

THE ANGLICAN

Incorporating The Church Standard

No. 187

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

FRIDAY MARCH 9 1956

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

Price: NINE PENCE

GRAFTON'S GREAT WELCOME TO NEW BISHOP

MEMORABLE ENTHRONEMENT IN CATHEDRAL

Meticulous attention to detail and precise timing were evident behind the seemingly effortless ease with which the beautiful service of the enthronement and installation of the Right Reverend Kenneth John Clements as fifth Bishop of Grafton was conducted in Christ Church Cathedral on March 1.

Seen against the large East Window, the lower portion of which depicts Da Vinci's "The Last Supper" in lovely, pure colours, the processions moved in vivid and reverent pageantry.

The many splendid copes, the gold of the processional crosses, the red of the servers' cassocks and the gleaming white of the altar frontal made this Festival of S. David a truly memorable one.

The very atmosphere made it not only a service of welcome and thanksgiving for the new bishop but a time of rededication for all present.

The congregation of 850 people, many of whom had been present hours before the service started, included representatives of Parliament and civic bodies, the schools and youth groups.

They came from all parts of

until 1914 Grafton formed a part.

Archdeacon C. W. Nicholls represented the Bishop of Newcastle; the Reverend W. A. Clint represented the Australian Board of Missions.

Outstanding by the beauty of their embroidery and craftsmanship were the cope and mitre worn by the new Bishop of Grafton.

These were presented to him

beaks. The droplets of blood are ruby brilliants. The hood has a gold bullion fringe.

The mitre incorporates the Florentine and the ivory brocades in alternate panels, which are framed in the braid of gold and scarlet with a fine piping of the blue velvet.

Among the most impressive moments of the service was that when the bishop, the Metropolitan's mandate hav-



The Bishop-Designate, the Right Reverend K. J. Clements, presenting the Primate's Mandate to the Administrator, Canon T. M. P. Gerry, at the chancel steps before he was enthroned in Christ Church Cathedral, Grafton, on March 1.

the diocese, in many cases defying flooded roads and the uncertainty of how they would return.

In contrast to the weeks of rain, the day itself was hot and fine.

There were many representatives of other dioceses, too. With the Primate, the Most Reverend H. W. K. Mowll, from Sydney were his chaplain, the Reverend R. A. Johnson; the Federal Secretary of C.M.S., Canon R. J. Hewitt; and the Reverend W. P. Hart. From Brisbane came Archbishop R. C. Halse, with his chaplain, the Reverend J. R. Payne, who was formerly a priest in Grafton Diocese.

REPRESENTATIVES

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, and Mrs. Burgmann, Archdeacon R. G. Arthur, the Reverend L. C. R. and Mrs. Smith and the Reverend E. G. Buckle represented the diocese of which Bishop Clements was formerly the Assistant Bishop.

The Bishop of Armidale, the Right Reverend J. S. Moyes; the Dean of Armidale, the Very Reverend M. K. Jones; and Canon E. T. and Mrs. Ormerod came from the diocese of which

by the Reverend L. C. R. and Mrs. Smith, of Barmedman, Diocese of Canberra and Goulburn, and were worked by Mrs. Smith.

LOVELY COPE

The cope is of ivory brocade and the orphrey of alternate panels of blue velvet and Florentine brocade, a replica of a fifteenth century brocade featuring the tree of life with blossoms and fruit of diverse hue. The orphrey is edged with braid woven of gold bullion thread and scarlet silk.

The distinctive feature is the design of the hood. The field is of blue velvet against which is set that ancient Christian symbol, "The Pelican in her Piety": that is, the Pelican feeding her young with her own blood, plucked from her breast.

The whole design is a raised applique, in which the birds are mainly white and the nest red and gold on a green branch.

The Pelican is worked in a rich white silky material giving the full effect of feathers; with pale blue legs and beak and a scarlet tongue. Her eye is a black opal in a fine claw setting of gold.

The fledglings match the parent bird, but with mauve

ing been read, declared in a firm, clear voice:

"I, Kenneth John Clements, Bishop of Grafton, do hereby promise, to respect, maintain and defend the rights, privileges and liberties of this Cathedral Church and Diocese, and to rule therein, with truth, justice and charity, not lording it over God's heritage, but showing myself in all things an example to the flock. So help me God."

PASTORAL STAFF

Another was when the administrator, Canon T. M. P. Gerry, delivered to the bishop the pastoral staff, which had been brought from the altar by the dean, saying:

"Right Reverend Father in God, in the name of the clergy and of the laity of this diocese I now place the Pastoral Staff—the emblem of your episcopal office—in your hands. Long may you hold it and rule this diocese to the glory of God and the edifying and well governing of the Church. May the Good Shepherd be with you and bless you at all times and in all things."

One of the most challenging parts of the Bishop of Canberra and Goulburn's forceful sermon (reported in full in



The Bishop of Grafton, the Right Reverend K. J. Clements, and Mrs. Clements greeting members of the Church of England Boys' Society at the garden party held at the Diocesan Youth and Synod Centre on Thursday afternoon, March 1. On the bishop's right is Archdeacon O. C. J. Van.

THE ANGLICAN of March 2) was his plea to the diocese to think above the parochial level.

He said that there was not one diocese in Australia where this was being done to the extent of allowing the Anglican Church to play its rightful part in the life of the nation.

"The greatest handicap in our Anglican communion is village mindedness at every level of organisation," he said.

