

THE CATECHISM . . . 60

"BE TRUE AND JUST"

BY FRANCIS JOHN BREKLY

HAVING shown what it is our duty to those who have responsibility of any kind over us, the Catechism now shows what is our duty to those with whom we may come into contact.

It begins by analysing the Sixth Commandment and warning it into three parts in which it declares, first we are to hurt nobody by word or deed.

That means we must show thoughtfulness, understanding and compassion to everyone and even if our natural inclination is to forbear, yet we must help in whatever way we can.

"Thou shalt not kill," runs the law which gave Moses to his people.

Secondly, we are to deal with our neighbour faithfully and with justice.

The Catechism says, "My duty towards my neighbour, is to love him as myself, as would they should do unto me, as I would they should do unto me."

That is to be true . . . in all my dealings. True means worthy of belief or confidence. All means every one of. Dealings means manner of acting to others.

To be "true and just in all my dealings," means, then, to do perfectly sincere, to do as we thought, word and deed, so that others can have complete and implicit confidence in us. We are not to have what

the Psalmist termed "a double heart."

When he cried, "Help, Lord," he was not sincere in his prayer for the faithful fall from among the children of men. They speak with flattering lips and with a double heart, they speak, King David might well have said, "with a double heart."

Abraham, for he courted the people with soothing words, his thoughts were directed towards snuffing his father's throne, flattery with his lips but he dissembled in his soul.

We can never dissemble in a double heart without injuring ourselves in some way, so we can harbour the cowardice and cruelty of a double heart and at the same time remain just.

It is never right to aid and benefit ourselves by acting unfaithfully and insincerely towards others.

During the Second World War, a British soldier returned with a young woman whose name he found in a Red Cross parcel.

Her letters were so kind as well as thoughtful and intelligent that he before returning to England, he proposed marriage to her.

It was arranged that they meet on the railway Station and when his train drew in he found that for a while and was wondering if she were not coming, when he heard a woman addressed by a woman standing behind him.

Turning, he saw a most unattractive looking young woman who said to him, "You are the man we must see. Hastily denied his identity, he fled in a hurry away.

He did not long before he repented having dissembled in his double heart and after vainly trying to get in touch with the girl through the address he had given, he sought the help of an organisation known as "Chester Missing persons" and asked to have her found.

His story had a most romantic ending for the girl with whom he had corresponded

proved to be as beautiful as he had always hoped she had been so often deceived by men. He found her so lovely and so beautiful that he had decided to test the soldier's sincerity by first treating her as his enemy and asked her less-attractive sister to come to meet him, so as to make the test thorough, had she been thinking of his own beauty that she had decided to test the soldier's sincerity by first treating her as his enemy and asked her less-attractive sister to come to meet him, so as to make the test thorough, had she been thinking of his own

The soldier had proposed to her, but she had never seen. His duty towards her demanded that he should stand fast by his engagement.

He was so honest with sincerity he was untrue in his dealings with her and could not stand the expense of hurting her, for the girl who had been suffering so considerably before he managed to find her to repair the anguish he had caused.

When the Apostles refer to the Jews in their Epistles, they frequently use the word conversion.

St. Paul said to the Philippians that conversion was as it becometh the Gospel of Christ. The Gospel of Christ is the doctrine or teaching of Christ.

His first Epistle to the Jewish Christians living around the Sea of Tiberias, wrote, "Christ . . . suffered for us, taking an example, that ye should follow his steps, who no man thought of, though he himself was without sin, neither was he deceived by his bluntness, but made up his mind to suffer, though he was not the author of sin, but where-ever he went he left behind him a good example of his own life and his own

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FAMOUS ANGLICAN SEES . . . 12

THE origin of this ancient see is lost in the mists of antiquity. From early times there was a Mercurian bishopric, but it was styled Lichfield, Coventry or Canford. The bishops had cathedrals in all three cities the church of St. John containing his tomb.

The present diocese was founded by Henry VIII (1534) and Richmond (first mentioned 1088), comprising the counties of Chester and Lancashire, with large portions of Yorkshire, Cumberland and Westmorland and several parishes in Wales.

At first in the province of Canterbury it was transferred to York, 1542 and the Benedictines of Abbey Church of St. Werburgh were warmly welcomed.

