

THE ANGLICAN

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NEW GUINEA MISSION APPEAL PASSES HALF-WAY MARK

A.B.M. CHAIRMAN URGES MUCH MORE LENTEN SACRIFICE BY GIVING

"The Anglican's" Lenten Appeal for the New Guinea Mission has already brought in a total of more than £1,036. Of this sum £736/15/- has come direct to "The Anglican." The remainder has been sent to the Australian Board of Missions head office in Sydney.

Further amounts have been received by the Australian Board of Missions state offices, and it is known that still further sums are in the post direct to "The Anglican."

The Chairman of the Australian Board of Missions, the Reverend Frank Coaldrake, congratulated "The Anglican" last Tuesday on conducting the appeal. He urged church people to reach the target of £2,000 at which the appeal aims.

"I think anything that gets more cash for New Guinea is wonderful," Mr. Coaldrake said.

"New Guinea is rapidly becoming an integral part of the Australian community, and the extension of the Church's work there is a primary responsibility of the Australian Church," he said.

"It has been exasperating to see the work of the New Guinea Mission severely limited over the last year or two by lack of funds."

Mr. Coaldrake said that the Bishop of New Guinea, the Right Reverend P. N. W. Strong, had earlier this year advised him that he could not accept the offer of a missionary for service in New Guinea because he would not have the funds to pay for him.

"The long term effect of promotion finance in the Church in Australia," said Mr. Coaldrake, "should be the immediate and effective provision of all that the Church in New Guinea needs for its work."

"The challenge of THE AN-

GLICAN at this present moment is the kind of thing that is needed to bring home to the Church in Australia its responsibilities on its front doorstep."

The Appeal for the New Guinea Mission was opened only last week after strong requests from readers all over Australia.

Three weeks ago THE ANGLICAN published a report from a special correspondent who had attended the biennial conference of the diocese of New Guinea.

The report contained the intelligence that the New Guinea Mission had reached the limit of its bank overdraft of £15,500; that European missionaries whose stipend is only £32 per annum plus their keep had themselves given more than £200 to the Mission and had lent or guaranteed a further £2,000; that the excess of expenditure over receipts for the nine months ended December 31 last was £6,000; and that the Mission was unable, until the missionaries themselves came forward, to meet its monthly accounts for January.

It is understood that since then

the Australian Board of Missions, meeting in Sydney, has arranged an extension of overdraft facilities and has given direct financial help.

The financial position of the Mission is still, however, a grave reflection on the Church in Australia.

It is impossible for the bishop and his staff to extend their work unless the position is speedily and permanently remedied.



The Bishop of Singapore, the Right Reverend H. W. Baines, installed Canon Edward Sheild as Dean of St. Andrew's Cathedral, Singapore, on February 22. This picture, taken immediately after the service, shows, from left, the Reverend A. Hogan; Mr Brian Goodrich (vicar's warden); Bishop Baines; the dean, the Venerable D. D. Chelliah; Mr Matthew George (people's warden); and the Reverend David Dang.

ADELAIDE CATHEDRAL STAFF SITUATION EXTREMELY GRAVE

FROM OUR OWN CORRESPONDENT

Adelaide, March 10

The looming staff position at St. Peter's Cathedral, Adelaide, was described last week as "extremely critical."

A number of leading laymen in the diocese told THE ANGLICAN they were very concerned at the situation.

The most alarming aspect was the apparent lack of interest being taken by official diocesan committees who should be concerned with the efficient running and administration of the cathedral.

The diocesan Registrar, Mr A. C. Jeanes, said he would prefer at this stage not to make any comment.

The recent appointment of the cathedral precentor and bishop's chaplain, the Reverend Stuart Smith, as priest-in-charge of Kilburn and Prospect North, has drawn particular attention to the position.

With the departure of Mr Smith to his new post this month, and the departure overseas next month of the bishop, the Right Reverend T. T. Reed, there will be only two clergy

responsible for the general administration of the cathedral and the taking of its services (including a daily celebration of the Holy Communion).

They are the Dean of Adelaide, the Very Reverend A. E. Weston, and the Cathedral Chapter Vicar, Canon E. C. Loan.

Dean Weston will be more than fully occupied with his position of Administrator of the diocese (with no chaplain or full-time secretary to assist him).

Canon Loan's work in the cathedral is generally admired throughout the diocese. But too much, it is felt, is being asked of a man who retired 15 years ago as an active parish priest!

The question many people are asking is: Will steps be taken to augment the cathedral staff before Dr Reed leaves for the U.K.?

Present indications are that the answer is in the negative. And no one in official circles seems to be worrying much about it.

THE BISHOP OF GIPPSLAND

The Bishop of Gippsland, the Right Reverend E. J. Davidson, is gravely ill in St. Andrew's Hospital, East Melbourne.

He underwent a major operation on Tuesday of last week.

It is now announced that Bishop Davidson's condition has not been ameliorated, and that there is no possibility of further successful surgery.

The clergy of the Diocese of Gippsland have been asked to join in a corporate act of intercession next Sunday and on the following Sunday.

DISPUTE OVER PAINTING?

MODERNISM IN COVENTRY

ANGELICAN NEWS SERVICE
London, March 8

The painting of Christ by Graham Sutherland, from which a large tapestry is to be woven for Coventry's new Anglican Cathedral, is certain to arouse lively discussion among critics.

Mr Sutherland, a 54 year old artist, is well known because of his much-discussed painting of Sir Winston Churchill.

"Christ in Glory" is the theme of the painting. The robes are white, splashed with yellow, against a vivid, green background.

The tapestry that is to be woven for Coventry Cathedral will be the largest in the world; it will measure 74 feet by 40 feet. It is estimated that it will take between two and three years to complete the work.

The Bishop of Coventry, Dr Cuthbert Bardsley, is reported to have said, "I believe it will be one of the great works of art of this generation."

DONATIONS RECEIVED TO DATE

We acknowledge the following gifts in response to the appeal for funds for the New Guinea Mission.

Canterbury Bookshop, Adelaide	£200 0 0
Christ Church S. Laurence, Sydney	100 0 0
The Bishop of Riverina	10 0 0
A. J. Spence, Esquire, Bevel, New South Wales	5 5 0
The Reverend J. Baskin, Goulburn, New South Wales	10 0 0
The Reverend T. G. Drought, Ferryden Park, Sth. Aust.	3 0 0
"Student," Gordon Grove, South Yarra, Victoria	2 0 0
A. C. Rogers, Auchincloss, Brisbane	10 0 0
"Mother," Melbourne	1 0 0
Miss A. M. Bowyer-Smith, Annesley School, Bowral	10 0 0
Charles Stokes, Esquire	10 0 0
S. M. Fardon, Esquire, Sale, Victoria	1 1 0
Mrs C. C. Edwards, Gosford, New South Wales	10 0 0
Mrs and Mrs F. M. Copeland, Forbes, New South Wales	10 0 0
Mrs L. Crowe, Forbes, New South Wales	10 0 0
J. Payne, Esquire, Forbes, New South Wales	20 0 0
O. H. Day, Esquire, Adelaide, South Australia	1 1 0
H. J. Mills, Esquire Tamworth, New South Wales	5 5 0
Anonymous	5 0 0
H. Sullivan, Esquire, Harbord	5 0 0
D.W.G., Bendigo, Victoria	10 0 0
H.E., Bondi	10 0 0
Young Anglicans, Forbes, New South Wales	30 0 0
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Well-Wishers, Forbes, New South Wales	10 0 0
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C.K.T.R., Launceston, Tasmania	25 0 0
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Mr and Mrs A. D. Young, Horsham, Victoria	10 0 0
Miss Jocelyn Armstrong, Middle Cove, New South Wales	5 0 0
Archdeacon J. Norman, Longford, Tasmania	10 0 0
Mr and Mrs T. Hayne, Muswellbrook, New South Wales	2 0 0
Mrs E. Walsley, Grenfell, New South Wales	10 0 0
M.E. and O. Roseville, New South Wales	10 0 0
G. A. Lacombe, Esquire, Goroan, T.P. and N.G.	10 0 0
"Auchincloss," Brisbane, Queensland	25 0 0
J. Walker, Esquire, Eastwood, New South Wales	5 0 0
G. Nicholas, Esquire, Lindfield, New South Wales	5 0 0
Miss Cason, Olinda, Victoria	10 0 0
The Misses Chapple, Caulfield, Victoria	3 3 0
S. Peter's Girls' School, Murrumbidgee, Victoria	3 3 0
A.H.B., Kingston, A.C.T.	10 0 0
The Reverend P. H. Armstrong, Chaplain, 11 N.S.T. Battalion, Wacol, Queensland	10 0 0
Chapel Collection, 11 N.S.T. Battalion, Wacol, Queensland	10 0 0
Miss B. J. Williamson, Connell's Point, New South Wales	10 0 0
Miss D. C. Rushforth, Epping, New South Wales	10 0 0
P. Newell, Esquire, Murrumbidgee	10 0 0
N. C. Hammett, Esquire, East Maitland, N.S.W.	5 5 0
G. B. Butti, Esquire, Bendigo, Victoria	5 0 0
The Reverend P. Davies, Young, New South Wales	10 0 0
	£736 15 0

DR. FISHER TO VISIT JAPAN

FROM OUR OWN CORRESPONDENT

Tokyo, February 28

The Archbishop of Canterbury has accepted an invitation to visit Japan in April, 1959.

He was invited by the Nippon Sei Ko Kai (the Japan Holy Catholic Church), and will be accorded the privileged treatment of a State guest at the instance of the Prime Minister of Japan, Mr Nobusuke Kishi.

The Presiding Bishop of the Nippon Sei Ko Kai, the Most Reverend Michael Yashiro, said yesterday that Dr Fisher's visit would coincide with the centenary celebrations of the Japanese Church.

Invitations had also been sent to other Primates of the Anglican Communion, most of whom had already accepted, Bishop Yashiro said.

PERTH GREET'S THE QUEEN MOTHER IN A JOYOUS AND THANKFUL SPIRIT

FROM OUR OWN CORRESPONDENT

Perth, March 10

Perth became a royal city for the last twenty-four hours of the Australian visit of Queen Elizabeth the Queen Mother.
Her Majesty arrived last Thursday evening in a city which was in holiday mood to greet her.

A characteristic feature of Perth's entertaining of her royal guests is a parade of youth.

This is as it should be in a young and virile country. For the second time within a few years, a parade of youth organisations proudly marched past a Queen.

The 7,000 young people who took part in the march represented religious, social, sporting and other organisations. Seven bands accompanied them.

The following organisations

within the Anglican Communion sent large contingents to swell the ranks: The Girls' Friendly Society, the Anglican Youth Fellowship, the Church of England Boys' Society, and the Church of England Girls' Society.

There was a glittering garden party in the grounds of Government House at 9.30 p.m. on Thursday, the royal progress through the city on Friday, an open-air civic reception, and a demonstration by massed schoolchildren at the Subiaco Oval.

All day on Friday the streets were crowded.

Cathedral Avenue presented an animated scene: bishops in morning coats and gaiters came and went; inferior clergy delighted in their inferiority which begot duly qualified abandon. Shoppers, sightseers, country folk, church office staff and shop assistants filled the avenue time and time again.

Many will now be able to say a fervent "Amen" to the prayer for the Royal Family: "Endue them . . . enrich them . . . prosper them . . . bring them to thine everlasting Kingdom."

CHRISTIAN GIVING IN ENGLAND

CONFERENCE IN APRIL TO DISCUSS PROMOTION

ANGLICAN NEWS SERVICE

London, March 10

A conference on Christian giving, which will deal with the existing systems of church finance and methods of money-raising, will be held in Church House, Westminster, on April 22 and 23.

The conference will discuss the Promotion schemes operating in Australia, North America and New Zealand.

It is expected that an attempt to adapt these to circumstances in the English Church will be made.

Experiments have been made with money-raising schemes in English dioceses such as Newcastle and Sheffield.

These will also be discussed. There has, however, been no hint that a deeper understanding of the meaning of Christian giving will be reached as has been the experience with Promotion in Australia and the United States.

The chairman of the Central Board of Finance, Sir Eric Gore Browne, will preside at the conference.

REVIEW OF W.C.C. WORK

ANGLICAN NEWS SERVICE
Geneva, March 10

The general secretary of the World Council of Churches, Dr W. A. Visser 't Hooft, reviewed the work of the council during the past six months at the opening session of the Executive Committee meeting in London last week.

Turning to what he described as the "most difficult problem of the past few months—the relations with churches in Eastern Europe," Dr Visser 't Hooft told the twelve-member committee that the situation in Eastern Germany was very discouraging.

He cited as examples two recent refusals by the East German Republic to grant visas to churchmen.

The German Nordic Conference in Sweden had been cancelled when East German churchmen could not get visas to attend.

Earlier, Gerhard Brennecke had been refused a visa to attend the International Missionary Council Assembly in Ghana. "It is of greatest importance to maintain relations with churches in Eastern Europe," Dr Visser 't Hooft declared.

But, he added, it was getting "more and more difficult" because of pressure on the churches.

SOCIAL BARRIERS TO APPOINTING AFRICAN PRIEST TO A WHITE PARISH

ANGLICAN NEWS SERVICE

Johannesburg, March 10

The Bishop of Kimberley and Kuruman, the Right Reverend John Boys, spoke on February 28 of the present difficulties of appointing an African or coloured priest as rector of a predominantly white parish or district.

"The difficulties arise," he said, "from legal disabilities and social custom."

"The first are, in the main, peculiar to the Union of South Africa—the second is common to all the territories in which the Church of the Province of South Africa works."

"The Church of the Province has, on many occasions, stated officially that its ideal is the universal acceptance of the principle that all Anglicans should be prepared to accept the ministrations of any priest, whatever his race may be."

"But a rector's duties include more than the ministration of the sacraments. It would not be right, clearly, to appoint any priest to any parish."

"In all parts of the world, a priest's background and suitability for a particular piece of work are considered before his appointment."

"Differences of language, background and culture in South

Africa make this apply even more here."

"Just as a French or Greek priest might not fit happily into the life of an English village parish, so, in South Africa, an African priest would often not be the best choice for a parish in which the majority of the parishioners are white. The converse is also true."

COLOUR BAR

Bishop Boys said he did not know of any law, even in South Africa, which said that an African or coloured priest could not be rector of a particular parish.

But a good deal of legislation in practice made it very difficult, if not impossible.

"The zoning of urban areas into racial zones, under the Group Areas Act, and the provisions of the Native Laws Amendment Act, would prevent the priest from living among white parishioners and sharing their daily life—for example, in hotels, clubs, and even places of entertainment."

More serious than any legal legislation, however, was the prevailing social colour bar.

The social atmosphere in the province in which certain things were "not done" with regard to relations with persons of other races, and the fear of social ostracism if this convention was defied, would prevent a large proportion of white Anglicans from taking the step of having their children baptised by a non-white priest, and in general from receiving from him any of the sacraments and other ministrations which were the essential duty of a priest.

No doubt, he said, this position would change.

In fact, there were already some signs of change.

In one parish half the usual number of white communicants in a parish received communion from an African priest during the absence of the white rector, rather than ask another white priest to travel a hundred miles to take the celebration.