Another solemn and memorable moment was when the Bishop pronounced the lovely prayer from the 1928 Book:

"Go forth into the world in peace; be of good courage; hold fast that which is good; render to no man evil for evil; strengthen the faint hearted; support the weak; help the afflicted; honour all men; love and serve the Lord, rejoicing in the power of the Holy Spirit. And may the power and presence of God be with you and abide with you, now and for ever more. Amen."

THE BLESSING

Memorable, too, following the silence of private prayer by the congregation, was the moment when the Primate, in laying hands on the kneeling bishop's head, blessed him, saying:

"The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep,

through the blood of the everlasting covenant, make thee perfect in every good work to do His will, working in thee that which is pleasing in His sight, through Jesus Christ our Lord, to Whom be glory for ever and ever. Amen."

His Grace then moved slowly towards the altar where he turned to bless the people.

Again as the processions left the cathedral the superb detail of the arrangements was evident.

"Faith of Our Fathers!" was a most appropriate hymn with which to end this service. So that it would be long enough to cover the processions, the dean, the Very Reverend E. A. Warr, had written two additional verses.

When the last procession reached the chancel steps, the choir was already outside but the voices of a bishop and an archbishop led the congregation in the last verses.

When they all emerged into the brilliant sunshine the youth groups formed a guard of honour through which the new Bishop of Grafton passed.

Following the enthronement, the clergy of the diocese entertained Bishop Clements to luncheon in the Synod and Youth Centre.

This splendid and most convenient building housed the many visitors to Grafton for

the occasion. It is indeed a worthy reminder of Bishop C. E. Storrs.

The Primate, at the luncheon, said it was the first time he had attended an enthronement although he had been present at many consecrations. He was very happy to be present at an occasion which was of great importance to the Church.

THE LUNCHEONS

The Archbishop of Brisbane spoke of his long association with Bishop Clements who was one of the first two men he had ordained when Bishop of Riverina.

Bishop Burgmann said that Bishop Clements would be sadly missed in Canberra and Goulburn where he had given outstanding service as Co-adjutor Bishop and Registrar.

Bishop Clements said he was impressed with the evidence of friendly co-operation in the diocese. He thanked Canon Gerry for carrying the burden of administrator so willingly during the interregnum.

Mrs. Gerry presided at the luncheon given for Mrs. Clements by the clergy wives at the Red Cross rooms.

Mrs. Warr, on behalf of the women, welcomed Mrs. Clements and said how happy everyone was to have Bishopsholme occupied once again.

(Continued on page 12)



The Primate, the Most Reverend H. W. K. Mowll, and the Archbishop of Brisbane, the Most Reverend R. C. Halse, relax during the garden party held at the Diocesan Youth and Synod Centre after the enthronement of the Bishop of Grafton on March 1.

MARTYRDOM OF CRANMER

COMMEMORATION SERVICES

400 YEARS SINCE BURNING

CHURCH INFORMATION SERVICE
London, March 5

The 400th anniversary of the burning of Thomas Cranmer, Archbishop of Canterbury during the English Reformation and principal compiler of the Book of Common Prayer, falls on March 21.

The following notes give details of places connected with Cranmer and of plans for celebrating the quatercentenary:

A member of an old Lincolnshire family settled in Nottinghamshire, Cranmer was born in the village of Aslacton, between Grantham and Nottingham, on 2nd July, 1489.

He was sent to Jesus College, Cambridge, then a new foundation, at the age of 14, where he later became a Fellow and, in 1523, a Doctor of Divinity.

In 1529, because of an outbreak of plague, Cranmer left Cambridge with two of his pupils, whom he took to Waltham Abbey, the home of their father, Mr. Cressy.

As it happened Henry VIII was also lodging at Waltham, and his secretary and almoner, Stephen Gardiner and Edward Fox, who were college friends of Cranmer, were also quartered in the Cressy household.

This fateful meeting gave Cranmer an unexpected start to his political life, which was to lead first to travels in Europe, then to Lambeth, to imprisonment in the Tower of London and the Bocardo, Oxford, and finally to the stake.

OXFORD SCENE

The University Church of St. Mary, Oxford, the scene of Cranmer's disputation with divines from Oxford and Cambridge, of the "execution sermon" and his final denunciation of his own recantation, will provide the setting for a commemoration service on March 21.

The Archbishop of Canterbury, the Vice-Chancellor of the University, and the Mayor and Corporation will be present.

The Archbishop of Canterbury will also attend a special service at Jesus College, Cambridge on March 14, when the preacher will be Professor Norman Sykes. The Bishop of Rochester will preach a commemoration sermon in his cathedral on March 18.

The quatercentenary will also be commemorated by an exhibition of documents in Lambeth Palace library (from March 21), by three commemorative lectures at Lambeth Palace, and by a play, "The Trial of Thomas Cranmer" by Mrs. Ann Ridler, to be performed in St. Mary's, Oxford in early May.

MIDWEST SYMBOLISM IN CHURCH DESIGN

THE "LIVING CHURCH" SERVICE
Milwaukee, March 5

The Midwest's "rolling hills and haystacks" have inspired the design for a new building to be erected at Northbrook, Illinois, by S. Giles' Episcopal Church.

The unusual 300,000 dollar structure will be built on a five-acre site.

The roof of the nave will consist of six transverse barrel vaults suggesting hills and haystacks.

It will also have a plain steel-frame bell tower and separate circular chapel, resembling a farmer's grain hoist and corn crib.