The enormous extent of his diocese remained unaltered till 1836 when the Yorkshire territory was transferred to the new diocese of Ripon and in 1847 the Westmorland and Cumberland were assigned to Carlisle.

In 1849 the Welsh portion was transferred to St. Asaph and in 1880 the remaining part of Lancashire went to the new diocese of Liverpool, leaving only the "Isle of Man" to the diocese.

Bridgman, 1619, a Laudian prelate, was a strict administrator.

When Chester was besieged in the Civil War he withdrew to Wales.

Walter, 1669, a learned lawyer and divine, was a Laudian prelate. An episcopal "vicar of Bury," he was warmly welcomed by Edward VI, but was deposed under Mary, 1554, because he was a Protestant.

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We may find this part of our duty towards our neighbour simpler to understand if we consider the body which we are to love, the body of Christ.

Firstly, in Genesis, we read, "God created man in His own image; according to the image of God He created him, male and female He created them." "Good and upright is the Lord: therefore will He teach men in the way."

"MEN UPRIGHT" The meek will He guide in the paths of justice, and He will teach His ways."

God made man in His own image, "In this only have I found that God made man upright: but he hath sought out many inventions." (Iverson)

That means, God did not only make man with the capability of being good and upright, but He willed to guide and teach him in the ways of truth and justice.

Man, however, far from desiring that God would teach, has thought out and devised many times in which he seeks to deceive his neighbour and to benefit himself.

But the contractor made it his practice to deal either with his friends or strangers, to employ him because of his

friendship and benign nature, or, when he was deceived by his bluntness, but made up his mind to suffer, though he was not the author of sin, but where-ever he went he left behind him a good example of his own life and his own

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"CHESTER"

BY THE REVEREND EDWARD HUNT

This small income led to constant translations, from Pele's death, 1752 to Graham, 1868, every bishop was translated, giving rise to the saying, "The Bishop of Chester never died."

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REFLECTIONS ON BRAZIL

BY THE RIGHT REVEREND R. S. DEAN, EXECUTIVE OFFICER OF THE ANGLICAN COMMUNION

TOGETHER with representatives of various parts of South America, from Canada and the United States, and the West Indies, I recently attended a Consultation in Sao Paulo, Brazil.

Called to consider the work of the Anglican community in Latin America as a whole, it was a consultation which appeared elsewhere from time to time to let me offer some new reflections on the Christian presence in Brazil itself.

It is possible that such reflections may apply to much of the Latin America too, but "we can but speak of the things we have seen and heard."

The Episcopal Church in Brazil is the newest province in the Anglican Communion, having come into existence only last May.

Necessarily small, it has the needs of vitality within, and the *terza Episcopal Do Brazil* must now give itself in a new way to the vocation God has surely given it, and it deserves our prayers, indeed, the prayers of the rest of the Anglican Communion.

Even the brief visit to the headquarters in Brasilia makes it abundantly plain that Anglican work simply must be expressed in an ecumenical context. I hold this to be true everywhere in the world, as a matter of fact. It is merely startlingly clear in Brazil.

On the one hand it is the Roman Church which for centuries has dominated the ecclesiastical scene and still does.

OPENNESS

Yet, in time with the spirit of the times, there is a new openness, witnessed by the reception of some of the delegates by the Cardinal Archbishop of Sao Paulo and by his returning the visit in person the next day.

It would be misleading to pitch the matter of Anglican-ness in the world too high, but there are certainly possibilities of co-operation now in some areas which at least were not there before.

On the other side are the various expressions of Pentecostalism and the growth of the most remarkable phenomenon in the whole scene. On all counts, the Protestant Church is the fastest growing Church in Latin America.

What are the reasons for this? One undoubtedly is that it provides a complete contrast to the entirely liturgical pattern of worship which does not speak to the heart of every Brazilian or South American.

DR BLAKE CRITICISED

EDUCATIONAL PRESS SERVICE
Geneva, April 4.—"The Kerboke" official journal of the Dutch Reformed Church in South Africa, has recently criticised the decision of Dr Eugene Carson Blake as general secretary of the World Council of Churches.

The magazine found cause for criticism in Dr Blake's strong positions on racial equality and Christian unity.