NEWSPAPER REPLIES TO ATTACKS

CONTROVERSIAL BOOK ON DR FISHER QUOTED

ANGLICAN NEWS SERVICE

London, March 10

The Church of England Newspaper has replied to the assertions of reviewers that the newspaper's editor, the Reverend C. O. Rhodes, had made "the bitterest attack yet" on the Archbishop of Canterbury.

The "Daily Mail" and the "Evening Standard" book reviewers said that Mr Rhodes, who is director and secretary of the Modern Churchmen's Union, had made the attack in his book "The New Church in the New Age."

The Daily Mail reviewer said, "This book portrays a gaitered despot."

The Evening Standard is quoted by the Church of England Newspaper in its February 28 issue as having said, in its review, "the author is, perhaps, more like his archbishop than either would care to recognise."

The Church of England Newspaper makes no comment on the reviews, but in reply takes the following excerpt from the book:

"The archbishop genuinely likes people. He has a spontaneous charm which those who have known him for a long time are sure has nothing of affectation."

"A man will go to Lambeth

with venom in his heart and, after an hour-long battle of words, the archbishop will accompany him down arm in arm, with such genial gaiety and wit that the man will go, puzzled away thinking he must have been wrong about him after all."

"Let there be no doubt about it, we have needed a man in a position of leadership in the Church with these gifts (of administration) . . . Had there been a prophet at Lambeth instead of an administrator the Church might have vanished beneath the waves."

Dr Fisher is one of the most discussed personalities in public life.

"But I am quite sure that whatever conclusion they reach about him, fair-minded critics will agree that no man could devote himself more completely to what he believes to be right, and no man could spend himself more generously in the service of the Kingdom of God as he understands it."

SELF-GOVERNMENT MAY DRIVE THE CHURCH OUT OF UGANDA

ANGLICAN NEWS SERVICE

London, March 10

The Bishop of Uganda, the Right Reverend L. Brown, said here last week that he had been told "by a very responsible Muganda" that as soon as self-government came, the people would try to drive out the Church as being a foreign institution and as upholding a view of marriage which was not acceptable.

Bishop Brown is one of the earliest arrivals here for the Lambeth Conference in July.

He said he was convinced that, in the past two years, the return to paganism in Buganda, one of the four provinces in the Protectorate, had been very marked indeed, and there was an increasing attack on Christian marriage and on the Church generally.

One of the most recent events in the church life in Uganda has been a mission to twenty-one deaneries in which two thousand people, both clerical and lay, took part.

In one district the warden and

students from the theological college visited 5,000 homes.

"In some parts the Buganda people have left the Church as a result of the mission," the bishop said.

"They have told us, 'We thought it was enough for salvation to be baptised, attend church, and give money to it, but you are saying that a person must accept salvation and repent of sin. We do not want this.'"

On the relations between Church and State, Bishop Brown follows a line of argument clearly enunciated by the Archbishop of Cape Town.

The Church, he says, should not try to rule the State, and the State should not try to rule the Church.

He believes that the chief ways in which the Church can serve the State is by producing citizens who fear God and are men of truth and integrity—men who will offer themselves for election to the councils which govern the nation at every level.

The Bishop of Uganda is able to show the people of the country how true democracy works in the Church, and to hold it aloft as a model for those engaged in secular government.

But he makes it abundantly clear that if the State (that is Caesar) demands the things of God, then the Church may have to defy Caesar in the name of God.

Christian giving in some parts of Buganda has fallen off, but in other parts of the diocese the response has been entirely different.

In Kigezi alone, Bishop Brown said, 14,000 new enquirers are being prepared for baptism.

"The old relations between Church and State have gone," he said. "The State shows no inclination at all to consult the Church on any matter of policy, and this is probably very good for us."

"In church history we find that times of popularity and power have always been times of spiritual danger."

He said that one of his constant anxieties was to rebut the widely held assertion that the Church in Uganda is a foreign Church.

"I have to drive home the fact that the Church really belongs to Uganda."

"It is true that its diocesan is a European, but we have four suffragan areas, and in three of these the bishop in charge is a man of the country."

Uganda is providing a growing number of priests. Out of a staff of 232, only twenty-three are European.



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and

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THE A.B.M. EXCEEDS TARGET FOR 1957

RAISES £23,000 MORE THAN IN ANY PREVIOUS YEAR

FROM A CORRESPONDENT

The Australian Board of Missions exceeded its objective of £130,000 for 1957 by £1,000.

Thirteen of the twenty-five Australian dioceses exceeded their targets—Sydney, Armidale, Riverina, Ballarat, Wangaratta, Brisbane, Carpentaria, Rockhampton, Perth, Kalgoorlie, North-West Australia, Adelaide and Tasmania.

The grand total was £23,000 more than has been raised in any previous year.

This was reported to the full board of the A.B.M. which met in Sydney last week.

It was pointed out, however, that the grave situation in both New Guinea and Carpentaria gave no time for complacency.

It was decided to appoint a special commission for the New Guinea Highlands appeal this year.

Attention of members was drawn to the Lenten appeal for New Guinea, which has opened in the columns of THE ANGLICAN and to which generous response has already been made.

The situation in Carpentaria was reported only slightly less grave than in New Guinea. Not only was there a lack of money, but also a serious shortage of missionaries.

The chairman, the Reverend F. Coaldrake, said that during 1957 twenty-seven men and women had gone into the mission field.

There still remained, however, urgent vacancies. He said he was also concerned at the inadequate provision for training male missionaries under the present arrangements.

Mr. Coaldrake undertook to reduce administrative costs by £2,000 per annum.

It was pointed out however, that "administration" covers the enormous cost of raising money and the large interest bill paid on the board's overdraft.

If every diocese followed the example of the Diocese of Rockhampton, administrative costs would be reduced very appreciably.

ROCKHAMPTON EXAMPLE

Rockhampton makes very little demand on the board's organisation for raising money. It pays direct to the board each month, one twelfth of its annual objective, regardless of whether the money has yet been received from the parishes or not.

Thus the diocese accepts full responsibility.

If parishes have not paid their quota, then Rockhampton accepts the responsibility and cost of any overdraft resulting. The diocesan registrar also undertakes the difficult task of "chasing" the money in the parishes.

In 1957 the board spent more than £2,500 on films and free literature. Even this scarcely meets the demand made by promotion schemes.

The amount of agency work done during 1957 at head office had been mainly meeting and farewelling missionaries.

During the year no less than 82 missionaries and 20 wives and children had been cared for and given hospitality at the House of the Epiphany, as well as 15 other persons connected with the A.B.M.

The Co-operative Department it was reported, had made a great advance, not only in the mission field at Moa Island and Lockhart River, but also in opening a new training hostel in Sydney. This is Tranby Co-operative Training Centre for aborigines in Sydney.

Some important statistics taken in various States showed the effect of promotion schemes on the missionary obligations of a parish.

On the whole, the effect of the Church's own departments of promotion had been reasonably good, but could show much improvement. On the other hand,

work canvasses carried out by outside bodies had in most cases shown a very distinct drop in percentage giving to missions.

The meeting passed unanimously a motion of deep appreciation for the life and work of the late Mrs H. W. K. Mowll in the cause of Christian missions. The motion expressed the board's deep sympathy with the Primate.

Among those who attended the meeting were the Archbishop of Brisbane, and the Bishops of Newcastle, Rockhampton and North Queensland.



Jesus with Simon, Andrew, James and John on the Sea of Galilee. A scene from the highly-rated television production, "Jesus of Nazareth," which is currently appearing over ABV, Melbourne, on Sunday evening.

£70,000 MELANESIAN MISSION SHIP LAUNCHED AT BALLINA

FROM A CORRESPONDENT

Grafton, March 11

The new mission ship for the Bishop of Melanesia, the "Southern Cross" VIII, was launched at Ballina in Grafton diocese last Saturday to the cheers and applause of a great crowd.

Mrs S. G. Caulton, wife of a former Bishop of Melanesia, launched the £70,000 ship which will be the bishop's "floating Bishopscourt."

Bishop Caulton, who is now Assistant Bishop of Auckland, and Mrs Caulton, came from New Zealand especially for the launching.

The "Southern Cross" is a diesel-powered vessel, 70 ft. long. She made a magnificent sight with her gleaming paint and brasswork as she floated lightly on the surface of the water.

Mrs Caulton stood with other official guests on the dais high in front of the bow of the vessel. With the words, "To the Honour and Glory of God, Father, Son and Holy Ghost, I bestow upon this vessel the name Southern Cross and launch her in His Service," she then swung the traditional bottle of champagne.

As it burst against the bows, the vessel started to move down the well-greased slipway.

Gathering speed and running true, it entered the water of the Richmond River. Excited applause came from the people crowded in the dockyard and on the banks of the river.

The new ship made a beautiful sight in her gleaming paint and brasswork as she floated lightly on the surface of the river.

The Mayor of Ballina, Alder-

man R. L. O'Neill, welcomed the official guests.

Bishop Caulton delivered the address and the Bishop of Grafton, the Right Reverend Kenneth Clements, pronounced the blessing.

Addresses in appreciation of the work of the builders and of the mission in which the vessel would be employed were made by Mr J. S. Easter, M.L.A., and Mr D. L. Anthony, M.H.R.

Messages of congratulation were received from the Primate, the Bishop of Melanesia and Mrs Venn-Brown.

Mrs Venn-Brown launched the "Baddeley" at the same slipway two years ago. That vessel is now giving splendid service to the Melanesian Mission.

The ceremony was conducted by the Chairman of the Australian Board of Missions, the Reverend Frank W. Coaldrake.

Standing on the dais alongside Mrs Caulton, he had to conduct a 45 minute service and to bring it to the point where Mrs Caulton would take the bottle in hand right on the minute of the peak of the tide at 10.16 a.m.

With an eye on the shipyard foreman, Mr Pollard, he began to look a little anxious as Bishop Caulton came near the end of his address.

However, the bishop finished in good time just as the foreman's whistle started the sledgehammers and crowbars of the workmen who had been waiting to remove the chocks.

Mrs Caulton came forward and took the bottle while all the official guests gathered closely around her as though willing to lend a hand if a push should be necessary. At the exact peak of the tide Mrs Caulton broke the bottle on the vessel and it immediately started to move.

THE BISHOP'S HOME

The "Southern Cross" will be the bishop's home for a great part of each year as well as his means of maintaining personal contact with the various parts of his vast diocese of islands.

It has only limited passenger accommodation but in an emergency this can be increased by using the hold which has been fitted with special ventilation equipment to make this possible.

The vessel was built at the yards of the Ballina Shipway

ADELAIDE PROMOTION ASSISTANT APPOINTED

FROM OUR OWN CORRESPONDENT

Adelaide, March 10

The Diocese of Adelaide's Department of Promotion has appointed the rector's warden of S. Theodore's, Toorak Gardens, as assistant controller of canvasses to Mr David George.

He is Mr J. D. Cameron, 39, of Toorak Gardens.

An active church member, Mr Cameron has already had experience in church canvasses through his active participation in a similar scheme in his own parish recently.

Announcing the appointment, the chairman of the Board of Management of the Promotion Department, the Venerable E. A. Codd, said the number of parishes in the diocese wanting to conduct Every Member Canvasses with the department had made it necessary for the department staff to be increased.

CANON PRITCHARD INDUCTED

FROM OUR OWN CORRESPONDENT

Glen Innes, March 10

The Bishop of Armidale, the Right Reverend J. S. Moyes, accompanied by the Archdeacon of Armidale, the Venerable C. R. Rothero, inducted Canon W. J. Pritchard to the Parish of Guyra on Saturday, February 8.

Although it was Saturday, a large and representative congregation attended.

For more than 20 years he was associated with the firm of G. & R. Wills, Adelaide, and for the past 12 months has been representing the Prudential Assurance company.

BRISBANE SCHOOL EXTENSIONS

FROM OUR OWN CORRESPONDENT

Brisbane, March 10

One of Brisbane's largest boys' schools is to have large building extensions.

The school is the Church of England Grammar School (Churchie) at East Brisbane which has more than 900 boys on the roll.

The Registrar of the diocese, Mr R. T. St. John, told THE ANGLICAN that a tender of £38,970 has been accepted for the erection of extensions to the S. Magnus classroom block.

He said that the extensions will provide not only some new classrooms but also masters' common rooms, and new offices for the Headmaster, Mr H. E. Roberts, and the administrative staff of the school.

MAINLY GRADUATES AND STUDENTS AT CANBERRA Y.A.F. CONFERENCE

FROM A CORRESPONDENT

Canberra, March 10

The large majority of the sixty-odd members of the Canberra regional conference of the Young Anglican Fellowship, held at Sturt Island during the weekend February 21 to 23, were either university graduates or undergraduates.

The Director of Youth in Sydney diocese, the Reverend N. C. Bathgate, who was special speaker at the conference, said he thought "easily three-quarters of the members fell into this category."

The average age of those who attended the camp was about twenty-three.

Mr Bathgate said afterwards, "I was most impressed with the very fine type of young people who attended the conference."

"They were receptive to the addresses given and were clear-thinkers who threw themselves vigorously into the discussion and contributed in a positive way to their success."

The conference, which members of the three Canberra churches attended, was striking not so much for its value in binding these youth groups together, as for the demonstration

of renewed interest in the Church by young people of good intellectual attainments.

The programme was a strenuous one.

Mr Bathgate gave two talks on successive days.

Each talk lasted an hour. Then followed group discussions (an hour and more), recording of decisions (half-an-hour) and a final presentation of conclusions reached and summing up (an hour).

In this way, more than four hours a day were occupied. The title of Mr Bathgate's talks were "God is Love" and "Love Your Neighbour."

In his first address he spoke of sin as "missing the mark" (the Greek derivation) as a desire for what is forbidden, as diminishing what should be rendered in full.

There was a fatal gulf, a wound, between man and God.

This gulf could be bridged only by God reconciling in Christ the world to Himself.

This was an introduction to Mr Bathgate's talk the next day in which he forcefully proclaimed that if we believe Christ did rise from the dead, "our whole life, soul and everything we possess is demanded by Him."

"Our faith must be a personal one. We must love our neighbour, living and working 'as unto God.'"

On Saturday afternoon conference members went swimming or relaxed in the sun.

One of the most interesting features of the conference was question time on Sunday afternoon.

The curate at All Saints', Ainslie, the Reverend R. Tate, chaired the session. Mr Bathgate and the Reverend P. Thirlwell, of S. John's, answered the questions and problems.

THE ANGLICAN

Incorporating *The Churchman*

FRIDAY MARCH 14 1958

MIGRATION AND FREEDOM

Barely a quarter of the entire human race enjoys true freedom of worship and speech, of assembly and of the Press, in the world to-day. These aspects of human liberty, as they are known to us in Australia, are denied the overwhelming majority of the peoples of the Eurasian land mass, as they are denied so many in the North and South American continents, and in Africa. This denial of freedom is by no means characteristic only of countries which have espoused the false god of marxism. It is to be seen, alas! even in countries such as Spain or Ireland, in Italy and the tiny island of Malta, whose peoples can trace their cultural heritage in a direct line to the great Roman Republic under which the forms and content of human freedom as we still know them were given definitive legal expression in a code which survives to this day.

It is, of course, axiomatic that he who claims freedom must pay for it in terms of responsibility. The more freedom a man enjoys the more care and responsibility must he himself shew in its exercise. By and large, despite undoubted blemishes upon the Australian record, this country has for more than a century shewn itself tenacious of the rights of the individual, careful against the abuse of freedom, quick and zealous to defend and guard it.