"It is a design of this era not imitative of any existing church," the architect said. He pointed out, however, that a precedent for this type of design can be found in fourth century Christian architecture.

THE BISHOP OF LONDON

ENTHRONEMENT IN S. PAUL'S

ANGLICAN NEWS SERVICE
London, March 5

The Right Reverend H. C. Montgomery Campbell was enthroned as the 113th Bishop of London in S. Paul's Cathedral on February 28.

His predecessor, Bishop Wand, who is now a canon residentiary of S. Paul's, took part in the service with the Dean and Chapter.

The Lord Mayor and Sheriffs were present, with six representatives of the Free Churches.

A blare of music from 12 Kneller Hall trumpeters in uniform signalled the opening of the great west door, after the Bishop had knocked thrice with his pastoral staff.

The mandate having been read and the Latin oath taken previously in the chapel of S. Michael and S. George, the bishop was conducted in procession the length of the nave and choir to his throne.

TWO VIEWS

The Dean of S. Paul's, the Very Reverend W. R. Matthews, preached the sermon, speaking of the opportunities and problems facing the new bishop.

There were those who took an unduly pessimistic view. The cry that the churches were empty and the Church was plainly failing was simply not true.

But the optimists were wrong, too. When they had counted up all the favourable indications, they had still to realise that on the whole the working classes remained aloof. Was it not the concern that ought never to be far from the minds of all of them, and particularly of their Fathers in God, to discover why they failed, and to pursue that question to its conclusion, however painful and humiliating the answer might be?

EARLY CARVING OF THE CRUCIFIXION

ANGLICAN NEWS SERVICE
London, March 5

One of the earliest stone carvings in the British Isles, representing the Crucifixion, has been bought by the National Art-Collection Fund for £750 and presented to the Manx Museum.

Incomplete though it is, the carving, which is known as the Calf of Man Crucifixion, can hardly fail to be of surpassing interest to the art-historian of the Dark Ages.

The crucifixion came to light in 1873, when the ruins of a Celtic chapel were being demolished on the Calf of Man, the rocky and beautiful small island off the south-west coast of the Isle of Man, and it has been preserved until now in the finder's family.

The carving is executed in shallow relief on a slab of the local slate rock, which, even when complete, was probably less than three feet high.

The carved panel, which perhaps served as a kind of reredos, displays a "Celtic" interpretation of the Crucifixion, in which Christ appears alive and fully robed, in a manner found, it is said, in the art of the eastern Mediterranean at least as early as the sixth century. According to Mr. Megan, the director of the Manx Museum, the type represents a tradition quite different from that of Byzantine and Carolingian art.

NYASALAND NEEDS HELP

ANGLICAN NEWS SERVICE
London, March 5

Because of the great shortage of staff in his diocese, the Bishop of Nyasaland, the Right Reverend F. O. Thorne, is returning to England by air to make an appeal to the Church at home.

He hopes to arrive in London on March 12.

ECUMENICAL SCHOOL

STUDENTS AT BOSSEY

ECUMENICAL PRESS SERVICE
Geneva, February 27

Thirty-one students from many different nations and church confessions completed the course at the Graduate School of Ecumenical Studies at Bossey, Switzerland, on February 14.

Certificates were awarded at the closing ceremony of the school which is operated under the auspices of the Ecumenical Institute of the World Council of Churches in association with the theological faculty of the University of Geneva.

Speaking on behalf of the students, the Reverend Mark Karunkaran, of the Church of South India, said "there is no contact without mutual influence." He spoke particularly of the experiences students had in worshipping in traditions different from those to which they are accustomed.

Students in the course included Anglican and Episcopalian, Congregational, Lutheran, Mar Thoma, Methodist, Orthodox, Presbyterian, Reformed and United.

INTER-CHURCH TALKS

DELEGATIONS APPOINTED

ANGLICAN NEWS SERVICE
London, February 27

The names of representatives of the Anglican and Methodist Churches who will take part in talks on closer relations between the two Churches were announced today.

Last July, the Convocations of Canterbury and York approved proposals for such discussions.

The Archbishop of Canterbury has appointed the following Church of England delegates:

The Bishop of Chichester, the Bishop of Liverpool, the Bishop of Oxford, Canon S. L. Green-slade, Canon E. Kemp, the Reverend H. Riley, the Reverend F. J. Taylor, the Reverend L. du Toit, Miss S. Lister, Professor H. A. Hodges and Dr. V. A. Loach.

The President of the Methodist Conference, Dr. Leslie Weatherhead, has also appointed a delegation, which has also one woman member.

ROMAN CHURCH AND COMMUNISM

ANGLICAN NEWS SERVICE
London, February 27

The Bishop of Manchester, the Right Reverend W. D. L. Greer, writing in his diocesan leaflet, compares the "similar claims" of Roman Catholicism and Communism.

"The Roman Church to-day still makes an absolute claim: The Church judges, but cannot be judged; it speaks and it can never be wrong.

"This false doctrine we reject and always shall reject. It has led and still leads to intolerance, cruelty and wrong.

"The only political system which now makes similar claims is Communism.

"These two systems, which seem poles apart, are one in this, that they both claim for a human group—in one case the party and in the other the Church—an obedience which is due to God and to God alone."

ARCHDEACONS' STIPENDS

ANGLICAN NEWS SERVICE
London, February 20

The Church Assembly on February 7 agreed to raise archdeacons' stipends from £400 to £500 as from April 1.