The Dutch Reformed Church of the Transvaal, the Dutch Reformed Church of the Cape and the Dutch Reformed Church in South Africa all severed ties with the World Council of Churches in late 1961 after challenging findings of a Commission of Enquiry. The Cottolosso Conference which criticised South African government apartheid policies.

INDUSTRIAL MISSION

ANGLICAN NEWS SERVICE

London, April 4.—The Bishop of Sheffield, the Right Reverend John Taylor, has set up a working party to consider the aims and future of the twenty-year-old Sheffield Industrial Mission.

The decision was taken after a large number of steel workers had been interested to him through two chaplains attached to the mission.

Another is the more valid theological reason that, whatever we may feel about the Pentecostal movement, it is the one which we may react against in the world and in the church. It speaks and witnesses to the presence of the Holy Spirit at work in the world and in the hearts of people now.

We are apt to recognise this but it is high time we did. The old Catholic-Protestant debate must now take serious account of the fact of Pentecostalism.

The third reason is fascinatingly interesting. Pentecostalism is expressed in seasons with which the Western world is entirely familiar.

There is the practice of what is only called black magic in the world, but is really, or feigned, can be manipulated to the benefit of the community.

There is the practice of what is only called "white magic" which the spirits of the departed are believed to be the benefactors of people.

At the start of one such meeting of the "spirits" and it was

an experience I shall never forget. Meeting in a kind of club-hall, one sat as in a theatre before the curtain behind which drums were thumping out their rhythm and the sound of wailing chants could be heard. When the curtain was drawn back the scene was wellnigh unbelievable.

There was an altar in the "east wall", at least fifty religious persons, a white-robed company of African boys and women who were the mediums through which the spirits would speak, a plentiful use of rather primitive instruments of more drums and chanting, and a kind of shuffling dancing.

INVOKATIONS

Of congregational participation at this time there was none. The leader was a bearded long-haired middle-aged man in white shirt and pants—perhaps after various genuflections and crosses to invoke the particular spirit of this spirit.

In this case, the returning spirit was that of an old African slave. Remarkable things happened that I cannot pretend to explain.

The mediums began to assume the physical characteristics of African slaves. Tricky? Charlatans? Possibly. I do not know, but I cannot deny that it happened.

At this point, members of the congregation made their way to

one or other of the mediums, poured out their troubles, sought advice on most material things—a job, a lost love, etc. like that.

The mediums listened and answered sagely. It was an incredible manifestation of psychiatric and counselling skills. I think it met a need, and clearly the use of the spirit was not nearly widespread.

It is variously estimated that between 10% and 30% of the Brazilian population have recourse more or less regularly to these familiar spirits.

Perhaps the growth in Pentecostalism is in part due to the present day daily activity of the Holy Spirit—a religious expression of a whole culture.

Certainly it bore witness to enormous human need. Despite its spiritual, it is entirely this-worldly and materialistic; any religious overtones being mere externals and highly synthetic.

Suffice it to say that I came away convinced at least that there is some hard-headedness to the doctrine of the Holy Spirit which is well needed for so long. He is (we say) the Lord, the Giver of Life. What blocks His expression in our lives and through our ecclesiastical forms?

There is some hard-headedness and some hard praying—in front of us. At least there can be no doubt about that.

CENTRAL AFRICA LEADS

FROM A CORRESPONDENT

The Province of Central Africa, one of the newest in the Anglican Communion, has given a lead in inter-communion with other churches. The resolution was officially adopted by the Provincial Synod meeting in Malawi earlier this year.

"This is the more remarkable when it is remembered that there is probably no other Province within the Anglican Catholic tradition as our own, and, in the words of the Provincial Synod, 'unanimously', writes the Bishop of Malawi, the Right Reverend Donald Armitage.

The resolution is as follows: 'The Synod resolves that, notwithstanding the Rubrics of the Book of Common Prayer, and for the furtherance of the recovery of unity in a situation so contemplated by the Provisions of the Book of Common Prayer.'