Recent events, piled upon the lessons of history, indicate that the Roman Church does not share that view of human freedom which is the fine flower of British democratic development. The Roman Church tends, at least, to judge from its present impact upon all Western societies, to brand itself as inimical to freedom in the full sense that the British people know it. More, it shews this tendency in the same way, and for the same reasons, as marxism. It seeks, while in a numerically inferior position, to exploit by every possible means those very forms of free expression which it aims in the end, like the marxists, to destroy. To say this is all the more painful when one contemplates the great and selfless works of charity accomplished by Roman Catholics, who probably do more for the sick and orphaned, the aged and the physically handicapped, than all other Australian Christians put together—and certainly far more than we Anglicans do as a Church.

For all these noble works of charity, of which any Roman Catholic may rightly be proud, there are aspects of the organisation of his Church—unfortunately enmeshed in the strands of false doctrine—which liberally-minded Roman Catholics must fear, and which Anglicans and Protestants must resolutely resist. One of these aspects is the attitude of Rome towards censorship, of which we have seen two sad examples during the past few weeks in connection with a book and a film. The book, *The Keys of St. Peter*, was written by one ROGER PEYREFITTE, a Frenchman. It is a novel, concerned with the "inside story" of how the Vatican's affairs are conducted, and which "exposes" almost exactly the same "rackets" that have attracted the criticisms of Roman Catholics themselves, as well as Protestants, since MARTIN LUTHER's time. It is only a moderately good novel, with a plot hardly worth the name. Strangely, it leaves in the mind of an impartial reader the impression that despite all the cynicism, intrigue, occasional immorality and half-crazed fanaticism which can be found in the highest echelons of the Roman Church no less than in any other great organisation, there is a hard and enduring strain of belief, of saintliness and devotion which all Christians should expect to find. There seems nothing in this novel more calculated to offend an intelligent and faithful Roman Catholic than the lucubrations of DR. RUMBLE are calculated to offend Anglicans.

Censorship, of the kind officially advocated by the Roman Church, is a hateful thing. It is also a silly thing: for let it be remembered that censorship, together with the attitude towards free societies of which it is but a manifestation, not only negates the spirit of Western civilisation; it corrupts and finally destroys it, if successful, and defeats its own object if it fails in any case. M. PEYREFITTE's great talents would have been wasted upon the airs had they not been publicised by the Roman Church.

It is not a great step from all this to the question of immigration. The facts about the changing balance of religious affiliation in Australia since the war are fairly clear from the careful article published elsewhere in this edition, and from the facts given by THE MINISTER FOR IMMIGRATION. It would be ungenerous in us not to make it clear that the Maltese, to whom we referred in these columns some weeks ago, are as welcome as such to these shores as newcomers from anywhere else in the world. They are an industrious people, and they make good citizens. What does give rise to proper apprehension is that an already too large, and increasing, proportion of newcomers bring with them the outlook and cast of mind not of all that is sound, liberal, tolerant and democratic in the European tradition; but of much that is the reverse. Economic considerations altogether apart, it is open to grave question how much the Australian community can hope to survive as one marked by true freedom of speech and association, of the Press and worship, if migration trends as at present continue.



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

A Great Work In The North-West

Just a year ago this week two Sydney clergymen took up the challenge to minister in the vast diocese of the North-West in Western Australia.

The diocese of 600,000 square miles is about seven times the area of Great Britain. The Bishop, in a wonderfully courageous, almost lone-handed effort, did his best to take the ministry of the Word and Sacraments to the people scattered through that vast tract.

Even with the two clergy sent there a year ago through the backing of the Bush Church Aid Society the Church faces a prodigious task.

But I was interested to hear this week of the substantial progress made. One clergyman has made his headquarters at Port Hedland and the other at Mount Magnet. Homes have been found for both of them (one house had to be built); and their wives and families, who stayed behind in Sydney, have since joined them.

As the clergy necessarily have to travel widely through their tremendous "parishes" they have also had to be provided with motor vehicles.

An amount of £12,000 was sought in the first year to establish this work. I hear that about £8,000 has been found.

I do hope that well-wishers of this great enterprise will see that the balance is quickly supplied, and that regular funds are provided to underwrite this missionary work among our own people.

The Family Of The Church

Efforts to stimulate the family life of the Church (meaning "family" in the sense of closer fellowship) are usually made on a parochial basis.

But I heard this week of an ambitious plan to bring the people of a diocese together socially. And that diocese, reckoned on population, is the largest in Australia. It's Sydney, of course.

As a prelude to Diocesan Sunday on October 12, a diocesan picnic is being organised for the previous day at Gilbulla, the Church property where the bishops of all the Australian dioceses meet regularly and which is being increasingly used for other conferences of church leaders. The property comprises 30 acres in a delightful rural setting near Menangle, about 40 miles south-west of Sydney.

An open-air thanksgiving service will be held as part of the gathering on Saturday, October 11. I assume that, if this splendid idea becomes the happy success it deserves to be, the diocesan picnic will become an annual affair.

It is a common (although not always just) comment that Anglicans are cold, stand-offish creatures, even toward other Anglicans who may worship in the same church but with whom they may not be, or want to be, personally acquainted.

In the great opportunities challenging the Church in these days much greater things will surely be accomplished for the extension of the Kingdom of God if the workers in an area are banded together as people who know, trust and love one another.

Parliament On TV Could Be Boring

One recoils from the prospect, tentatively foreshadowed in the past week, that Federal

Parliamentary proceedings should be televised.

Perhaps that apprehension should be qualified to the extent of agreeing that special occasions should be televised. It will be recalled, for instance, that the Queen's speech in opening a session of the Canadian Parliament last year was successfully televised. But, it will also be remembered, the suggestion that a similar telecast should be made from Westminster was vigorously resisted on the ground that this would give undue emphasis to the announcement given therein to Government policy, which might easily be controversial.

Australia's experience with Canberra radio broadcasts shows that selection is badly needed. Much dull machinery procedure is now aired; it is painfully tedious and should be eliminated. But, when lively topics are discussed on the adjournment motion, the A.B.C. goes off the air.

There does seem to be a case for televising the pageantry associated with the opening of a Parliamentary session and the speech then made by the Governor-General. There also seems to be a case for televising speeches by party leaders or other experts in important debates.

But to televise routine Parliamentary proceedings, including dull speeches by members who have taken no pains to compress their thoughts, would be extremely boring.

CLERGY NEWS

BRAY, The Reverend C. H., of Exeter, England, to be Curate at St. Matthew's, Cheltenham, Diocese of Melbourne.

CRANSWICK, The Reverend Richard Bruce, Rector of St. Andrew's, Subiaco, Diocese of Perth, to be Superintendent, Forrest River Mission, Diocese of North-West Australia. He relinquished charge of Subiaco on February 28, 1958.

CLAYDEN, The Reverend W. J., Curate at St. Matthew's, Ashburton, Diocese of Melbourne, to be Vicar of All Saints', Lorne, in the same diocese.

DRAYTON, The Reverend J. L., Curate at St. Matthew's, Manly, Diocese of Sydney, to be Rector of Narraweena in the same diocese.

EVANS, The Reverend V. A., Rector of Dapto with Albion Park, Diocese of Sydney, to be Rector of St. Paul's, Kogarah, in the same diocese.

HOOK, The Reverend G. A., Rector of Bowral, Diocese of Sydney, to be Rector of St. Albert's, Lindfield, in the same diocese.

JERRIM, The Reverend H. A., Rector of Devonport, Diocese of Tasmania, to be Rector of St. Stephen's, Hobart, in the same diocese.

KANEY, The Reverend J. R., Curate at St. James', Ivanhoe, Diocese of Melbourne, to be Curate at St. James', Dandenong, in the same diocese.

KIRBY, The Reverend R. F., Vicar of Gunnedah, Diocese of Armidale, to be Rural Dean of Moree in the same diocese.

LATTA, The Reverend G. C., Precentor of St. David's Cathedral, Hobart, Diocese of Tasmania, to be Honorary State Secretary of the Australian Board of Missions in the same diocese.

RYMER, The Reverend W. V., Vicar of Tenterfield, Diocese of Armidale, to be Rural Dean of Inverell, in the same diocese.

SHEPHERD, The Reverend H., Rector of Sandy Bay, Diocese of Tasmania, to be Inducted Vicar of St. John's, Blackburn, Diocese of Melbourne, early in April.

SHIRLEY, The Reverend A., Rector of Brisbane, Diocese of Brisbane, to be Rector of Laidley in the same diocese.

SPENCER, The Reverend W., of South Perth, Diocese of Perth, took up duties as Curate at St. John's, Bentleigh, Diocese of Melbourne, on March 1.

THOMAS, The Reverend B., Vicar of Bogabri, Diocese of Armidale, to be Vicar of Barraba in the same diocese.

TOWNEND, The Reverend G., Curate at Port Kembla, Diocese of Sydney, to be Chaplain at Norfolk Island in the same diocese.

WESTON, The Reverend W. E., Rector of Adamstown, Diocese of Newcastle, to be Director of Promotion in the Diocese of Melbourne as from May 1.

But Election Should Be Televised

Thought should be given soon to the part which television will play in the Federal general election campaign late this year.

Strangely enough, Britain is only just beginning to consider the use of television in political reporting. In recent weeks the party leaders have been appearing in television interviews. But only this week, in the Kelvin Grove by-election in Scotland, has a formula been laid down for the television of a political campaign.

The British Broadcasting Corporation and the Independent Television Service agreed to pool their cover of this by-election. A programme was arranged to show the by-election candidates with a chairman and two journalists. The candidates were given the opportunity to state their views in answer to questions; there was a strict sharing of time between them.

I hope the Australian television services will show more enterprise than this in covering the next Federal election campaign. I would prefer to see something of a documentary character attempted—perhaps a glimpse of how the party leaders prepare their speeches, an indication of the hard travelling they have to undertake in flying round the continent, and possibly some peeps behind the scenes of party organisation and canvassing.

Thursday Night At The Lodge

When I wrote last week about the Thursday-night custom of the Prime Minister, Mr Menzies, of having Irish stew, one of his favourite dishes, served to him by his wife, Dame Pattie, I did not have time to check this against the parallel which immediately came into my mind—Robert Burns's poem about "The Cotter's Saturday Night."

Since then I have read the poem again, and, with apologies to Sassenachs who may encounter difficulty with some of the words, I reproduce this verse which, with some modifications, might conjure up the charming scene at The Lodge on "The Prime Minister's Thursday Night":

"But now the supper crowns
their simple board,
The halesome parritch, chief
of Scotia's food;
The sowpe their only hawkie
does afford,
That, yont the hallon snugly
chows her cood;
The dame brings forth, in
complimental mood,
To grace the lad, her well-
hain'd kebbuck, fell."

Barwick Barbecue

In celebrating his win in the Parramatta by-election last Saturday evening with a barbecue, the Liberal candidate, Sir Garfield Barwick, had a sense of the fitness of things.

My dictionary defines a barbecue as "a social or political entertainment at which animals are roasted whole."

Some Labour M.P.s are said to be preparing another political grilling for Sir Garfield as soon as he arrives on the Canberra scene.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

STEPHEN

Acts 6 and 7

HOW we puzzle at times over the death of this one or that who seemed so necessary to the Church or the State, the home or the community.

The loss seems so great, the blank so impossible to fill. So must the early Christians have felt when Stephen was stoned. His courage, his open mind, his eloquence, his spotless character! How could the Church do without him? At the time this deacon must have seemed more impressive almost than the Apostles themselves. His work as a deacon had been the serving of tables, the care of the material needs of the congregation in the day when all had given their all to the common fund and were drawing on it as they required.

But Stephen could not be limited to this. Quite soon he was an evangelist using his contacts with others as a means of preaching the faith in Christ and with such eloquence and wisdom and spiritual power that none could withstand him. "Malice always follows eminence" and Jewish opponents spared no efforts to do with Stephen what they done with his Lord and Master.

How thrilling is his defence. It would almost seem we have it word for word, as he traces the history of his people, their blindness to God's leading, their deafness to His truth, their unwillingness to follow, until at last this generation, like those before it, has exceeded in that they have been "betrayers and murderers of the Holy One." They stoned Stephen, "calling on God and saying, 'Lord Jesus receive my spirit' and adding in the way of the Saviour Himself, 'Lord, lay-not this sin to their charge.'"

Thus, early in the history of the Church of God, the consecrated layman took his place beside the ordained minister as a fellow helper in Christ Jesus.

The deacon of that day had an office and a calling all his own. It was not merely a stepping stone to the priesthood as is the deacon's place to-day, but a vocation and ministry of itself, complete and honoured.

We have lost much in the centuries, much of the meaning of the hallowedness of the "business" side of church life and of the witness true laymen can give to the Gospel through consecrated service.

The witness of men handling the bread and butter affairs of life is a precious fact. No wonder does the Scripture say that when the seven men of honest report were set aside with prayer and the laying on of hands and turned to their tasks—"the word of God increased and the number of the disciples multiplied greatly."

The first martyr was a business man, "full of faith and power," who wrought wonders and signs among the people. His life had great fruit and so did his death. For through his death Saul of Tarsus came soon to know Jesus Christ.

S.A. MIXED REGATTAS BANNED

ANGLICAN NEWS SERVICE

Cape Town, March 10

Church leaders in the Union of South Africa are watching with growing concern the execution of the government's apartheid policy.

The South African Defence Headquarters has now banned regattas at Simonstown naval base, in which Europeans and Africans have taken part in mixed crews since the late 1880s.

The South African navy took over the base from the Royal Navy South Atlantic fleet last April.

The ban was disclosed at a meeting of the Simonstown municipal and naval regatta committee who postponed this year's event.

LETTERS TO THE EDITOR

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

Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writer's name is appended for publication.

Parts of some of the following letters may have been omitted.

AN APPEAL FOR CLERGY

TASMANIA WANTS THREE PRIESTS

TO THE EDITOR OF THE ANGLICAN

Sir,—May I make known through your columns three special pieces of work in Tasmania requiring young and vigorous priests:

(i) Maydena, 50 miles from Hobart, is the centre of a large timber-cutting area in connection with the Australian Newsprint Mills. The company is assisting in the building of a rectory. Voluntary labour will reduce the cost. The house will be ready for occupation at the end of July. This is a grand opportunity for a young married priest.

(ii) The Hydro-Electric Commission is erecting a construction camp which will house 2,000 men at Poatina, 30 miles from Launceston. The new scheme will take five years to complete. A church and a house will be available.

(iii) Flinders Island needs a new rector. Our priest is at present the only ordained man on this lovely island. A large soldier settlement scheme is providing new homes for new farms. The rectory at White-mark is furnished. There are four beautiful little churches. The parish will be vacant from May 1.

I can supply further information.

Yours faithfully,

GEOFFREY TASMANIA.
Bishopscourt,
Hobart.

NEW GUINEA NEED FOR PRIESTS

TO THE EDITOR OF THE ANGLICAN

Sir,—I am relieving at Goroka and have not been in the Territory for long. In a small way I am trying to ease the strain of the manpower shortage in the diocese which is just as serious as the financial crisis.

At present there are three priests in the Territory of New Guinea, apart from Papua, but their work is chiefly for the benefit of the Christians in their districts.