Since 1953 the Church Commissioners have increased the stipends of parochial clergy by £500,000, and they will, by April 1, add a further £200,000. £10,000 will be granted for archdeacons.

APPEAL HAS IMAGINATION

PRAYER BOOKS FOR MISSIONS

CHURCH INFORMATION SERVICE
London, March 5

An imaginative Lenten appeal has been made by the Society for the Propagation of Christian Knowledge to several English dioceses.

The Diocese of Rochester has been asked to sponsor a Gogo hymnal; the Dioceses of Durham and Bath and Wells have each been asked to back the publication of a Sea Dayak prayer and hymn book; an Afrikaans hymnal is asked of Ely, a Dinka prayer book of Lincoln, a Cantonese prayer book of Southwark, and a Xhosa hymn book of Worcester.

Seven other dioceses in England and Wales have also been asked to sponsor the provision of prayer and hymn books in unusual tongues.

The S.P.C.K. supplies Christian literature in more than 100 languages and provides for the education of native Christian leaders in many lands.

The idea is to give each diocese its own special object to sponsor, in which parishes can take a personal interest.

Nineteen dioceses are asked to sponsor S.P.C.K. grants to theological colleges overseas, e.g., at Buwalasi College, Upper Nile (Canterbury); S. John's, Lusaka, Central Africa (London), and Coddington College, West Indies (Winchester).

DEAD SEA SCROLL CUT IN ENGLAND

ANGLICAN NEWS SERVICE
Manchester, March 5

The most important part Britain has so far played in the work on the Dead Sea Scrolls was described here on February 23.

It was the cutting and transcribing, at Manchester College of Technology, of the two bronze scrolls found in a cave high up in the cliffs at Qumran, on the western shore of the Dead Sea.

These scrolls are unique. All the others found in the rest of the caves are of leather and appear to have formed part of the library of a religious sect, the Essenes, who lived there over 2000 years ago.

No one as yet knows why these particular scrolls were punched out on bronze strips or for what they were used. They probably formed one continuous plaque, 8 feet long and 11 inches wide, made up of three pieces of hammered copper (mixed with 1 per cent. of tin) riveted together.

Professor H. Wright Baker, Professor of Mechanical Engineering at the college, who supervised the work and did the actual cutting, said that the metal had through oxidation become mottled green and much more fragile than glass. It had been impossible to unroll the scrolls as had been done with the leather ones.

14th CENTURY CLOCK TO BE RESTORED

ANGLICAN NEWS SERVICE
London, February 27

The ancient clock of Salisbury Cathedral has been sent to a firm at Derby for repairs and restoration.

The clock, dating from 1386, remained in use for nearly 500 years, until it was replaced by the present clock in 1883.

When it has been restored and replaced in the cathedral nave it is planned to connect it with the Bishop's Bell which, in former days, was used to warn the bishop of the approaching time of service in the cathedral.

It is hoped that the work will be finished in time for the Festival of the Friends of Salisbury Cathedral on July 18.

TRINITY COLLEGE OF MUSIC, LONDON

Patron: The Most Hon. The Marquess of Carlisle, G.C.B., G.C.V.O.

President: Sir John Barbirolli.

Principal: W. Greenhouse A.M., Mus.D., F.T.C.L., F.R.C.O.

Secretary: Alexander T. Rees, Hon. F.T.C.L.

Local and Diploma Examinations, N.S.W., 1956

Examiners in Music and Speech: DR. E. EDGAR FORD, F.T.C.L., F.R.C.O.; ANDERSON TYRER, F.T.C.L., F.R.C.M.

Examiner in Speech only: CHARLES W. HENDERSON, F.T.C.L.

Music and Speech

Date of Examination: April 15th

April—Sydney. Last day of entry. March 14th

August—North-East Centre. June 27th

September—October—Sydney. August 1st

October—November—Country Centres. August 15th

November—December—Sydney. September 26th

Theory of Music, Speech and Diploma Paper Work. April 15th

June 8th—All Centres. November 24th—All Centres. October 10th

All music syllabuses dated 1954-5, also the syllabus for Speech dated 1953-4, will be extended until 31st December, 1957.

Syllabuses and entry forms posted on application.

Mrs. A. de Calro-Rego, Hon. F.T.C.L., Secretary, 310 George Street, Sydney. BW6274.

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R.S.C.M. PLANS IN NEWCASTLE

A LONG-TERM APPROACH

FROM A SPECIAL CORRESPONDENT
Newcastle, March 5

Many plans, stimulated by the January Summer School and Mr. Gerald Knight's visit, have been made for this year by the Newcastle School of Church music.

They include:

- 1.—A meeting on the first Saturday of each month from March to December.
- 2.—Choirmasters' and organists' course with lectures and practical work, in all branches.
- 3.—Further study in actual church music.
- 4.—Two special days for combined choirs.
- 5.—Festival Service on December 1.
- 6.—Visit of the demonstration choir to country parishes.
- 7.—Individual assistance to parishes needing it.
- 8.—Library facilities are available to those wishing further study.

During 1955 the Diocesan School conducted a campaign for the improvement of the standard of church music in the diocese.

At the cathedral, the organist, Mr. K. A. Noake, who is director of the school, held courses including 15 days for choirmasters and organists, with lectures and demonstrations; 20 lectures on the development and history of church music; and 3 special services for combined choirs.