A. "In the matter of the reception of Anglican Altars by persons who profess themselves to be baptised, communicant members (in good standing) of Churches not in communion with the Anglican Communion, the giving or withholding of such permission is at the discretion of the Diocesan Bishop, who

UNITED WITNESS ON GOOD FRIDAY

ANGLICAN NEWS SERVICE

London, April 4.—Representatives from every major Christian denomination will attend a United Act of Witness at the Central Hall, Bristol, on Good Friday, April 8, at 11.

The Right Reverend Joseph C. Backley, of the Church of the Sacred Heart, Westbury-on-Trym, will lead the prayers; the introduction will be given by the Reverend Leslie Timmins, Superintendent Methodist Minister in Bristol, and the Reverend S. Woodhouse, Rector of the City of Paris.

Stephen, who will give the address. Representatives of the Free Churches, taking part, will be the Reverend H. H. Bryant and the Reverend R. G. Morgan, joint ministers of the new community of St. Stephen's, Coltham, and the Reverend Peter McCull, parson of the Bristol Free Church Council.

The service will be televised on B.B.C.

will be guided by the following: (1) "If a person is cut off from the sacraments of his own Church, he may be welcomed to Communion on the basis of his baptism, and the Bishop, if he continues in this position for a considerable length of time he should be encouraged to become a full member of the Anglican Church."

In schools, colleges and institutions a pupil or member of staff or other person normally integrated with the establishment, may be admitted to Communion, and application to the Priest to the Bishop, provided he is a baptised and communicant member of his own Church, in good standing.

(2) "The Bishop may permit the admission of Baptised communicant members of other Churches to Holy Communion at gatherings specifically arranged for the promotion of Christian unity, or for a special Act of Christian co-operation."

RECEPTION

B. "In the matter of reception of Holy Communion by Anglicans at Communion Services, the Minister, from every Episcopal order, a Diocesan Bishop may receive Communion on the basis of his baptism and laymen of his Diocese to receive Communion, provided they are members of an authorised Ministry of a Church with which the Church of this Province is in full communion of inter-communion provided that:

(1) "An agreement of sincere intention to seek organic unity between the Ministry of Anglicans at Communion Services and the Ministry of Episcopal orders, a Diocesan Bishop may receive Communion on the basis of his baptism and laymen of his Diocese to receive Communion, provided they are members of an authorised Ministry of a Church with which the Church of this Province is in full communion of inter-communion provided that:

(2) "The Bishop may permit the admission of Baptised communicant members of other Churches to Holy Communion at gatherings specifically arranged for the promotion of Christian unity, or for a special project of close co-operation."

C. "The Synod reaffirms the principle of order in the Church of this Province

Malawi, Africa, April 4.—The Province of Anglican Central Africa, one of the newest in the Anglican Communion, has given a lead in inter-communion with other churches. The resolution was officially adopted by the Provincial Synod meeting in Malawi earlier this year.

"This is the more remarkable when it is remembered that there is probably no other Province within the Anglican Catholic tradition as our own, and, in the words of the Provincial Synod, 'unanimously', writes the Bishop of Malawi, the Right Reverend Donald Armitage.

The resolution is as follows: 'The Synod resolves that, notwithstanding the Rubrics of the Book of Common Prayer, and for the furtherance of the recovery of unity in a situation so contemplated by the Provisions of the Book of Common Prayer.'

A. "In the matter of the reception of Anglican Altars by persons who profess themselves to be baptised, communicant members (in good standing) of Churches not in communion with the Anglican Communion, the giving or withholding of such permission is at the discretion of the Diocesan Bishop, who

will be guided by the following: (1) "If a person is cut off from the sacraments of his own Church, he may be welcomed to Communion on the basis of his baptism, and the Bishop, if he continues in this position for a considerable length of time he should be encouraged to become a full member of the Anglican Church."

In schools, colleges and institutions a pupil or member of staff or other person normally integrated with the establishment, may be admitted to Communion, and application to the Priest to the Bishop, provided he is a baptised and communicant member of his own Church, in good standing.

(2) "The Bishop may permit the admission of Baptised communicant members of other Churches to Holy Communion at gatherings specifically arranged for the promotion of Christian unity, or for a special Act of Christian co-operation."

C. "The Synod reaffirms the principle of order in the Church of this Province

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DR RAMSEY ON THE GRAHAM CAMPAIGN

ANGLICAN NEWS SERVICE

London, April 4.—The Archbishop of Canterbury, Dr A. M. Ramsey, says in the April issue of the *Centenary Diocese Notes* that many persons at various churches are likely to attend Dr Billy Graham's campaign meetings in June.

