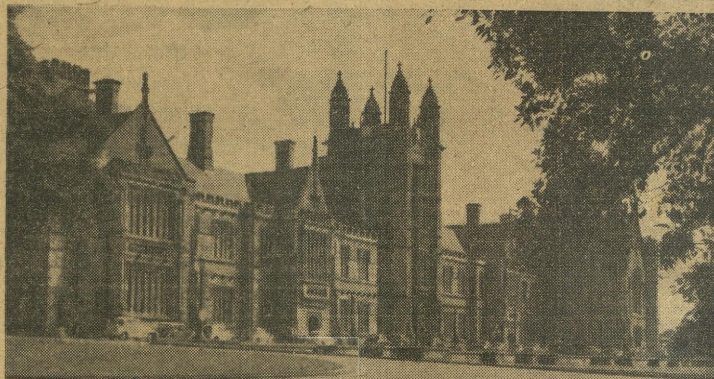
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DEMONSTRATION  
PALM CROSSES. A demonstration of correct procedure in this important task in the Church's year, will take place at St. James' Parish Hall, corner High Street and Burke Road, East Malvern, on Tuesday evening, March 29. Take Glen 115 (6) train, Contact Mrs. Moyes BL 6654 (Melbourne exchange).

Printed by The Lang Newspaper Ltd., 57-59 Regent Street, Sydney for the publishers Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.



The University of Sydney, where the Student Christian Movement mission, conducted by the Reverend Alan Walker and Professor J. Davis McCaughey, will be held next week.

## DR. GRAHAM'S VISIT TO SCOTLAND

ANGELICAN NEWS SERVICE

London, March 21

The Reverend Tom Allan, who is the chairman of the "All-Scotland Crusade," to be held at Glasgow from March 31 to April 30, has announced that 300,000 tickets of a total of 500,000 have already been allocated.

The campaign will be conducted by the American evangelist, Dr. Billy Graham.

Dr. Graham's crusade at Haringay last year created a deep impression in Scotland, and the Church of Scotland, in spite of opposition from a minority, has officially sponsored the visit.

Scots outside the Church, however, have quietly questioned the costs of the crusade, which were estimated to-day at £47,500.

That sum is to be raised by voluntary subscription, and so far £3,000 has been contributed.

When asked about the budget items of £12,000 for administration and £7,000 for publicity, the executive secretary to Dr. Graham, Mr. Jerry Bevan, emphasised that the American team would maintain themselves independently of crusade funds.

ravages of all the wars in history. We have done more harm in peace than men did in war. How often the clearing of a forest led to erosion, and in time the soil was washed from the fields. What had been a garden became a desert.

"Most deserts are man made. The meaning of the future for us depends on the outlook we have as we approach the land. If we think in terms of goods rather than money, of home rather than distance, of quality rather than quantity, of mutual aid, and not beggar my neighbour, of nature as living and not dead, of God as active and not out of date, then shall the earth bring forth her increase and God, even our own God, shall give us His blessing."

## PERTH C.E.B.S.

The C.E.B.S. in Western Australia held its annual swimming gala at Crawley Baths, Perth, on March 19 at 7.30 p.m. There was a good attendance of parents and boys. The success of the evening was due very largely to the efforts of the Chief Commissioner, Mr. P. E. Prior, and deputy, Max Carter.

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