The evangelistic work is being done by Bishop Hand as he pays his periodic visits. Dr June Stephenson and Sister Beryl Jones. They are about two days' walk over the mountain from here and are the only white missionaries among about 20,000 heathen natives. Melanesian brothers and Papuan Anglican teachers also engage in evangelistic work.

An experienced mission priest is expected to be in residence in the same area after Easter.

Travelling is so difficult (there are next to no roads and few air strips) that one has to be in excellent condition to stand up to the very steep and rough walking demanded by the conditions.

Until a priest is in residence there, the missionaries have very infrequent opportunities of making their Communion.

What a wonderful relief and what a great joy it would be for them if they felt the Church in Australia was behind them in their prayers and material support.

Yours, etc.,

(The Reverend)

G. A. LUSCOMBE.

S. Francis' Rectory,
Goroka.

FACTS ON MALTESE IMMIGRATION

TO THE EDITOR OF THE ANGLICAN

Sir,—My attention has been directed to your Leading Article "A Sound Line on Malta."

The final paragraph makes reference to the Department of Immigration, which, it is alleged, deceitfully misrepresents Maltese as "British Subjects" in its statistics on immigration.

This allegation can only result from a lack of knowledge of the facts. Neither the Department of Immigration nor the Commonwealth Statistician has ever attempted to conceal the facts about Maltese immigration—in fact there is no reason whatsoever why they should.

My Department of Immigration regularly publishes a Statistical Bulletin which is widely circulated, and which gives full details of arrivals under the Maltese assisted passage scheme. In the latest issue, for example, it is shown that 467 Maltese arrived during 1957, bringing the post-war total to 22,931.

Similarly, the Commonwealth Statistician regularly publishes Demographic Reviews and Demographic Bulletins which give full particulars of immigration from Malta. Thus, the latest Demographic Review, published on February 24, 1958, shows the arrivals from Malta during the June quarter of 1957 numbered 371, whilst 276 persons went to Malta from Australia during the same period.

The inclusion of Maltese in the figures for arrivals of persons of British nationality results simply from the fact that they are of British nationality.

They owe allegiance to the British Crown, and accordingly cannot be truthfully or accurately described other than as British subjects.

They have, in fact, been so described by the Commonwealth Statistician ever since arrivals from overseas were first classified according to nationality. The Statistician regularly publishes an analysis of arrivals from British Commonwealth countries, breaking them up according to country of last permanent residence—Malta, New Zealand, Canada, South Africa, etc.—and accordingly there is no justification whatever for alleging that the inclusion of Maltese in the British figures is in any way "deceitful."

I should also mention that it is the regular practice of my Department, when preparing pamphlets or other material for publication, to quote the figures for arrivals from Malta, and arrivals from other Commonwealth countries, separately; whilst this is done to ensure against possible misunderstandings, no responsible or informed person could seriously query the full right of Maltese people to be described as British subjects.

Yours faithfully,

ATHOL TOWNLEY,
Minister for Immigration,
Canberra, A.C.T.

THE BIBLE SOCIETY CRISIS

TO THE EDITOR OF THE ANGLICAN

Sir,—The blunt, frank truth is that at present, because of the lack of adequate liquid cash resources, the Bible Society just cannot produce all the Scriptures actually required by the missionaries on the field. The production of many thousands of volumes is held up.

In one Australian State more than 800 clergy and ministers have resolved to secure at least £10 from the church, circuit or parish in which they minister, in addition to the normal gifts from individual people and their church, for this vital emergency production appeal.

The N.S.W. gifts are not yet half way to our target and obviously an emergency situation must be dealt with quickly.

This £10 is one which I recommend to all clergy in the hope that they will respond.

Yours sincerely,

(The Reverend)

ALAN F. SCOTT.

N.S.W. State Secretary, The
British & Foreign Bible Society,
Sydney.

A REDUNDANT ARCHDEACON

TO THE EDITOR OF THE ANGLICAN

Sir,—Archdeacon G. T. Sam-bell was appointed to the Archdeaconry of Essendon in 1956. In that year he visited almost every parish vestry and early in 1957 called a meeting of the parish priests to discuss priorities in staffing in the archdeaconry.

Later in the year he called a combined meeting of the vestries of the archdeaconry when more than 300 men gathered to consider their part in the work of the Church.

For 1958 he has already had a meeting of the parish priests and has intimated that he is prepared to meet each vestry again this year.

From the experience of this parish he is aware of the problems of the parishes, is vitally concerned, and takes active steps to relieve those problems.

Mark Fellow apparently is not aware of the improvement in the work of the archdeacons now that not one of them is a parish priest.

ANOTHER MARK FELLOW.
Sunshine,
Vic.

W.C.C. POLICY IS ATTACKED

TO THE EDITOR OF THE ANGLICAN

Sir,—THE ANGLICAN in its February 28 issue published a news story in which it was reported that the Evangelical Alliance viewed the World Council of Churches "with some apprehension."

It has long been a grief to me that I cannot support the World Council of Churches when my Church officially commends it. I believe the inclusive policy of the World Council of Churches is paying the way for the great apostate church of the last days.

It is evident that among high-ranking officials of the World Council of Churches (overseas at least) are men whose unbelief differs little from that of Voltaire and Ingersoll. These men attack three points of doctrine which the Church should hold most dear:

(i) The authenticity of the Scriptures; (ii) The deity of Christ and His virgin birth; (iii) The atoning merit of His precious blood.

It is not necessary to join forces with unbelievers in order to demonstrate our Christian charity, tolerance or brotherhood. In fact, St. Paul tells us to do just the opposite. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Romans 16:17).

Yours faithfully,

MARY REX.

Devonport,

Tas.

CLERGY STIPENDS

TO THE EDITOR OF THE ANGLICAN

Sir,—In reply to Mr Hanstock's letter regarding clergy stipends (THE ANGLICAN, February 28) may I ask why it should be necessary for a clergyman to live on an inadequate salary merely because he is a clergyman?

Sacrifice and self-denial, as I see it, are not doing without something that you have not got anyway. Many clergy with young families and low stipends find it impossible adequately to feed and clothe their families without getting into debt.

Even when the stipend is equal to the basic wage, it is still impossible to put aside something regularly for the proverbial "rainy day" or "for the children's future education."

Anything that perhaps could be saved is paid out on instalments on the car which is anything but a family car. When one car is just paid off it is time to start all over again with a new one. This is a vicious circle.

There must be a happy solution somewhere.

Yours etc.,

DOROTHY PILKINGTON,
The Vicarage,
Moe, Vic.

SYNOD TRANSFER ILLEGAL?

TO THE EDITOR OF THE ANGLICAN

Sir,—As a church officer for many years, I was interested to read in THE ANGLICAN of March 7 that the Armidale Diocesan Synod had revoked its Parochial Endowment Fund Ordinance and passed over to the Bishopric Endowment Fund the accumulated fund of 50 years (derived from Christmas day collections) standing to the credit of the various parishes of the diocese.

There can be no doubt the Synod has the power to revoke any ordinance, but can it take the property of any parish and hand it over to some other fund?

The Church of England Trust Property Act 1917, part IX, Section 37, says: "Subject and without prejudice to any past operation of any ordinance . . . and subject and without prejudice to any estate, right, privilege, obligation, or liability vested, acquired, accrued or incurred under any such ordinance, the Synod of a diocese may repeal and amend any ordinance made by the Synod."

The words, "Without prejudice to any estate" must refer to the rights vested in all the parishes of the diocese and in the clergy of those parishes.

It seems to me that if the abrogation of those rights is prejudicial to the parishes and persons mentioned, then such abrogation is not authorised and is, therefore, illegal.

I am not a lawyer, but I should be pleased if THE ANGLICAN would submit the query to one of the Church's lawyers for an opinion as to the legality of the appropriation of parish property to some other fund, and print his finding as a guide to lay officers of the Church.

Your correspondent at Armidale calls this "an ingeniously simple transfer" from one fund to another, but it seems to me that the Endowment Fund of any parish, however acquired, is as much the property of any individual parish as its hall or parsonage.

If by an "ingeniously simple transfer" one part of the parish's property may be handed over to something else, any other part of its property could be similarly transferred.

If section 37 of the Act, quoted above, is no safeguard in this instance, no parish property is safe when vested in the hands of the corporate Trustees of a diocese.

CHURCHMAN.

Quirindi,

N.S.W.

READERS' ROLE IN ENGLAND

TO THE EDITOR OF THE ANGLICAN

Sir,—Lately there has been in your columns criticism of the Church in England. Some of the criticism appears to me to lack a sympathetic understanding of the many problems which the Church faces in England at the present day, problems which are to some extent different from those in Australia.

The parochial system with the weekly offering of worship in the parish church and the weekly ministrations to the people of the parish, whether that parish is large or small, has been for centuries part of the structure of English life.

With the shortage of priests and the growing demands for specialised ministry in industry, in hospitals, in schools and in the services, many parish priests are more than fully stretched.

One of the ways in which the Church in England is facing up to the situation is by the increasing use which is made of laymen as readers in the Church (the term "Lay Reader" is seldom used). Your correspondent Mr Allan Biggs, mentions the draft canons and speaks of the standard envisaged in the English proposals.

These canons should not be thought to be expressing merely pious hopes; they are, as the report of the archbishop's commission stated, a codification of existing regulations regarding readers.

In my capacity as sub-warden of readers in the Northampton Archdeaconry and member of the governing body for the Diocese of Peterborough, I can vouch to the very great care with which these men are chosen, prepared and trained for their work, before being examined by the Central Readers' Board of the Church of England. Only after they had satisfied the examiners would the bishop admit and license them at a public service with appropriate solemnity. The standard of the examination demands considerable time for study in preparation for it; and it is the privilege of the priests on the Readers' Board to assist the readers in training in every possible way.

The devoted work of these men makes it possible for worship to be offered in many country churches which would otherwise be closed, as well as town parishes in cases of vacancy or sickness.

It is rare for them to be seen in their own parish churches except for Communion. In my area, most of the men would conduct services in parishes other than their own on more than 40 Sundays in the year, quite often more than once on a Sunday.

Their use in administering the chalice is one which is very carefully regulated and requires the written permission of the bishop, but which is appreciated by the busy priest and people alike where the priest would otherwise have to administer the sacrament to more than 100 Communicants single-handed at one service.

Finally, they form in an English diocese a very important closely-knit body of men with a very strong sense of loyalty to the Church and fellowship with one another; they are in daily contact with their fellow men in all the varied walks of life from which they are drawn. They meet regularly, not less than once a month, for business, study and fellowship.

(The Reverend)

PETER R. MONIE.
Merbein.

TO THE EDITOR OF THE ANGLICAN

Sir,—Allan Briggs (THE ANGLICAN, February 28) draws attention to the lack of consistency within the Australian Church.

Some otherwise commendable clergy here would not under any circumstances use the services of licensed readers, either to take services or even to assist.

On the other hand, other clergy recognise that the work of their parishes could not be done without the aid of diocesan or parochial readers.

A reader in Sydney diocese must successfully pass a two-year theological course, and must have clerical and lay references.

I have recently read a small book published by the Royal School of Church Music in England, entitled "Decently and in Order—Practical Hints for Readers."

The foreword is written by the Bishop of Hereford, who is chairman of the Central Readers' Board.

This Board, by the way, is the controlling and co-ordinating body throughout all dioceses in England.

Without comment I refer you to two quotations from the book:

"Moreover, since the appropriate regulations were passed by authority, use is increasingly made of readers, with the permission of the diocesan bishop, in administering the cup at services of Holy Communion on great festivals, or in churches where large numbers of communicants are frequently present. Readers are also permitted to read or chant the Epistle."

The book also includes a section on the Holy Communion with sub-headings: "Serving," "The Epistle," "Administering the Cup."

Does the shortage of clergy in some of our dioceses warrant the use of readers in this way, or would it be better to ordain carefully selected readers to a part-time diaconate?

Yours faithfully,

DIOCESAN READER.
Sydney.

VESTMENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—I had hoped that Mr J. Roe would have considered the 34th Article of Religion as I desired him to do, for my intention was to explore the possibility of the evolution of vestures acceptable to the Australian Church whose recent constitution makes it a national Church in terms of the 34th Article.

Mr J. Roe does not so desire, but reiterates that the Western vestments are popular in Australia and only "a certain vociferous minority" oppose them. Strange, then, that in the cathedrals of Sydney and Melbourne, Western vestments have never been worn, and that in those two cities very few parishes will accept a priest who wears them.

If we were able to agree upon a Constitution, then it is surely an easier task to reach a happy issue out of the affliction caused by vestments, whose past associations make them unacceptable to the greater number of Australian Anglicans.

Yours truly,

F. H. GAUNSON.

Prahran,

Vic.

DR. GRAHAM'S POWER

TO THE EDITOR OF THE ANGLICAN

Sir,—Under the heading "Adelaide Criticism of Dr Graham" in your issue of February 7 the statement appeared, "American evangelist Billy Graham is 'a man of little stature and an extreme fundamentalist,' says the Adelaide Church Guardian."

A number of men and women who were present in the London Crusade, some of whom had close contact with Dr Graham, have all spoken to me personally in the highest terms of Dr Graham and the campaign.

One, the vicar of a London parish, said unequivocally, "If I were in Australia when Billy Graham comes here, I would be with him up to the hilt." Only to-day an Anglican bishop who acted as a counsellor on a number of evenings of the London campaign told me that he would unhesitatingly commend Dr Billy Graham and then went on to say, "It is not just Dr Graham, it is God working through him and through the counsellors who share their experience of Christ with enquirers. Dr Graham is the focal point. He preaches the Gospel faithfully, but the counsellors also have an important part."

Yours sincerely,

(The Venerable)

H. S. KIDNER.
East Melbourne.

MOTHERING SUNDAY

Sir,—Next Sunday, March 16, Lent IV, calls all members of the Mother Church to observe the day as Mothering Sunday, as our own National Mothers' Day and festival of the home. This day has for centuries past been blessed by age-long customs and ceremonies by Mother Church, which still calls us also to-day with the same deep spiritual love and affection to observe it.

If we remember this day aright, what opportunities of recall would come to us all for those things we all most surely hold dear and sacred, not only in the church, the nation, the home corporately but individually and personally. This day can recall to us in this changing world the treasures of the simnel cakes and flowers, the former being the symbolic reference to the Gospel of the day from St. John's Gospel VI.

I make this appeal to your readers of THE ANGLICAN to show again how Mothering Sunday is still gaining new support everywhere and maintaining the hold it has had in Australia and New Zealand for well over thirty years in observance.

(The Reverend)

F. A. G. WOODGER,
Secretary for the Mothering Sunday Movement in Australia and New Zealand.
Cremorne, New South Wales.

ANGELICAN OF THE WEEK



Our Anglican of the Week is the new youth organiser for India, Burma, Pakistan and Ceylon.

He is dapper, thirty-one year old Indian Kaipuraidom Mathai George, who has just completed twelve months' study in Australia for his Doctorate of Philosophy.

Mr George left Sydney in the Strathnaver on March 1 to take up his new post.

Mr George smiled when asked if he was converted to Christianity. "In a way, yes," he said. "You see, my family has belonged to the ancient community of S. Thomas, which dates from the first century A.D."

While in Australia, Mr George represented the Metropolitan of India, Burma, Pakistan and Ceylon. His training here was sponsored by the Church Missionary Society.