"It is the wish of Dr Graham that persons who are influenced by his message should be encouraged to be members of the church which they attend or of the parish where they live, he writes.

It is important that the clergy of every tradition should be ready to welcome those who may be referred to them in this way, although it is true that the theology and methods of mass evangelism, the thankfulness and love help those who have heard and consciences have been moved to change.

"CONSCIENCE ON VIET NAM"

ECUMENICAL PRESS SERVICE

Geneva, April 4.—More than 5,000 people from 35 countries have signed the statement, "They Are Our Brothers Whom We Kill" issued by the International Committee of Conscience on Viet Nam.

The International Committee of Conscience on Viet Nam, under the sponsorship of the Fellowship of Reconciliation, is an outgrowth of the Clergymen's Emergency Committee.

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ADELAIDE FESTIVAL OF ARTS

This is the text of the sermon preached by the Right Reverend D. L. Redding at the service in St. Peter's Cathedral, Adelaide, on March 13, marking the opening of the Adelaide Festival of Arts.

To move sin with all its ugliness and sordidness and to lift up the one who is degraded, that man might know the beauty of that peace which passes all understanding.

Jesus did not come to make life easy for us, but to make life and so to make life as good as to make life to be.

But there was a Cross with all its sordidness and shame but when he rose from the dead, Mary first met Him in a garden.

This is it that we may well thank God for all who, no matter what form their art may take, seek to enrich our lives by showing us what is beautiful and true.

This does not mean for one moment that art should be portrayed what is joyful and pleasant.

Indeed, because it is the duty of art to portray truth, the realities of life, however harsh and cruel they may be, must be faced.

But surely the purpose of art in portraying such realities is not to arouse sinful curiosity or sadistic satisfaction, but rather to arouse compassion and love.

To reveal a spiritual significance and beauty is a necessary part of life because beauty belongs to God.

You will recall the vision of Isaiah who saw the Lord with light up upon a throne high and lifted up and His train filled the Temple and the Seraphim called one to another and said, "Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of His glory."

THE BEAUTIFUL

The birth of Jesus Christ was heralded by a multitude of the heavenly host praising God and saying, "Glory to God in the highest and on earth peace among men." Two extravagant scenes — one vision, one fact, one beauty, both of the same kind.

The Palmist bids us worship in the beauty of holiness. Now life and worship cannot be separated. Both should be beautiful. If you remove beauty from life you divorce life from God.

Just as the fragrance of the oil of the house, so too, does beauty enrich the daily round and common task. The whole purpose of our Lord's redeeming work was to make life beautiful.

of real quality and beauty. Where will you find nobler than in the grandeur of the past among the great cathedrals of Europe and, indeed, in many of our Australian churches? How great a part did religious drama play in the life of Christians of old England?

And can anyone deny that it is this quality beauty that does anything but uplift the hearts of all men and women and draw them nearer to God?

There are some to-day, who, like the men of old in Simon's house, when the women poured their precious spices had said, "It isn't necessary, let's be practical and do something more useful with our money."

FRAGRANCE

Truly we should be practical for those in need and we should do so, but just as truly we do not rob life of beauty.

The house was filled with the fragrance of the oil and the Christian Church has been enriched by the fragrance of the beauty of all that art has put in her service.

How necessary it is, therefore, that those to whom God has given the priceless gift of being able to enrich their fellows by showing them beauty and truth in any form whatsoever, should guard their talent from all abuse and every degrading influence.

Not to bury that talent — rather to exercise it gladly and selflessly, but to use it with truth and honesty.

There must be many thousands of people like myself who are completely ignorant and incapable in all matters of art.

But that does not mean that we are not influenced by art, we are, probably much more than we realise because all men and women are influenced throughout their lives by what they see and hear.

And so I say to those of you who have the blessed ability to create in words, in picture, by means of sculpture, in music, in architecture or by any other means; give us of your best.

Enlarge our minds. Uplift our hearts. Enrich our lives. Draw us nearer to the God who gave you your wonderful talent. In the gallery of a newly-completed church in Melbourne, a large building, and I was absorbed by its beauty, its richness and our churches, often to music dignity.