CHOIR TRAINING

On December 6, Festival Evening was held to complete the year. In addition to these activities, the school was able to hear, through the courtesy of Reverend Kenneth Henderson and the A.B.C., recorded services from Durham Cathedral and S. Martin's-in-the-Fields; the cathedral choir visited several parishes and gave help in choir training.

The school has a long-term approach to the church music problem, and is concerned principally with the training of properly equipped organists and choirmasters, and with their assistance.

The whole project has the solid backing of the diocese, both sympathetically and financially. The president is the Bishop of Newcastle, and the chairman the Dean of Newcastle.

The six scholarships in organ playing are to be continued this year, and there are already signs that this policy is most prudent. Last year, also, four new affiliations with the Royal School of Church Music were completed.

NEW EAST END AT DEVONPORT

BISHOP SETS STONE

FROM A SPECIAL CORRESPONDENT
Deloraine, Tas., March 5

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, set the foundation stone of the east end of S. John's Church, Devonport, on February 26.

The rector, the Reverend H. A. Jerrom, welcomed the bishop and Bishop D. B. Blackwood, Archdeacon W. Walters, visiting clergy, and municipal councillors.

The foundation stone of the present nave and porch was set fifty years ago.

The new sanctuary and clergy and choir vestries will cost more than £17,000 when completed.

The bishop commended the faith and enterprise of the parish in undertaking the work.

The chairman of the building committee, Mr. T. Jacobs, thanked all donors and the Self-Assessment Fund. This fund provided £6600 above working expenses during the past year.

The architect is Mr. Louis Williams and the builder Mr. C. Titmus.

TEACHER FOR BORNEO

SERVICE IN TASMANIA

FROM A SPECIAL CORRESPONDENT

Deloraine, Tas., March 5
Bishop D. B. Blackwood commissioned and blessed Miss Joan Goodricke as a missionary of the Church to North Borneo, at the Church of the Holy Cross, Elizabeth Town, on February 25.

The bishop conveyed a message from the Bishop of Tasmania, who could not personally be present.

Miss Goodricke was presented to Bishop Blackwood by her father, the Reverend G. A. Goodricke, of Elizabeth Town.

The bishop said this was an important occasion and a great joy to him and all present, to be sending such an able and well-trained teacher as Miss Goodricke to teach in the Mission school of Sordokan, in North Borneo.

He said he believed it was the first time such a service had been held in the Deloraine parish.

He stressed the reality of

CENTENARY IN PERTH

CELEBRATIONS NEXT YEAR

NEW COLLEGE AS A THANKSGIVING

FROM OUR OWN CORRESPONDENT
Perth, February 27

An open-air Eucharist in Perth on Quinquagesima Sunday, March 3, will probably inaugurate the centenary celebrations of the Diocese of Perth next year.

An organisation, consisting of a Centenary Committee and five Sub-committees, has been authorised by the Archbishop of Perth to plan the celebrations.

In addition to special services, a thanksgiving in the establishment of a provincial theological college will probably be included in the plans.

CENTRAL MISSION

A sub-committee has been appointed to organise a central mission for the first ten days of July, 1957.

The mission would lead up to



Members of the Church of England Boys' Society in the Diocese of Grafton, carrying a cake for the garden party held in Grafton, following Bishop K. J. Clements' enthronement on March 1.

Christ's call to Discipleship and Fellowship, and appealed to all to dedicate themselves, with Miss Goodricke, to the service of the Master, in extending His Kingdom of Love and Goodness to all peoples.

THE BLESSING

Holding his hand over Miss Goodricke as she knelt at the entrance to the chapel, the bishop blessed and commissioned her with these words:

"Receive thou mission and authority in the Name of the Lord to go forth into the mission field in Borneo, there to do the work of an evangelist and teacher. The Lord Himself be a lantern unto thy feet and a light unto thy paths, Himself go before thee and be thy reward, establish and comfort thine heart in all trouble and perplexity, and guarding thee from all peril of body and soul, preserve thy going out and thy coming in for evermore."

CANON ARROWSMITH'S TOUR OF INDIA

The Commonwealth secretary of the British and Foreign Bible Society, Canon H. M. Arrowsmith, returned last week from a fifteen-week tour of centres in India and Pakistan.

He will speak of his tour to the clergy and their wives at Bible House, Sydney, on Monday, March 12, at 10.30 a.m.

Canon Arrowsmith will also speak on the same subject to lay workers at the Bible House on the same day at 8 p.m.

He will also speak on "Sub-Continent of Crisis—Bible Society Work in India and Pakistan" at the N.S.W. Auxiliary annual meeting in Wesley Chapel, Castlereagh Street, Sydney, on Friday, March 23, at 8 p.m.

public demonstrations and a final act of thanksgiving at the end of the month. The first Bishop of Perth was consecrated on July 25, 1857.

On this day it is hoped to set the foundation stone of the theological college.

In addition a social programme is being arranged which may include a pageant, a ball, a musical recital and a garden party.

SYDNEY CHURCH'S CENTENARY

FROM A SPECIAL CORRESPONDENT

The centenary of the Parish of S. John the Evangelist, Bishopsthorpe, Glebe Point, Diocese of Sydney, will be celebrated this year.

A centenary fund appeal will be launched at a special service in the church on March 18 at 3 p.m., at which Archdeacon P. W. Tugwell will speak.

The appeal, for £4,500, aims to renovate the church building, renew the electrical wiring, re-build the organ and re-establish the tennis court.