He spent most of his time at Moore Theological College, Sydney, studying under a former principal of the college, the Venerable T. C. Hammond. Mr George is quick to acknowledge his debt to Archdeacon Hammond's scholarship.

The title of his thesis is "Conception of Belief according to S. Thomas Aquinas and Cardinal Newman."

Born in Travancore, Mr George graduated in mathematics from the University of Madras when 21.

He is a Master of Arts from Bombay University. He hopes to present his doctor's thesis to this university later in the year.

Mr George was secretary of the Young Men's Christian Association in Bombay for three years.

As first youth organiser of a new department, he hopes to

travel extensively through India, Pakistan, Burma and Ceylon. The headquarters of the department will be in Nagpur, Central India.

The work will consist of, in his own words, "organising the youth work in the parishes to co-ordinate them on the diocesan and national level."

He said that Christians number only two per cent. of the population in all four countries, and these two per cent. are by no means all Anglicans.

BOOK REVIEWS

A SURVEY OF ALLEGORY IN THE ANCIENT WRITERS

THE LETTER AND THE SPIRIT. R. M. Grant. S.P.C.K. Pp. 163. Australian price 28/-.

HERE is a work of distinction by an erudite American who has clearly benefited from the astronomical sums which American colleges lavish on their libraries.

In this book Dr Grant surveys in lucid English, but rather too compactly for the general reader, the intricate and baffling topic of allegory and allegorical exegesis in ancient writers.

It may be said that his research and conclusions are of first rate importance. Anyone who has even a smattering of church history is aware of the allegorising of the Alexandrian school (e.g. Clement, Origen), and of the obscure manipulations of the Gnostics. If he has given attention to the actual text of Philo, Marcion or others, the same student must have felt at times in a strange world where everything could be made to mean almost anything else. Even some passages in Scripture seem arbitrary in the extreme.

In this study Dr Grant shows that allegorisation was neither completely fanciful nor purely arbitrary. On the contrary, it was a natural development from ancient Greek theories of poetic inspiration and consequent exegesis of Homer, Hesiod and others.

Pursuing this thread, he attempts to show that, though fluid, the method is amenable to schematisation, and that allegorical exegeses were subject to some restraints. He tries also to relate the use of allegory to theories of the early grammarians and interpolationists.

This leads him to examine certain theories revived in recent times (e.g., typology) in the light of this research and to find a generic relationship. He concludes with several appendices, one of which, "Greek Exegetical Terminology," will be warmly welcomed and keenly discussed

RECORD REVIEWS

FIVE WORKS OF ELGAR

MUSIC OF ELGAR. Sir John Barbirolli and the Halle Orchestra, H.M.V. D.L.P. Australian price, 57/6.

THIS month's releases bring five works of Elgar on to the market and so raise again the question of the English composer's place in the affection of music lovers. Certain it is that Elgar does not sell well, at least in this state, so that the ultimate fate of these records is a melancholy uncertainty.

The first disc reviewed is likely to be the most successful since it features Elgar's greatest work for String Orchestra (the Introduction and Allegro) and includes as well a very acceptable though not very important piece of Vaughan-Williams (Five Variants On Dives and Lazarus). The Halle Orchestra's performance of both works is slightly uneven. The main body of string players plays with commendable bite and precision, but the quartet in both works is annoyingly uneven. Intonation is poor and the ensemble weak indeed. The magnificent fugue in the Elgar work is not as exciting as the performance on Decca under Anthony Collins.

The five Variants (or ruminants) on the folk-song tune "Dives and Lazarus" will please everybody with a taste for V-W but especially those fortunate enough to know the hymn tune "Kingsfold." The recording is most satisfying.

THE WAND OF YOUTH. Suites 1 and 2. Eduard Van Beinum and The London Philharmonic Orchestra. Decca LXT. 5279. Australian price 57/6.

BOTH of these suites contain charming music; music as inventive and cleverly scored as anything Prokofiev and Co. ever wrote. The barrier to public acceptance of these works seems to be that here as in many other of his lesser works Elgar's inspiration is to be found in childhood and sources similarly unsophisticated.

No cuckolds or cadavers flit through these scores and with public taste the way it is this is a distinct disadvantage.

But, to be fair, there is something inhibiting in a children's suite heavily scored, lacking a unifying principle and written with a certain amount of plushy pomposity.

I understand that the tapes of the No. 1 Suite go back to 1950 and although records made far back may still sound well, this is not true here. The sound is quite forward but there is a distressing lack of definition. Things are much better for the second Suite which gives a great deal of pleasure. The performances directed by Van Beinum are good, although there is in both works an air of nervous excitement foreign to Elgar's work.

OVERTURE IN THE SOUTH. Nursery Suite. The London Philharmonic Orchestra. Sir Adrian Boult. OALP 1359. Australian price 57/6.

THE overture is the result of a trip made by the composer to Italy in 1904. It sounds to these ears a little self-conscious, too much like a typical English gentleman communing with history. The brass is too calculatingly rhetorical and the chanson populaire speaks Italian with an English salon accent. Nevertheless it sounds very well and the material is wonderfully organised.

I prefer the coupling as music. Except for the last recapitulatory episode the music hangs together extremely well. It is significant that this work was Elgar's last for the orchestra. There is something like Lamb's "Dream Children" about it, something delicate and appealing. The performance is very good, although the record surface is not as silent as H.M.V. usually give us. The cover is abominable.

—P.F.N.

BOOK REVIEWS

A SURVEY OF ALLEGORY IN THE ANCIENT WRITERS

THE LETTER AND THE SPIRIT. R. M. Grant. S.P.C.K. Pp. 163. Australian price 28/-.

by those concerned with the philology of the Scriptures.

Students should make much use of this book, for it clarifies a great deal that has been obscure and enables us to read the Fathers with increased understanding.

It is an indication of the phenomenal progress of Biblical

[Our review copy came from Church Sydney.]

MEMOIRS OF A BISHOP OF VISION AND VITALITY

NEVILLE GORTON, BISHOP OF COVENTRY (1943-55). Edited by Frank W. Moyle. S.P.C.K. Pp. 161. Australian price 17/6.

IN this book, twelve friends of

Bishop Gorton give short memoirs of a greatly-loved bishop. "There was blowing through him all the time great gusts of the holy spirit of God," said the Archbishop of Canterbury in his funeral sermon two years ago. What the archbishop meant is clearly demonstrated in this series of reminiscences written by former pupils, school colleagues and those who worked with him in Coventry.

Neville Gorton was an exhilarating person, a man of great vision and enthusiasm. An Anglo-Catholic, he was yet above denomination and party. He encouraged inter-communion between Anglican and Presbyterian boys when he was chaplain at Sedburgh, and when he was dying the Methodist minister at Coventry called his people to pray for "one who is Father in God to us all."

Like the present Bishop of Coventry, Dr Gorton was an artist. The architect, Basil Spence, describes how he worked with the bishop on the magnificent design for the new cathedral, how the bishop was responsible for commissioning Epstein to do the great sculpture for the porch and the inspiration he gave to Graham Sutherland in designing the altar tapestry.

It was the bishop who launched the scheme for the new famous Chapel of Unity within the new cathedral which is to belong equally to both Free Churchmen and Anglicans. His support for the Christian Service Centre, a series of rooms attached to the Cathedral to relate worship to the practical life of the general community, was in keeping with his always great concern for those outside the circle of practising Christians.

The book also gives a selection from some of Dr Gorton's spoken and written words. No preacher, he often had to struggle to express his message; and he was not a lucid writer. Nevertheless, there is something fresh and challenging in all his thought. These extracts include an interpretation of God's Judgement; sharp replies to those scientists who want to lay down the law about everything ("we are in danger of selling our inheritance to the promoted lab. boy"); and bitter criticism of the opponents in England of the Church of South India which he says "has a claim to be considered the most important event in the history of the world Church at this time."

—J.S.

[Our review copy came from Church Stores, Sydney.]



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TAREE BUILDING PLANS

FROM A CORRESPONDENT
Newcastle, March 10

A £45,000 building programme was outlined to Taree parishioners at the annual meeting by the Rector of Taree, Canon R. D. McCulloch.

The plan provides for the completion of S. John's Church, Taree, building a new church at Chatham and new church halls at Taree West and Old Bar.

A tennis court for young people at S. John's is a "must," Canon McCulloch said.

"The church hall at Taree West is too small to accommodate children attending Sunday school."

"There is no church hall at Old Bar and services are held in the casino."

It was reported to the meeting that in 76 weeks the church had received £15,000 from the Wells canvass system.

Canon McCulloch said this was an amazing and most encouraging result.

BIBLE SOCIETY NOTES

THE HISTORY OF THE ENGLISH BIBLE

18—The American Revision

The American Revision Committee disagreed on some words and phrases, their preferences being printed in an appendix; so in 1901 the American Standard Revised Version with these and other changes in the text was published.

More textual changes appeared in the New Testament than the Old Testament for two reasons. Many older copies of the New Testament were discovered in the centuries after 1611. Each Greek manuscript varies from every other one because of the difference in copyists, while Hebrew manuscripts are generally similar to each other because of the care taken in copying.

In the changes in interpretation, however, more were made in the Old Testament than in the New Testament, because in 1611 Hebrew was less well known than Greek and the translators left many passages obscure because they did not know what the Hebrew meant.

The changes in language were more numerous than changes in the text or interpretation. Modern words were substituted for Elizabethan ones which had changed or dropped out of current usage. The same English word was used for each occurrence of the same Greek word where the King James version had used other English words.

It should be kept in mind that none of these changes affect Christian beliefs, for no fundamental doctrine of Christian faith rests on a disputed passage.

(To be continued)

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RULER CRICKET

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Two teams, each consisting of 6 to 8 players.

All, except No. 1 of team A, stand toeing a chalk circle, in the centre of which stands No. 1 of team B, holding the ruler.

Similarly, team B toe another circle, in the centre of which stands No. 1 of team A, also holding a ruler.

One player of team A and one of team B hold the bean-bags.

The players round the circle aim the bean bag at the legs of the centre player, who "clears" it with his ruler (he may move freely within the chalk circle).

The outside team scores one point if the centre player is hit below knee level, while he scores one point if he succeeds in hitting the bean-bag wholly under the chalk circle with his ruler.

The game continues until the Leader gives the signal to change places. No. 2 of team A then takes up his position in the centre of team B's circle, and No. 2 of team B in team A's circle.

Both No. 1's return to their own circles. When all players have had a turn at "batting," individual scores are added to the points scored by the team.

Players outside the circle should be encouraged to "pass" amongst themselves before aiming at the central player, so catching him off guard.

THE HEAVENWARD WAY

I tried, last night, to think how it would be,

Dear Lord! to know this life, and not know Thee;

To have no blessed surety in my soul—

"Where'er God leads me, God can see the goal."

No strength, behind my strength, the load to bear,

No help responding instant to my prayer.

Then back from wandering towards that treacherous slope,

Guideless and goal-less, and without a hope,

I blessed the Lord in that I cannot stray

With Him to guide me on the heavenward way;

Then, like a child that in contentment deep

Clings to the arm it knows—I fell asleep.

—Author Unknown.

VOLTAIRE once said that "Whether Englishmen know it or not, it is the English Sunday that has made and keeps England great."

The Youth Page

TALKS WITH TEENAGERS

A TIME OF REFRESHING

At the top of a hill, overlooking a popular holiday resort, someone has placed a comfortable seat, and along the back of it is the inscription, "Rest and be thankful."

In our Lenten Pilgrimage, Mother Church has provided a time for rest and refreshment, where we may gain help and encouragement to continue our journey.

For centuries the Fourth Sunday in Lent has been known as "Refreshment Sunday."

The Gospel is St. John's account of the Feeding of the Five Thousand (John 6:1-14)—a time of refreshment for the people who followed our Lord "because they saw His miracles."

Coming, as it does, after the three Sundays on which we are led to consider the great enemies of the Christian life, and before the two Sundays (Passion Sunday and Palm Sunday) which show the strong Son of God facing His enemies and bearing the Cross, this Sunday of Refreshment has much to tell us concerning His love and provision for those who come to Him.

JUST LIKE HIM

Take up your Bible and read carefully through the story as St. John tells it (John 6:1-14).

This is the only miracle of our Lord which is recorded by each of the Evangelists, so you may like to read how each one tells about it (Matthew 14:13-21; Mark 6:32-44; Luke 9:10-17).

It happened just after word had come to Jesus that His cousin, John the Baptist, had been cruelly done to death by Herod, as St. Matthew and St. Mark tell us (Matthew 14:5-12; Mark 6:16-29), and both St. Mark and St. Luke associate the miracle with the return of the Apostles from their teaching mission (Mark 6:30; Luke 9:10).

It was our Lord and the Twelve who needed rest and refreshment, and He said to them, "Come ye yourselves apart into a desert (literally, uninhabited) place, and rest awhile." (Mark 6:35).

As they saw Him going, the crowds flocked after Him, and St. Luke tells us that He "received them kindly" (Luke 9:11), or, as we would say, "He welcomed them."

What an insight this gives us into the heart of Jesus!

As we see Him, weary and sad though He was after His busy labours and the news of John's death, welcoming the thronging crowd, we can only say, "Isn't it just like Him?"

There are times when we are "too busy" even to see our friends; our Blessed Lord is never too busy, or too tired, or too indifferent to the needs of anyone to turn them away uncared for.

SIGN OF LOVE

St. John, in the closing verse of the Gospel (verse 14) speaks of "the miracle that Jesus did."

Actually, His word is "the sign that Jesus did." The Jews were constantly asking for "signs," and John sees in what we call the "miracles" the signs that they should have recognised.

This was a sign of love and compassion.

In the previous chapter (John 5:1-47) we read of the healing of the sinful impotent man at Bethesda.

To those who had eyes to see, this was a sign that sinful man—all sinful men—might obtain life through faith in Christ.

Our Lord made this clear in the discussion with the Jews which followed the healing. In verses 21, 25, and 28 we find Him asserting that, as the Son of God, He gives life just as the Father does—life to the spiritually dead and to the physically dead.

And here, in feeding the multitude, our Lord makes it plain for all to see that He Who gives life, can sustain it. He has control over all things that are necessary for the life of men, and, like His Father, He "giveth to all men liberally" (James 1:5).

HIS GREAT CONCERN

If you would like an exercise in Bible-searching, read through the Gospels and see how many passages you can find in them which tell of Jesus' deep concern for the needs of men.

This Sunday's Gospel tells us that our Lord was concerned that men were hungry.

But it also tells us that, in order to meet the needs of the hungry, He needed the help of others.

"Whence shall we buy bread that these may eat?" He asks.

He demands that His disciples share His concern, that they give serious and earnest thought to the problem, and that they take some action on the matter.

So Philip calculates the extent of the problem: "Two hundred pennyworth of bread is not sufficient for them..." And Andrew tells Him how limited are their resources: "... five barley-loaves and two small fishes: but what are they among so many?"

And how like us to-day is this attitude of hesitancy and this sense of inadequacy!

But when their slender resources are put into the Master's hands, there is more than enough to meet every person's need, and to fill every empty mouth (verses 12 and 13).

Someone has said that every miracle is an acted parable.

Then what a wealth of meaning there is for us in this "sign" of the Love of Jesus for needy men and women!