Suddenly I became conscious that the architect of the building was standing beside me. "Sir, I hope it is not presumptuous on the part of a layman to offer my congratulations on a truly magnificent achievement."

"Thank you, Bishop," he replied — and I can vouch for his sincerity. For I knew him well — "I only hope that I have achieved it for my prime purpose in every church I build is that it should be a building that will give men the desire to pray."

The Festival of Arts will touch all sections of our community, and many will appreciate it who consciously make no acknowledgment of God in their lives.

But everyone who, because of his way of seeing and hearing, finds their lives broadened and uplifted, who find their purpose and outlook purified, who learn to love something better than a lovely, but consciously or unconsciously, be drawn near to Him who is the source of all beauty and all truth, and this city will be nearer to that city which I call "the first city" as "having the glory of God, its radiance like a jewel most rare."

May God bless and prosper our Festival to His Glory.

NEW SPIRIT ON UNITY, SAYS DR RAMSEY

ANGLICAN NEWS SERVICE

London, April 4

The Archbishop of Canterbury was asked in a B.B.C. television interview on March 27 about his meeting with the Pope and whether he thought the Roman Catholic Church was interested in unity only on its own terms.

Dr Ramsey replied: "In the Roman Catholic Church there are those who cling to the present understanding of the status quo, but there is also a good deal of evidence of a new spirit in the Church different from what either of us at present see."

"I believe that the Vatican Council has helped to bring about a new spirit, and while, of course, it has not altered the doctrine of the Roman Catholic Church it did mean a certain shifting of the proportion of things."

The interviewer, Mr Kenneth Harris, asked would not the dogmas prevent unity? What about the supremacy of the Pope?

What bearing on that had the declaration issued by the Pope

FORCED MOVE OF AFRICANS

ECUMENICAL PRESS SERVICE

Capetown, April 4

Orwin Cardinal McCann, Roman Catholic Archbishop of Capetown, and the Moslem Judicial Council in South Africa have issued statements opposing removal of Africans from District Six, Capetown's traditionally anti-African area, which the government has ordered to be converted into a white region.

Some 20,000 persons now live in the slum area which is to become the site of a white residential project.

In a pastoral letter read in Capetown church on March 2, McCann said non-whites should remain in the area and be given better housing. "I am concerned," said the cardinal, "but I can only raise my voice in protest against a policy that seems to be based on colour only."

The Moslem Judicial Council warned the 12,000 Moslems living in the area against assisting in the removal of people from District Six.

The warning quoted a verse from the Koran which warns Moslems from dealing unfairly with others lest "the first seizure you" said that a special prayer, "the lament of the distressed," will be recited in all Capetown mosques in hope that the government would relent.

DIOCESAN NEWS BENDIGO

HOLY WEEK MUSIC

The St. Matthew Passion by Heinrich Schubert, performed by the Bendigo Cecilian Singers in St. Matthew's Cathedral, Bendigo, on March 27. The soloists were Ian Lee (tenor) and John H. Jones (bass).

SILVER JUBILEE

The Rev. Canon R. S. Halls, celebrated the twentieth anniversary of his ordination on March 9. He and his wife and seven children came to Bendigo in 1947 on his appointment as Rector of Christ Church, Bendigo.

Mr. Arnold. He took up his present appointment in Bendigo in 1951.

M.C. FESTIVAL

Representatives from 14 parishes attended the annual Mothers' Union festival at the Anglican Centre on March 25. There was a colourful service in the Anglican Centre, at the Holy Communion, at which the Bishop of Melbourne preached. The magnificent new cathedral, St. Albans, was seen for the first time. It was made by Mr. R. Oling of Melbourne and presented to the cathedral branch by E. J. Hume.

BRISBANE

MAI FESTIVAL

More than 400 members of the diocesan Mothers' Union attended the annual festival at the Anglican Centre on March 25. There was a colourful service in the Anglican Centre, at the Holy Communion, at which the Bishop of Melbourne preached. The magnificent new cathedral, St. Albans, was seen for the first time. It was made by Mr. R. Oling of Melbourne and presented to the cathedral branch by E. J. Hume.

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ADVENTURE

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