TRINITY COLLEGE EXAMINERS

The Board of Trinity College of Music, London, has appointed the following examiners to conduct practical examinations throughout Australia this year:

Music and Speech: Dr. C. Edgar Ford, F.T.C.L., F.R.C.O., and Mr. Anderson Tyer, F.T.C.L., F.R.M.C.M.

Speech only: Mr. Charles Henderson, F.T.C.L.

COMRADE IS PROFESSED

CEREMONY AT CHELTENHAM

FROM A SPECIAL CORRESPONDENT

Melbourne, March 5
Novice Maree Stuart was professed as a Sister of the Community of the Holy Name in the Sisters' Chapel at Cheltenham, Victoria, on the Feast of the Purification.

Novice Maree was a Comrade of S. George from Adelaide and is a sister of the Reverend Ian Stuart of the New Guinea Mission.

The Sisters entered in Procession singing the 84th Psalm "Oh How Amiable Are Thy Dwellings."

After the procession and the Sisters taking their places in the stalls the Communion service was said to the end of the Creed.

The novice, with the Mother Superior and the Novice Mistress, one on either side, was led from the back of the chapel to the chancel steps, where she knelt before the Archbishop of Melbourne.

He asked Maree several questions and then asked the Reverend Mother if the rest of the Sisters had consented to have her as a member of the Community. This she said they had.

He then asked Maree if she would keep the Rule. This she assented to do and signed the book which was taken and laid upon the altar and then handed back to the Reverend Mother.

THE HABIT

The new parts of her habit, the girdle, Cross, veil and ring were then blessed each with a significant prayer. Then standing in her novice's habit the new Sister was habited by the Reverend Mother assisted by the Novice Mistress.

First with the girdle, a token of her vows being accepted by God and bound to Himself in bonds of love.

The Cross that she should bear after Him; the veil to hide her from the World and tongues of strife and to serve her Lord in Humility, and finally the ring a token of service and devotion.

The new Sister was then blessed by the Archbishop and led to her stall by the Reverend Mother and Novice Mistress.

The service of Holy Communion proceeded and the Sisters and friends of the new Sister made their Communion together.

GOVERNMENT SUBSIDY FOR WOMEN'S HOME

FROM OUR OWN CORRESPONDENT

Melbourne, March 5

The Prime Minister, Mr. R. G. Menzies, to-day presented the Archbishop of Melbourne with a contribution from the Commonwealth Social Services Department towards the cost of the infirmary block being built at "Broughton Hall" Home for Elderly Women at Camberwell.

HAMILTON EXTENSIONS

BISHOP SETS STONE

FROM A SPECIAL CORRESPONDENT

Hamilton, Vic., March 5
The Bishop of Ballarat, the Right Reverend W. H. Johnson, set the foundation stone on February 25 of the church extensions at Christ Church, Hamilton, in memory of the men of the two world wars.

He used the same trowel as Bishop Thornton did when he set the foundation stone of the church on November 29, 1876.

The additions are a chancel, sanctuary and vestries to cost £27,000. They are to have exterior walls of bluestone to match the present church and interior walls of Mount Gambier stone.

The vicar, the Reverend V. H. Julien, welcomed the visiting clergy, members of the city council and the ex-service-men's associations.

Mr. A. K. Browne said that £7000 had already been given towards the £28,000 which they hoped to obtain for the special appeal.

MESSAGE OF HOPE

Bishop Johnson spoke from the text from Isaiah: "Look unto the rock whence ye are hewn."

He said this was originally a message of hope to a people who had lost their country.

He asked the people to realise what God had done for their forefathers and told them to find new hope and inspiration as they went forward into the future.

Christ Church was one of the lovely churches built by the pioneers in this part of Victoria.

There had been little building in the last forty years but a new phase had come. A new energy, a new life, was showing itself in the Church.

"I shall look forward," said the bishop, "to the day when this building is completed and we assemble for its blessing and consecration."

DENTISTS AT S. PAUL'S

FROM A SPECIAL CORRESPONDENT

Melbourne, March 5

Members of the Australian Dental Congress meeting in Melbourne attended service at S. Paul's Cathedral yesterday morning.

The Governor, Sir Dallas Brooks, read the second lesson, and Dr. H. Roy Cash, president of the conference, read the first lesson.

In his sermon, the Archbishop of Melbourne said that the dental profession could assist in teaching people in South-East Asia some of the skills of dentistry.

Thus the light vouchsafed to those who cared for man's dental needs would shine not only in Australia but in neighbouring lands, he said.

CONVENTION AT CRAFTERS

ON CHRISTIAN UNITY

FROM OUR OWN CORRESPONDENT

Adelaide, March 5

A dozen clergy representing different denominations met at S. Michael's House, Crafters, on February 21 last, for a one-day convention about "praying for Christian unity."

Those present included the Dean of Adelaide, the Very Reverend T. T. Reed; the Reverend N. C. Paynter; the Reverend J. R. Blanchard of the Presbyterian Church; the Reverend Stanley Haynes of the Congregational Union; and the Reverend G. T. Ingalls of the Methodist Church.

The chairman was the Reverend Gabriel Hebert, S.S.M.

The idea behind the convention was suggested by news from England that widespread work of prayer for Christian unity was going on there, both during the annual Week of Prayer and at other times.