Here is refreshment, indeed!

In Jesus our Lord all men's needs are supplied in loving fullness and uncalculating generosity.

Whether it is hunger of the body or of the soul, none ever came to Him without finding His deepest need fully met.

Our testimony may be that of the great Apostle: "My God shall supply all your need according to His riches in glory by Christ Jesus" (Philippians 4:19).

WHOSE DAY IS IT?

It seems a pity that we have somehow got out of the habit of speaking of Sunday as "The Lord's Day."

After all, it is largely because it is the weekly commemoration of the Resurrection that Sunday became the Christian Day of Rest and Worship.

Yet so many people say, when excusing themselves for absence from church and neglect of their religious duties, "Well, it is the only day we have on which we can do as we like!"

But GOD has said, "Remember that thou keep holy the Sabbath (i.e., the rest) Day." It is not our day, primarily, but HIS. When we remember it as "the LORD'S Day," the Day which commemorates His Rising from the dead, and His gift of the Holy Spirit, we will sanctify the day as He has commanded; and we shall find it a day of increasing blessing as we use it to learn to know Him better, and to discover His will for our lives.

PATIENCE

One of the things that Youth needs to learn most of all is patience.

It is characteristic of Youth that it wants to get things done, and done quickly. But that is not always God's way.

True enough, there are many things crying out for reform, for improvement, for action, and it is a splendid thing to see the need and to prepare to meet that need.

The fact remains, however, that you can't change anything in this world suddenly—not even yourself!

Someone has wisely pointed out that you can't change a caterpillar into a butterfly in five minutes.

"Arguing with a caterpillar," he says, "begging him to 'be class conscious' won't do. Setting a match to one end of the cocoon may ruin that cocoon, but it won't bring out the butterfly."

What is needed is patience. Only time can produce the butterfly from the cocoon.

And one of the commonest needs of mankind is patience.

It is quite possible that more men and women fail to become real saints because of impatience than for any other reason.

Many promising careers are wrecked, many failures occur where they need not have happened, for lack of patience.

No one knows how long it took God to plan and fashion the universe, and develop it to the stage where it was possible for Him to bring man into being and place him in this world. It took time and patience.

As a matter of fact, no characteristic of God or of Jesus Christ is more impressive than patience.

It will be well for us when we learn to imitate it.

RECOGNITION?

Recognition, you say?

For what, I pray?

For serving the Lord

In your very own way?

For doing the things

That you know you should?

For a living a life

That is kind and good

For giving to God

What is rightfully His?

A tenth isn't much.

Do you think that it is?

Supposing the story

Were told in reverse

And the troubles you had

Became suddenly worse,

And the Lord gave a tenth

Instead of His all

Would you still

Think Him great,

Or just terribly small?

Would you seek Him out blindly

If put to the test?

Would you think of Him kindly

In time of distress?

Would you give up your life

Should He ask of you?

Then, my friend, recognition

Is surely for you.

—FLORENCE RUE.

A TIME FOR LOVE

Above all else, Lent should be a time for love.

More love of God, LESS love of the things God has made.

The great question for every heart to answer is, "How can I use Lent so as to learn to love God better? How can I help others to know and serve the God of Love?"

You have to answer that question for yourself, and on the way you answer it depends the quality of your life in the days ahead. Mere fasting and self-denial are of no avail if love be lacking from your Lenten observance.

THE BREAD OF LIFE

O GOD, Who has made us to live not by bread alone but by Thy word: Feed us, we beseech Thee, with the words of life; that, as Thou hast set in Thy world the power of goodness, truth, and love, so we may open our hearts to them, and they may work in us; Through Jesus Christ our Lord. Amen.

(From New Every Morning.)

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HOW IMMIGRATION AFFECTS POPULATION AND POST-WAR RELIGIOUS STRUCTURE

By C. A. PRICE

This article, the first scientific analysis of the effects of post-war immigration on the religious structure of Australia, was originally written for *The Australian Quarterly*, by special arrangement with whose Editor it is here reproduced. The author, C. A. Price, is a Fellow in Demography at the Australian National University, Canberra.

AUSTRALIAN migration statistics are amongst the best in the world. In the first place they are comparatively accurate. In the second place they are most informative; place of embarkation, country of last permanent residence, nationality, age, occupation, family status, number of persons assisted by the government, number of persons naturalised, number of adults attending English language classes—all this and more is to be found in the Bulletins issued by the Commonwealth Bureau of Census Statistics and the Commonwealth Department of Immigration.

2. There are, however, three gaps in the migration records. First, there is no satisfactory way of discovering how many of those who enter Australia each year are persons who intend to settle in the country, and how many are Australians returning after trips abroad or visitors who intend to stay a year or so and then depart again; i.e., there is no way of discovering how many persons entering the country are what may be termed "new settlers" and how many are not. Likewise, there is no way of finding out from the migration statistics how many persons who landed in Australia intending to settle have later on changed their minds and left again.

3. The second gap relates to the definition of "British" and "non-British." In a country where, at the end of the second world war, nearly 90% of the population were descended from persons born in the British Isles it is not surprising to find much emphasis on the importance of maintaining amongst immigrants a high proportion of persons of British origin; i.e., persons of English, Scottish, Irish or Welsh descent. There are, however, no migration statistics concerning persons of British origin. There exist only statistics of British nationality—and these include Maltese, Cypriots, Asians of British nationality, persons of alien birth who acquired British nationality before migrating to Australia, and so on. (One can make some estimate of the Maltese and Cypriots from the tables setting forth last place of permanent residence, but there is no adequate method of estimating the other categories.)

4. The third gap relates to religious affiliation. On the religious of a country which in 1947 was about two-thirds British Protestant and one-fifth Roman Catholic, and which contained a very small proportion of Lutheran and Orthodox, the heavy post-war immigration would seem to have had considerable influence. It is impossible, however, to assess this influence from the migration statistics since the published figures contain no reference to religious affiliation.

5. The purpose of this article is to examine these three gaps in Australia's migration records and see how far it is possible to fill them with material from other

sources, in particular from the results of the Census of 1954, the full tables of which have just been published. We shall begin by considering the first two questions—what proportion of the total number of persons entering Australia are persons intending to settle permanently and what proportion of these are staying in the country.

6. At this point some may wonder why this article states so definitely that we cannot obtain from the existing statistics reliable information about the number of persons intending to settle permanently: are there not, they may ask, official statements about the number of "permanent arrivals," or "immigrants," which Australia receives each year and about the date at which Australia received its millionth post-war immigrant? It is quite true that the Commonwealth Statistician, who is responsible for collecting official statistics of arrivals and departures, does divide the overseas immigration movement into "permanent arrivals" and "temporary arrivals" and that the Commonwealth Department of Immigration frequently equates the terms "permanent arrival" and "immigrant" so that its public statements on the number and character of immigrants refer only to permanent arrivals. But a "permanent arrival" is not identical with a newcomer intending to settle permanently in Australia. A "permanent arrival" is simply someone—other than an Australian resident returning from a trip abroad of less than 12 months duration—who intends to stay in Australia for more than 12 months. Consequently the term "permanent arrival" covers at least three other elements besides the genuine new settler, viz.: Australian-born persons who have been abroad for 12 months or more and are now returning; overseas-born persons who have settled in Australia some time previously but who have later on taken a 12 months or more trip abroad and are now returning (we may conveniently call these "earlier settlers"); and long-term visitors who wish to stay in Australia for one or two years but who have no intention of staying permanently. There are, as it happens, very good reasons for the official usage here—particularly as it conforms to the international usage adopted by the International Conference of Migration Statisticians in Geneva in 1932—but it does tend to obscure the fact that "permanent arrivals," or "immigrants," are not the same as new settlers.

7. The reasons which make it impossible to use Permanent Arrival Statistics as a reliable guide to the number of new settlers also make it difficult to use the Net Permanent Migration Statistics—the difference between permanent arrivals and permanent departures—as a guide to the number of new settlers which Australia succeeds in obtaining and keeping; at any rate as a reliable guide over a period of time as short as one year. Over

a longer period—seven or ten years, say—net migration statistics become much more accurate since those Australian-born persons and earlier settlers who journey abroad for a few years, as well as those long-term visitors who come to Australia for two or three years, tend to complete their travelling and cancel themselves out in the net migration statistics. The Net Permanent Migration figures, however, have another possible drawback, even over the long run: at times they can be distorted by "jumping of categories," as when an Australian intending to stay two years abroad departs in the permanent category, changes his mind overseas, cuts his trip to less than 12 months and returns in the temporary category, or vice versa. There is no definite evidence as yet about the extent to which the Net Permanent figures are affected in this way, but until the matter is clarified it is often better to use the Net Total Migration figures—the difference between total arrivals and total departures, temporary as well as permanent—since in these figures the jumping of categories cancels itself out.

8. Even at their best, neither the Net Total Migration nor the Net Permanent Migration figures are completely reliable guides to the number of post-war settlers that Australia is succeeding in obtaining and keeping, even over a long period. They both include such items as the departure of those Australian-born persons and earlier settlers who intend to leave Australia and live indefinitely overseas; i.e., they measure the extent to which the Australian population is affected by the whole migration movement, not the extent to which Australia is gaining by the net movement of new settlers coming to the country since the war. For that reason the net migration indexes will normally be somewhat "out" if used to measure the extent to which Australia is obtaining and keeping post-war settlers.

9. In the face of all these difficulties, how far can the Census publications assist in clarifying the situation? The most suitable table is that which sets out the number of persons born overseas by period of residence in Australia. From this we can take a given period—say the seven years between the Censuses of June 1947 and June 1954—and find the number of overseas-born persons who arrived in Australia during those years and who were still here in June 1954. We may then, after making certain adjustments noted in the next paragraph, compare these Census figures with the equivalent figures of Permanent Arrivals and Net Total Migration derived from the migration statistics of nationality.

Table 1.
INTERCENSAL MIGRATION—30/6/47 TO 30/6/54.

Group	A		B		C		A/C
	Permanent Arrivals Nos.	%	Net Total Migration Nos.	%	Overseas-Born (0-6 yrs. residence at 1954 Census) Nos.	%	
Total	812,386	100.0	639,028	100.0	674,460	100.0	120.4
*Alien (G)	422,200	52.0	395,873	61.9	406,413	60.2	101.9
*British (G)	356,987	43.9	243,155	38.1	268,047	39.8	145.6
*British (D)	390,186	48.0	212,593	33.3	240,072	35.6	148.7

* Alien (G) and British (G) eq. as Given, i.e., by Nationality on entering Australia in A and B, but by country of birth in C; British (D) eq. British by Descent eq. British (G) less Maltese, Cypriots and half total of British Asians, as estimated from last place of permanent residence in A and B and from birth-place tables in C.

10. Now, properly speaking, 48% in the Permanent Arrival figures to 39% in the Census figures, or from 43.9% to 35.6% if excluding Maltese, Cypriots

and so on. Now one of our three problems relates to the proportion of persons of British descent in the total of migrants staying in Australia, and it seems that 35.6% gives a much better picture of the true position for the intercensal period than the 48% derived from nationality statistics of Permanent Arrivals.

12. Here there is a further question of importance, namely, whether the big discrepancy between British Permanent Arrivals and the Census figures of British settlers derives mainly from assisted or unassisted migrants? Naturally, if a great many British assisted migrants departed again before the Census of 1954 then much of the discrepancy would lie in the assisted category since such persons would appear in the permanent arrival statistics but not in the Census. If the Department of Immigration's estimate is right however, that the return rate of British assisted migrants is only 6%, then the great bulk of the discrepancy lies in the unassisted migration figure. Indeed, if we use the return rate of 6% as the basis for a rough calculation it appears that during the intercensal years the discrepancy lies in the unassisted

migration figure. Indeed, if we use this return rate of 6 per cent. as the basis for a rough calculation it appears that during the intercensal years the discrepancy was as much as 63 per cent.; i.e., nearly two out of every three of the 173,354 unassisted British permanent arrivals who entered Australia between June 1947 and June 1954 were either Australians returning from more than 12 months abroad, long-term visitors, or unassisted new settlers who changed their minds and left the country before the 1954 Census. This contrasts vividly with the comparable alien proportion of less than 5 per cent.; which suggests that the great majority of alien unassisted migrants were genuine new settlers staying in Australia.

13. In one sense these rough figures show the great difficulty of interpreting unassisted migration statistics and reveal the pitfalls in trying to measure the success of an immigration programme by simply adding statistics of unassisted permanent arrivals to statistics of assisted migrants. In another sense, though, the figures reveal the success of the Department of Immigration's efforts to obtain assisted British migrants; whereas, on the surface assisted



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GROWTH, ETHNIC BALANCE THROUGHOUT AUSTRALIA

British migrants exceeded unassisted British migrants by only 10:8 the number of assisted British settlers still in Australia at the Census of 1954 exceeded the number of unassisted settlers by 10:3. In other words, about three quarters of effective British migration to Australia in the intercensal period was brought about by the assisted passage scheme. This again contrasts very strikingly with the alien position where the assisted passage scheme brought out little more than half the total of new settlers staying in Australia (about 10:8). In other words, Australia has to work very much harder to obtain settlers from the United Kingdom than from the continent of Europe, where there are numerous persons able and willing to come to Australia under their own steam. (For details of assisted and unassisted settlers see Table II.)

14. These figures of assisted and unassisted settlers have a further use in that they enable us to make a rough assessment of migration for the periods October 1945 to June 1947 and June 1954 to December 1956; the figures obtained may then be added to the intercensal figures to produce an assessment of the whole post-war migration movement up till December 1956. Naturally the assessment is very rough since it assumes that what was true of the intercensal years was also true of the years before and after; it also assumes that the Department's estimated return rates of 3 per cent. and 6 per cent. are correct and that they apply to unassisted settlers as well as to assisted. Nevertheless, in the complete absence of any really reliable statistics it is worth doing. On these assumptions it is possible to show that from October 1945 to December 1956 Australia received about 990,000 new settlers compared with a total Permanent Arrival figure of 1,155,330; in other words, though Australia may have received over a million permanent arrivals about 165,000 or 14.3 per cent. of these were Australians returning from abroad or long-term visitors; indeed, at the time of the arrival of the so-called millionth migrant in October 1955 Australia had actually received about 860,000 genuine new settlers. This means that to obtain 100,000 new settlers per annum Australia has to bring in some 116,000 permanent arrivals, or "migrants," each year.

15. The same kind of assessment is possible for the British and alien components of new settler immigration. At the Department's estimated return rates it appears that, between October 1945 and December 1956, of a total settler immigration of 990,000 some 340,000 or 34 per cent. were of British descent and some 650,000 or 66 per cent. were of non-British descent; this may be contrasted with the British proportion of 47.4 per cent. derived from the nationality statistics of Permanent Arrivals over the same period. Of course, with the slightly higher return rate of British settlers the British proportion in the total number of settlers that Australia has succeeded in keeping is slightly less than 34 per cent.—in round figures about 33.3 per cent. This may be contrasted with the 30.7 per cent. or so derived from the Net Total Migration Statistics (approximately 265,000/861,890).

16. It is noticeable that this proportion of 33.3 per cent. as an index of permanent British settlement over the whole post-war period is somewhat lower than the 35.6 per cent. postulated in paragraph 11 as an index for the years between the two Censuses. This happens because, although the total of new settlers has maintained itself at an average of 100,000 or so per annum, the proportion of new

settlers of British descent in that total has fallen away considerably since 1953. The Table below shows this clearly, though its proportions are not strictly comparable to those just mentioned since they are based on new settlers arriving, not new settlers staying.

Table II.
AVERAGE ANNUAL INTAKE OF NEW SETTLERS (30/6/47—31/12/56)
(Based on estimated return rates of 3% and 6%—see para. 14)

Origin	30/6/47—30/6/54			1/7/54—31/12/56		
	Assisted	Unass.	Total	Assisted	Unass.	Total
British Descent	27,924	9,329	37,253	23,593	5,760	29,353
Sth. European*	5,192	13,857	19,049	11,262	29,620	40,882
Other	31,498	13,000	44,498	20,694	11,769	32,463
Total	64,614	36,186	100,800	55,549	47,149	102,698
British Descent	43.2	25.8	37.0	42.5	12.2	28.6
Sth. European*	8.0	38.3	18.9	20.3	62.8	39.8
Other	48.8	35.9	44.1	37.2	25.0	31.6
Total	100.0	100.0	100.0	100.0	100.0	100.0

* Albania, Greece, Italy, Spain, Portugal, Malta, Cyprus.

This table shows that the fall in the British proportion from 37 per cent. in the intercensal period to 28 per cent. in the next 2½ years was counterbalanced by a big increase in assisted and unassisted migration from Southern Europe; an increase sufficient to counterbalance not only the British decline but also the decline occurring in migration from Central and Eastern Europe when the Displaced Persons migration began to fall away. On the other hand the Table shows that the Department of Immigration managed to keep the proportion of assisted migrants of British descent up at 43 per cent. or so of the assisted total and that the British decline occurred almost entirely in the unassisted sector. This is in marked contrast to the Southern European situation where unassisted settlers, brought out by relatives and friends established here before the war, have always been far more numerous than assisted migrants and were mainly responsible for the big jump in migration from Southern Europe after 1953.

17. A change in these trends will undoubtedly appear in the 1957-8 statistics since these will reflect the effects of the Federal Government's recent restrictions on unassisted migration from Southern Europe—indeed figures just published by the Commonwealth Statistician show that in the first quarter of 1957 permanent arrivals from Southern Europe totalled some 6,200 compared with 15,300 or so for the equivalent quarter in 1956. The trends will be still further checked if the Bring Out a Briton programme is really successful.

18. Having discussed the British-Alien ratio amongst new settlers it is now possible to tackle the religious problem. The connection between the two matters is close because in the absence of a substantial migration from Ireland the great majority of British settlers are Protestants; which means that any fall in the true proportion of British settlers means a cor-

responding fall in the proportion of British Protestants and a corresponding rise in the proportion of European Catholics, Orthodox and so on. There are two methods of using Census material to clarify the situation here. The first is to use the foreign Censuses as a basis for

calculating the proportionate strength of each religion in any one country of emigration and then apply those proportions to the total of persons who migrate from that country and settle in Australia. The second method is to use those Australian Cen-

sus tables that cross-clarify religion by birthplace. Both methods involve an element of estimation; but both produce very similar results and between them give a fairly balanced view of the overall situation. The first method, of course, may also be applied to settlers arriving after the Census of 1954, as in Table III below.

(Continued on page 10)

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EFFECTS OF IMMIGRATION

(Continued from page 9)

Table III
RELIGIONS OF POST-WAR SETTLERS

Religion	% in Australia 30/6/47	Inter-censal Settlers Method 1	Method 2	30/6/54 to 31/12/56*
R. Catholic	20.7	38.7	37.8	47.5
Orthodox	0.2	6.9	6.2	13.6
C. of E.	39.0	18.6	20.8	11.9
Methodist	11.5	2.1	3.0	1.4
Presbyterian	9.8	10.6	8.6	8.8
Lutheran	0.9	5.8	4.9	3.2
Other*	5.9	4.9	3.2	2.2
Protestant	67.1	42.0	40.5	27.5
Non-Christian	0.5	2.4	3.6	1.4
No reply†	11.5	10.0	11.9	10.0

*Includes various European Calvinists.
†Includes, for convenience, Jehovah's Witnesses, etc.
‡Includes Indefinite, No Religion and
§ Calculated by Method 1.

19. The above Table suggests that in the inter-censal years the proportion of Roman Catholics amongst new settlers was nearly twice as high as the proportion in the total Australian population in 1947, while that of the Orthodox was thirty times as high and that of the Lutherans about five times as high. The proportion of most other Protestants, notably that of the Methodists, was very much lower than their equivalent proportion in the population as a whole. These surpluses and deficiencies become even more pronounced in the 2½ years after the Census of 1954, primarily because of the decrease in the proportion of British settlers and the increase in that of Southern Europeans. As before, the extent to which these trends will be checked depends partly on the government's recent restrictions on unassisted immigration from Southern Europe and partly on the success of the Bring Out a Briton programme—see paragraphs 16, 17 above.

20. Having gained some idea of the religious affiliations of new settlers it is possible to estimate the effects of new settlement on the religious structure of the country as a whole. The Table below sets out the principal effects during the inter-censal period.

Table IV
EFFECTS OF NEW SETTLEMENT ON RELIGIOUS STRUCTURE
(30/6/47-30/6/54)

Religion	Total Increase Nos.	% due to Settlement	% of Population 1947	1954	Total Gain or Loss in %	Without By Settlement alone
R. Catholic	491,540	52.6	20.7	23.0	+2.2	+1.0
Orthodox	57,748	76.1	0.2	0.8	+0.6	+0.2
C. of E.	451,818	29.4	39.0	37.9	-1.1	-0.4
Methodist	106,508	16.5	11.5	10.9	-0.6	-0.0
Lutheran	49,287	72.5	0.9	1.3	+0.4	+0.1
Other*	203,917	45.0	15.7	15.5	-0.2	-0.0
Protestant	811,530	34.2	67.1	65.6	-1.5	-2.0
Non-Christian	18,255	100.0	0.5	0.6	+0.1	+0.2
No Reply†	28,099	100.0	11.5	10.0	-1.5	-0.1
Total	1,407,712	47.9	100.0	100.0	0.0	0.0

*Includes Presbyterians.

†No Reply, No Religion, Indefinite.

21. The Table above shows that new settlement has had two clear effects. First, column 2 indicates that during the inter-censal period new settlement was responsible for over half the increase in the number of Roman Catholics, Orthodox and Lutheran—if, of course, the figures included those children born to new settlers after arrival in Australia the effects of immigration would be more pronounced still. In other words, immigration has been a considerably more potent force in the expansion of these three denominations than natural increase or conversion. Second, when we express rates of gain or loss in terms of changes in the proportionate strength of the various religions we find, from column 7, that new settlement alone was responsible for the Roman Catholics, Orthodox and Lutherans gaining from other groups to the extent of 1.3 per cent., 0.4 per cent. and 0.3 per cent. respectively in seven years—primarily at the expense of British Protestants. (The effects of natural increase and conversion, of course, have to be added to obtain the total rate of gain, as in column 5.) As these three groups have maintained a high or higher proportion amongst new settlers since June 1954 these rates of gain

conventions now in force so that persons interested could make an accurate assessment of the position concerning new settlers without having to adopt the roundabout methods used in this article.

1 E.g. "Australia Unlimited," Department of Immigration pamphlet, Canberra, 1957.

2 The test of the terminology is as follows: "temporary arrivals," who are persons intending to enter Australia for less than 12 months or who are Australian residents returning after a trip abroad of less than 12 months; "temporary departures," who are Australian residents leaving for less than 12 months or overseas visitors who have been less than 12 months in Australia and are now departing; and "permanent departures," who are persons who have resided in Australia for more than 12 months and are leaving Australia for more than 12 months.

3 The exceptions are a few unnaturalised pre-war settlers returning from a visit to their European homes.

4 One can safely infer that since British short-term visitors (i.e. visitors for less than 12 months) were 5½ times as numerous as alien short-term visitors—242,000-44,000—the number of British long-term visitors was also much greater than the number of alien long-term visitors.

5 It should be noted that even a considerably higher return rate of intending settlers does not make much difference to the figures: e.g. a return rate of 6% for aliens and 12% for British simply reduces the non-settler element in migration from 165,000 to 145,000, or from 14.3% to 12.6%.

6 "Australia Unlimited," Department of Immigration pamphlet, Canberra, 1957, p. 6.

7 See Appendix B.

8 Column 5 does not show the % increase but the change in % for each religion (i.e. relative gain or loss); column 6 shows the relative gain or loss which would have occurred without new settlement; column 7 is the difference between 5 and 6. These are not precise mathematical measures, but are quite adequate for purposes of general illustration.

APPENDIX

A. The first adjustment to bring the columns of Table I into line concerns those new settlers who arrived after 30/6/47 but did not figure in the 1954 Census. These should be added to the Census column before matching the latter with Permanent Arrivals. Not inter-censal migrants had much the same age-structure as the population of the Australian Territory except that there were relatively fewer children in the very young and very old age-groups where mortality is high. Wherefore, by taking the A.C.C. death-rate of 0.55% as a basis for estimation we are probably somewhat exaggerating the number of migrant deaths on this basis some 16,000. As make-whole for these the Census figures include all temporary visitors in Australia at Census-time. Now some 47,500 temporary arrivals entered Australia in the 12 months before 30/6/54 and we can assume that anything up to one-third, i.e. 16,000, were here on Census day. The two 16,000's thus cancel out. There is a further adjustment that should be made to the British-Alien totals in the Census figures of British do not include aliens naturalised before arrival whereas British Permanent Arrivals do. Other Census Arrivals show that each persons number between 7,000 and 23,000 and that for reasons it would take too long to elaborate here the number is probably much nearer 7,000 than 23,000. The correction has not been made in Table I since it makes no difference to any of the combined Aliens plus British totals, nor to the all-important total of 240,072 persons of British descent (35.6%) in the Census figures. But it does mean that in the Permanent Arrivals and New Total Migration columns some 7,000 or more persons should be transferred from the British to the Alien sectors before comparing them with the inter-censal Census figures. Another adjustment which should really be made to the British-Alien ratios arises from the fact that there were about five times more British than Alien temporary visitors in Australia at Census-time; this would reduce settlers of British descent from 240,072 (35.6%) to some 233,472, or 34.6% of the total.

B. Estimating religions of migrants from the religious structure of the country of origin assumes that migrants come in equal proportions from each religious grouping; clearly this may not always be so. Estimating migrant religions from Australian birthplace by religious tables involves taking that proportion of any one birthplace group that arrived during the inter-censal period and then applying that proportion to the various religions of the birthplace group in question. This involves two errors. First, there is sometimes a difference in the religious affiliation of pre-censal and inter-censal migrants; e.g. most German Jews arrived before the war but the method involved assumes that 88% of them, as of other Germans, arrived after 1947. Consequently, the number of inter-censal Jewish arrivals is exaggerated and that of pre-war Jewish arrivals minimised. Second, conversions of pre-war arrivals to other sects are wrongly distributed in proportion amongst post-war arrivals; this minimises the number of Catholic, Lutheran and Orthodox amongst post-war arrivals and exaggerates the number of British Protestants.

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By LINDA WEBB BURGE

S. MARK'S Church, Fitzroy, is a surprise until one learns that Fitzroy was once a suburb of some importance in Melbourne.

The edifice has an unusual entrance, as the worshippers walk through an avenue of tall elms to a door in the side of the building, which was erected in 1853.

The church is of bluestone, which was carted by bullock-wagon for many miles, and bears much evidence of the perfection of the stonemason's art. Its erection was marked by misfortune.

Seven principals which supported the roof during construction were smashed in by a storm. Likewise the spire, nearing its

completion in 1875, was struck by lightning, just before the altar was installed. The top is bent to this day.

The church forms one side of a quadrangle; on the others are a vicarage, a rose garden which the vicar, the Reverend Norman Hills, is gradually enlarging, and the settlement buildings.

These all make one of the largest "plants" of its type belonging to the Church of England in Australia.

CAFETERIA

The social settlement building consists of two large gymnasiums, shower and bath rooms, a 5,000 book library (which is essentially a children's library), a kindergarten, two offices, a fully equipped kitchen with a dining-room attached, and a schoolroom for the purpose of giving specialised training to mentally retarded children.

The other building has a cafeteria and, above it, a well appointed club room for men.

The parish hall—a separate structure—is at present leased to provide funds to finance the running of the settlement.

Yet another hall is used exclusively for the scouts and cubs. The vicar has many activities to supervise, among them men's clubs and clubs for women.

Inside the church the highly valued roof of dark wood curves above a blue-carpeted

edifice with altar, baptistry and side chapel railed off with the most exquisite mullioned blackwood.

One wonders if this art is being handed down, if craftsmen are being trained in it; work so wonderful it should not be lost to future generations.

The font and the stained glass window above it depicting the baptism of Christ by John stand in memory of the church's original benefactor, Richard Grice, who gave ten thousand pounds sterling towards the cost of the building.

Around the walls are four other stained glass windows, portraying incidents in the New Testament.

On the west wall is a tablet to the memory of the Reverend Robert Barlow, B.A., of Dublin University. It commemorates his twenty-six years' ministry in the church. He collapsed and died in the pulpit while preaching to his congregation.

There is a fine organ. A point of interest is that its pedals have been worn as sharp as blades by a succession of players.

Behind the organ a small room houses a library of sacred music. A most unusual feature in S. Mark's is the balcony, which runs along the eastern wall above the chapel.

The architect designed it for the servants of the parishioners, but no vicar has ever allowed it to be used for such a purpose. It has come to be known as "Architect's Folly."

Looking at it brings to mind the story of the early days of Tasmania. The convicts were marched to church on Sunday mornings and seated in a balcony. They were forbidden, under threat of punishment, to take part in the singing, but one poor young fellow, emotionally overcome by the music, lifted up his glorious voice and sang—he who had so little cause to do so—the beautiful words of the twenty-third psalm: "Surely goodness and mercy shall follow me all the days of my life."

LOSS OF THE PERTH COMMEMORATED

FROM OUR OWN CORRESPONDENT

Perth, March 10
The ex-Naval Men's Association of Western Australia marched to St. John's Church, Fremantle, on Sunday March 2, for the annual service to commemorate the loss of H.M.A.S. Perth in action in 1942.

A marble mural tablet in the church perpetuates the names of those of the ship's company who lost their lives. Wreaths were laid first by a survivor of the last gallant action in the Sunda Straits, and then other wreaths were laid by representatives of the Commonwealth and State governments and of the Royal Australian Navy.

The lessons were read by the Governor of Western Australia, Sir Charles Gairdner, and the Naval Officer-in-Charge, Western Australia, Commodore J. C. Morrow.

The Rector of Fremantle, the Reverend Walter Kirby, conducted the service and the Reverend H. W. Coffey, M.B.E., of the Missions to Seamen, Fremantle Station, preached. The church was filled to capacity.

TAREE CHURCH IS DEDICATED

FROM A CORRESPONDENT

Newcastle, March 10
The new church of St. John's, Taree, Diocese of Newcastle, when completed will cost £54,000.

The Bishop of Newcastle, the Right Reverend F. de Witt Baty, dedicated the completed portions of the church on March 2. The church, which is of brick, has been erected at a cost of £34,000.