The Crafters convention met at 10.30 a.m., when the Rector of S. Mary Magdalene's, City, the Reverend Howell Witt, delivered a paper on the history of the Week of Prayer, and of the ways in which it is observed. It is hoped that, in due course, his essay will be published.

UNITY PRAYERS

After discussion on the way in which the Week of Prayer was kept in Australia last year, and possible plans for this year, the conference adjourned to the chapel. Brother Timothy Gawne, S.S.M., led half an hour of prayers for Christian Unity, under the headings of Adoration, Penitence, Thanksgiving and Supplication.

At 1 o'clock, guests were entertained to lunch with the Community of the House in the refectory.

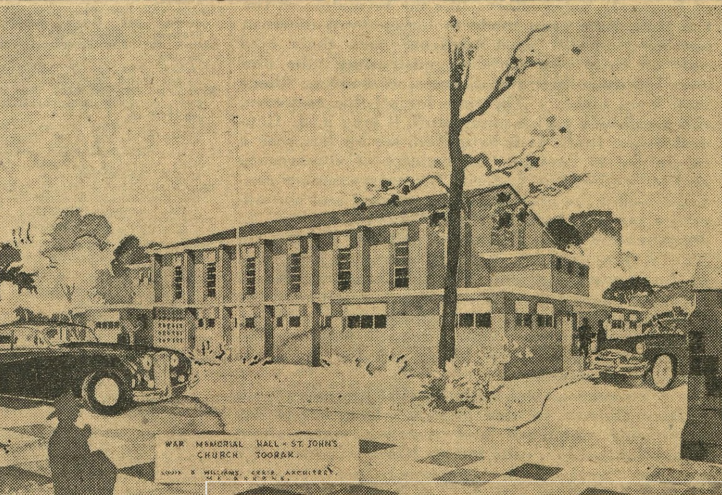
In the afternoon, the discussion centred around how to set about praying for Christian unity.

"The main part of what was said," reports the chairman, "was concerned with praying for Christians of other Churches, and especially that the prayer for other Christians involves associating ourselves in spirit with them, and praying God to bless them as we pray that He will bless us, and be present with them in all their difficulties and troubles."

It was agreed that much needed to be done to break down the prejudices that Christians have about each other.

DR. C. A. JARMAN

Dr. C. A. Jarman, organist at S. Luke's, Mosman, Diocese of Sydney, has been appointed organist at S. Paul's Cathedral, Sale, Diocese of Gippsland.



A perspective view of the proposed War Memorial Hall for S. John's, Toorak, Diocese of Melbourne, which has been designed by Mr. Louis Williams.

THE ANGLICAN

FRIDAY MARCH 9 1956

A FIGHTING EXAMPLE

The Church on earth needs much more than money and physical resources to fulfil her task. The Church has never been at her greatest when at her wealthiest. But there is an absolute minimum, financially, beneath which it is sure death to sink. That minimum has been reached by the Church in Australia. There is barely a parish, barely a diocese, which is not perilously close to bankruptcy. There is not one parish or diocese which is not in some degree living upon the past. The brutal truth is that we are pretty well "broke." If this only hampered the effectiveness of our witness for Christ it would be bad enough; but it does more: it means that our posterity will be even more severely hampered.

From the Diocese of Sydney there now comes a magnificent solution to this problem of finance: the Department of Promotion. Modelled on the experience of Anglicans and others in the United States, modified to suit local conditions, this Department came into being as a result of a decision made by Sydney Synod in October of last year. The Diocesan Home Mission Society, with great courage, ignoring its own not inconsiderable bank overdraft, guaranteed the necessary finance and has already spent thousands of pounds upon the initial work. The Director of the New Department, the Reverend Ronald Walker, was released from his parish duties for six months to get the scheme under way. He has worked at it like a tiger. The first results, at All Saints', Parramatta, are mentioned elsewhere in this edition. The next parish which will use the technique is the industrial parish of Rozelle. When these two succeed, the Department will be deluged by applications from other parishes.

Nor is this all. Like the whisper, the slight movement of the air which precedes the storm, the news of what is being done has already reached other dioceses. Brisbane, Adelaide, Melbourne, Newcastle, Willochra, are among them, and the seemingly tireless Mr. Walker has already visited some of these to expound the scheme. Even the Methodists and Presbyterians of New South Wales have heard of the Department and are seeking advice from it.

Any sensibly conducted newspaper is chary of making predictions, but here are two. Within a year, the whole Australian Church will know that the Department of Promotion set up in the Diocese of Sydney is the greatest organisational step taken in the history of the Church. Within five years from now it will have revolutionised the entire basis of Church finance, will have at least quadrupled the annual income we need for God's work, and will have enabled us to perform that work more effectively than ever before.

We naturally wish to see our predictions come about. We shall therefore work to see that they do. The problems to be tackled by the Department of Promotion in Sydney are not peculiar to that diocese: they are common to the whole Australian Church. It will not be nearly good enough for each diocese to accept the help generously offered by Sydney in setting up its own Promotion Department. This problem of finance, and this method of overcoming it, are too vast and important to be treated on a diocesan scale which will perpetuate diocesan differences. There is one way only in which to approach it, and that is on a national scale.