A tower, 110 feet high, and two-and-a-half bays still have to be added at a cost of £20,000. It is expected that these will be built during the next two years.

He held various positions with the Liberal and Country League of S.A., and was president in 1946, and from 1950 to 1953.

Mr Turner is survived by an adopted daughter, Mrs J. D. B. Richardson, of England.



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DIOCESAN NEWS

MELBOURNE

GREGORYTIDE, 1958
To mark S. Gregory's Day (March 12), the choir of the Gregorian Society will sing solemn second vespers of S. Gregory at St. Cuthbert's Church, East Brunswick, at 8 p.m. on Tuesday, March 18. The Reverend A. J. Grimshaw will preach the occasional sermon, which will be followed by the singing of compline. The Gregorian Society will hold its annual meeting immediately afterwards in the parish hall.

This society exists for the promotion of the appreciation of Gregorian and related music and is anxious to enlist the support of all prepared to support it. The society's secretary is Miss Margaret Reid, of 116 Harold Street, Middle Park, S.C.6.

SYDNEY

RETIRED CLERGY MEETING

The fourth annual meeting of the Retired Clergy Association took place at 2 p.m. yesterday, Thursday, March 13, in Committee Room No. 2, Diocesan Church House, George Street, Sydney. The archbishop's reception (not morning reception as announced in last week's issue) for retired clergy took place before the annual meeting.

MOTHERING SUNDAY AT DARLINGHURST

Mothering Sunday will be observed at St. John's Church, Darlinghurst, on Sunday next, March 16, particularly at the morning service at 11 o'clock.

Ancient customs decreed that on Refreshment Sunday, the fourth Sunday in Lent, children of all ages should worship with their parents. During the service posies of violets and other flowers, together with pieces of Simnel Cake, are to be presented by the children to their mothers in church. Flowers and Simnel Cake remaining are later taken to sick people in hospitals and old folk at home as symbols of remembrance and gratitude to God for the blessings bestowed by Motherhood. St. John's will be decorated with violets on Sunday—this being the traditional flower associated with Mothering Sunday. At the morning service the rector, the Reverend A. W. Morton, will preach. The soloist will

be Marion Donnelly (contralto). At 6.45 p.m. there will be an organ recital by Robert Moon. At the evening service the Venerable R. B. Robinson will preach.

ST. ARNAUD

DUNOLLY

The Bishop of St. Arnaud instituted the Reverend G. A. Holley Vicar of the parochial district of Dunolly in S. John's, Dunolly, on Tuesday, March 4. After the service, the new vicar was welcomed in the parish hall.

WOOMELANG/TEMPY

On Wednesday, March 5, the bishop instituted the Reverend G. A. Holley Vicar of Woomelang/Temply in S. George's, Woomelang. Parishioners from various centres within the parish welcomed him afterwards in the Fire Brigade Hall.

BEALIBA

Following the resignation of Mr T. W. Keiller, Mr Frederick D. B. James has been appointed stipendiary reader-in-charge of the parochial district of Bealiba. He was welcomed to the parish on Thursday, March 6.

C.E.M.S. RALLY

The annual Queen's Birthday Rally of the C.E.M.S. is being held this year at St. Aidan's, Watchem. The speaker is to be the Director of the General Board of Religious Education, Mr V. K. Brown.

SWAN HILL

One of the last things the bishop will do before he leaves for Lambeth is to lay the foundation stone of the new Christ Church, Swan Hill, at 3 p.m. on Sunday, March 16. A welcome was extended on Sunday, March 2, to the Reverend R. W. Morris, the newly appointed assistant-curate.

MILDURA

On Sunday, February 16, the bishop dedicated the new tower and vestries of St. Margaret's, Mildura. It is hoped soon to make a start with the Warriors' Chapel from an attractive design prepared by the architects, Messrs Mockridge, Stabile and Mitchell.

FAREWELL TO THE BISHOP AND MRS WINTER

On the eve of their departure to England, where the bishop will take part in the Lambeth Conference, the bishop and Mrs Winter will be farewelled at St. Arnaud by members of the clergy and churchpeople of the diocese. They will sail in the Orontes, leaving Melbourne on March 22. They hope to return on the same ship, leaving England on August 19 and arriving in Melbourne on September 21.

DISPUTE OVER WORDS

ANGLICAN NEWS SERVICE

Cape Town, March 3

Dr Donges, Minister of the Interior, at the week-end counter-attacked the Archbishop of Cape Town who had on Friday accused Dr Donges of misrepresenting him.

Dr Donges had said that the archbishop before coming to South Africa had declared his willingness to break the South African laws "without hesitation" if they conflicted with his Christian conscience.

Dr Donges said that his words were that the archbishop "would not shrink from" the breaking of laws in conflict with his conscience—a different thing from saying that he would do so "without hesitation."

SICK HOBART PRIEST MAKES PROGRESS

FROM OUR OWN CORRESPONDENT

Hobart, March 10

The Rector of S. James', New Town, Canon C. G. Williams, has returned home after a few weeks in St. John's Hospital, South Hobart, and is progressing satisfactorily.

Canon Williams, who is one of the leading personalities in the Diocese of Tasmania, has been on sick leave since the end of October and it is likely to be some months before he returns to parish duty.

Clergy from other Hobart parishes and S. James' senior officers have been carrying out the normal church duties during Canon Williams' absence.

The Reverend Eric A. Wood is to be assistant priest at S. James'.

Mr Wood who was ordained in 1952, has been assisting with the parish work during the rector's illness.

He was appointed assistant curate at Ulverstone in 1952 and from 1953 to 1955 he was engaged in mission work in New Guinea.

He was appointed State Secretary of the Australian Board of Missions in Hobart in 1955. He resigned that post in December last and after a holiday in Queensland took charge of S. James' parish a fortnight ago.

All calls for the church's services should be addressed to Mr Wood.

RELIGIOUS BROADCASTS

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

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

* March 16: From Westminster Abbey, London. Precentor: The Dean of Westminster, the Very Reverend Alan Don.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

March 16: "The Meaning of the Cross." No. 1. "Suffered under Pontius Pilatus." Dr. Eric Osmond.

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

March 16: Rockdale Methodist Church, Sydney.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.

* March 16: A.B.C. Adelaide Singers.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.

March 16: The Reverend Eric Fenn.

THE EPILOGUE: 10.48 p.m. A.E.T.

March 16: The Fourth Sunday in Lent. Broadcast from the B.B.C.

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

March 17: The Reverend C. T. Debenham.

DAILY DEVOTIONAL: 10 a.m. A.E.T.

March 17: Mrs Harvey Perkins.

March 18: The Reverend John Northey.

March 19: Scout Service, "Salute and Heroes," Episode 134, "Marsia Foch."

* March 20: The Bishop of Newcastle, the Right Reverend F. de Wit.

March 21: The Reverend Hector Dunn.

* March 22: The Very Reverend John Bell.

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

March 17-21: Mr James Dibble.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.

March 17-21: The Reverend W. J. Hobbin.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 p.m. March 22), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

March 17-22: The Reverend F. Maling.

RELIGION IN LIFE: 10 p.m. A.E.T.

* March 19: "In praise of Providence." No. 3. The Bishop of Gippsland, the Right Reverend J. Davidson.

EVENSING: 4.30 p.m. A.E.T.

* March 20: S. Peter's Cathedral, Adelaide.

SATURDAY AFTERNOON TALK: 5.15 p.m. A.E.T.

March 22: "May I Help You?" The Reverend Frank Borland.



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The Reverend P. McThistle: My dear Charlie! Haven't seen you for ages. Any good gossip from your part of the world?

The Venerable C. East (Archdeacon of the West): Look, old man, I can't stand here talking with you—even if it is gossip. I haven't got the time. (Adjusts his watch). I can let you have... yes, 25 seconds, precisely.

McT: Sorry, Charlie. I'd better be about my brother's business, too. But you never have a minute to spare these days, you know. Not a minute. Work, work, work. (Meditates for a second, then looks up.) Tell you what. Why not try "Phutnik?"

West: "Phutnik?" What's that? Some new tonic? Don't go any further. I drink tonic for breakfast instead of coffee and I drink tonic at bedtime instead of malted milk. I'm always taking tonic, of one sort or another, but it never does me the slightest good. Tonics don't let me get more work into a day. No, they're out and your 25 seconds are up. Goodbye.

McT (Catches him by the arm as he moves off): Don't go, this isn't a tonic. It's sensational. It's in pill form. Small size only 15/6—that's for 150. You say you want to get more work into a day. That's exactly what they do. These pills make you want less sleep—only two hours a night as a matter of fact.

West (sceptical and cynically thinking of the last time he took Benzdrine): Oh yes? And what happens after a fortnight of this? Do you fold up?

McT: Not on your life. These pills make you need only two hours' sleep every night of the year for as long as you live! No after-effects, except that you feel keyed up to meet anything—vestries, parish councils, women's meetings. Most important of all you can keep horrid little boys in their place in Sunday school. In fact, you even approach the bishop in an equitable frame of mind.

West (his furrowed brow relaxing at that last suggestion, and a far away look coming into his eyes as he roves mentally over the possibilities): You—you're not serious are you? But this is fantastic, it's incredible, absolutely incredible. (A sudden doubt darts into his mind.) I say, what's in them?

McT: No alcoholic content,

Charlie. So it can't offend anyone in Orders. Almost think it was specially designed for the clergy, wouldn't you? Mainly composed of sea-water derivative. Works on the principle of stored-up energy. Atomic reactors aren't in it. This gives you 22 solid hours a day perfect concentration and ability to work at capacity.

COMPETITION THOSE PILLS!

The third topic in our prose competition is a reply to the above advertisement, or a letter to the manufacturers on the effect of the pills on you. Entries close on March 21.

The fourth topic in our prose competition is a discussion between two people on "She doesn't look like a parson's wife, does she?" Entries close on March 28.

The prize in each case is 5/-. The limit is 250-350 words.

West (his lips tremble and his face shines with the light of a new discovery): This is wonderful. Now I can go to all the parishes in the archdeaconry I haven't visited for two years; I can prepare my sermon instead of using notes I made at the theological college. I can say Morning Prayer. I can celebrate one—no two—Communion at, say, 10 p.m. and 2 a.m. I might even go to the bishop about a few things I've been wanting to straighten out. My dear, my very dear fellow, the possibilities are limitless! Where can I get this "Phutnik."

McT (eagerly): At your nearest chemist or store, 15/6 small size, 22/6 medium—that's 300 pills, or 30/- large—500 pills. All the best, old man. Sorry I took up 50 seconds. Maybe we can have that gossip, say, next week?

(Note: These pills are guaranteed quality pills. There is no harmful additive. If your chemist has sold out, write direct to the manufacturers for your supply.)

FINE CEYLON CATHEDRAL IS NEARING COMPLETION

FROM OUR OWN CORRESPONDENT

Colombo, March 10

"Unless you act quickly, you will lose the great honour of sharing in the task of building one of Asia's noblest Houses of Prayer which will be regarded in the future as one of Ceylon's architectural masterpieces."

The Bishop of Kurunagala, the Right Reverend Lakdasa de Mel, writes this in his Lent pastoral letter to his diocese.

He refers to the Cathedral Church of Christ the King, Kurunagala which is within sight of completion.

"Even in its unfinished state visitors from Australia, Canada, Britain, India and the U.S.A. have waxed enthusiastic about it and numerous photographs have been taken," he says.

The roof of the tower would be completed by April. The nave is already 12 feet high and should be completed by August. The Chapter House may take another two months.

"If all goes well it seems good to think of consecrating these parts of the building on January 6 next year," he said it was

hoped by many that the Metropolitan of India, Pakistan, Burma and Ceylon would do this.

Of the Christian's duty to the country at the present time he says, "There is much confusion economically, educationally and politically; but this is caused most of all by moral confusion."

"There is a great deal of losing a sense of direction in things of the spirit."

"We must look to Christ and to His standards of behaviour in all that concerns our prayer and work, our dress and associations. We are called as Christian people to espouse what is right, not what is cheaply popular."

"This is what our Master Christ asks of us in our generation in Lanka," the bishop says.



The Reverend Lawrence Green and Mrs Green, who left Melbourne for Borneo recently, visit S. Andrew's Cathedral, Singapore, on their way. With them is Mr Ralph Daniels, the Singapore correspondent of "The Anglican."

UNIVERSITY SERVICE

FROM OUR UNIVERSITY CORRESPONDENT

The Great Hall of the University of Sydney last week was a setting of great dignity for the united service of Christian worship.

The service was sponsored by the University Anglican Society and the Student Christian Movement.

It was part of the Orientation programme to introduce "freshmen" to university life.

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, gave the address.

He began by quoting Einstein's words: "Man's skills have outstripped his morals. His engineering has leaped ahead of his wisdom."

"We cannot call back his scientific advance, but we can and must help him to catch up."

Bishop Kerle said it appeared that religion was fighting a losing battle against the scientific view of the world.

"The most serious competitor of the Christian faith to-day," he said, "is the idea of salvation through knowledge."

"During your course you will be living amongst books. Let God's Book have the top priority. Let it speak unto you."

SCHOLARSHIP FOR AFRICAN

Moore Theological College, Sydney, has made available a scholarship for an African from the Diocese of Tanganyika.

It has been decided to send Mr. Gresford Chitomo, a theological student, for the 1958 academic year.

Mr Gresford comes from the Berega district. After serving as headmaster of the Berega Middle School, he entered S. Paul's United Theological College, Limuru, in 1957.

He will be in Australia for about a year.

COMMUNION IN THE OUTBACK

Hail Lord, who rideth on the mountain roads
To where the faithful gather for the Sacrament,
Bush people, hands hard, and roughened by their toil,
Yet clad in fresh and worshipful attire.

For as the priest has come to share the Mystery,
They too, have come with gladness and with singleness of heart.
A mystery—the wool shed build of string bark,
Becomes the gateway to another larger world;

The gracious golden grain has given us this morn
Fine wheat bread—the Body of our Lord:
The vineyard's fruitfulness—the rich red wine
Of that eternal sacrifice, but which we stand

Justified by faith, and fellow citizens with saints
And God's great serving archangelic host.
So Heaven touches earth with utter blessedness,
And in the Father's house His children find their peace.

BIG ADELAIDE MISSION

FROM OUR OWN CORRESPONDENT

A lay brother from the Society of the Sacred Mission, Crafters, will be missionary at a ten-day parish mission in Adelaide diocese this month. He is Brother Timothy Gawn S.S.M.

The mission, beginning on March 21, has been organised for the parish of S. Benedict, Glandore, by the rector, the Reverend H. H. Overall.

It will be a great week for S. Benedict's.

At a service at 8 p.m. on March 21, the Bishop of Adelaide, Dr T. T. Reed, will commission Brother Timothy as parish missionary.

He will also dedicate and open the magnificent new parish church which has been completed as the result of a most successful parish canvass.

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S. HILDA'S Church of England Girls' Hostel, 250 Darcy Street, Newcastle, New South Wales. Accommodation available. Apply the Matron.

DIOCESAN CENTRE, Grafton. Would our friends please note that the Diocesan Centre will not be available for accommodation until April, 1958. Meanwhile the Centre will be given over to the purposes of an Unesco School for South-East Asian Teachers. H. Macmillan, Hostess.

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Interior of S. Mark's, Fitzroy (see feature, page 10).