For years past, our leaders have been bemoaning the lack of nation-wide consciousness in the Church of England. Some efforts, like the formation of the C.E.M.S., have been made to break down diocesan barriers; but still most Anglicans turn their eyes only on their own parishes, mistrusting "the diocese," or upon their own dioceses, mistrusting "those men from blank." The time for all this nonsense, this small-time parish pump stuff, is long past. General Synod itself, as it happened, set up last year a committee to promote the concept of stewardship and to produce the material for every-member canvasses—and the motion was introduced and seconded by men of such different "churchmanship" as ARCHDEACON T. C. HAMMOND and THE BISHOP OF NORTH QUEENSLAND. It is due to meet in July. It is of the utmost importance that this Committee should recommend, and that the Standing Committee of the General Synod should immediately accept and implement, the proposal that a central, full-scale Department of Promotion be set up for the whole Church in Australia.

The courage and initiative that has come from Sydney Diocese in this matter, which completely transcends ridiculous and negative views about "churchmanship", calls for no less a response. We are flat "broke." We desperately need stronger sinews to fight for Christ. And here is the answer to our needs.

Victoria's Liquor Referendum

A Gallup poll, I notice, shows Victorians fairly evenly divided on the proposal to extend hotel trading hours into the evening.

There will be a referendum on the issue on March 24. I gather that one influence behind the holding of this poll is that Victoria should be able, legally, to offer its great influx of Olympic Games visitors a drink after 6 p.m.

But surely there must be a longer-term background to arguments on this proposal to make a considerable change in the social habits of a State. There is no suggestion, so far as I have heard, that after the athletes and other sportsmen have departed, Victoria should revert to 6 p.m. closing of hotels.

No, whatever merits the extended hours case has should be argued on its effect on the lives of Victorians themselves, not their casual visitors.

For my part, as a New South Welshman (and not a teetotaler), I would unreservedly urge Victorians, in the light of a year's experience of 10 p.m. closing, not to follow N.S.W.'s example.

The promised "civilised drinking" has not materialised. Most N.S.W. hotels are still mainly concerned with selling as much beer as possible in the quickest possible time. Most of them neglect the other functions of the innkeeping trade, such as providing decent bed and board.

A Melbourne friend who visited Sydney last week told me he was appalled by what he saw on a stroll up George Street last Friday night—tawdry-looking hotels, with doors and windows wide open because of the heat to reveal young people drinking much more than was good for them, judging by the noise and maudlin singing, particularly in lounges, where frequently he saw young women, glasses in their hands, sitting on men's knees.

If my friend had extended his tour of inspection to one or two of the more select suburbs he might have been even more surprised at the racket and noise emanating from so-called beer gardens.

Victorians would be well advised to save their State from this sort of conduct, and to offer their Olympic visitors evening hospitality in their

homes or at decently-regulated public functions in which beer-swilling would not be the piece de resistance.

Playford in Perpetuity?

Whatever one's political allegiance, the performance of the Premier of South Australia, Mr. Tom Playford, in leading the Liberal Country League to its sixth successive victory last Saturday is deserving of congratulations.

This phenomenal feat (a British Commonwealth record) will mean that during his renewed term he is likely to reach his 21st anniversary as Premier—and be encouraged, thereby, I expect, to try to reach his silver anniversary. As he will not be 60 until next July such an attainment is not outside the realm of practical politics.

At the same time I wish Mr. Playford would take another look at electoral redistribution. He gave ground a little on this question recently. But I can see no democratic argument against giving all votes, city, suburban and rural, equal value. Will Queensland Premier, Mr. V. C. Girr, also please note?

Independents in Politics

New South Wales produced a photo-finish to its general election last Saturday so that, at the time of writing, it is not possible to comment profitably on the final outcome, although it is obvious that the Labour Party suffered a severe setback which it will be obliged to take to heart whether it continues in office or not.

But I think the closeness of the result will have one healthy result, irrespective of the political colour of the incoming Government—the spotlight it has thrown on rank-and-file members.

The reporting of the campaign in the Sydney Press was concentrated almost entirely on the speeches of the two leaders, Mr. Cahill and Mr. Morton, with some attention to the two or three appearances made in the fray by Mr. Menzies in support of Mr. Morton and some speculation about the non-participation of Dr. Evatt apart from his short address after Mr. Cahill had delivered his policy speech.

The ordinary candidate was

barely mentioned in the metropolitan Press. It came rather as a surprise on election night, therefore, to find that an Independent, Mr. L. J. Purdue, had captured the Newcastle suburban seat of Waratah, and that Mr. W. R. Lawrence, well-known as the police traffic superintendent who led the road safety crusade for several years, had taken a seat for the Liberals in the Sydney suburb of Drummoyne.

In this age of machine politics Mr. Purdue's success is especially welcome. And I like the way he is spurring the overtures already being made to him by both Labour and Liberal parties. In effect he has said, "A plague on both your houses."

The new State Parliament should be the better for the appearance there of more men who are likely to think for themselves and not meekly obey party instructions. I am not naive enough to think that Parliamentary government is practical without a fair measure of discreet discipline. But too seldom do we find politicians putting country before party, although often, I agree, the two interests could coincide.

South Australia seems to produce more Independent politicians than the other States. Once, I believe, a third of the 39 members of the House of Assembly were Independents. And the tradition survives in that State to a limited extent. There are expected to be two or three Independents in the new Parliament in Adelaide.

Return of a Crooner

After Mr. Johnnie Ray last left this country with his clothes in tatters it was revealed that his suit had been "built" that way to assist his teenage feminine admirers in their frenzy to gather souvenirs of him.

Mr. Ray returned to Australia last Sunday afternoon, and his teenage admirers gathered in force at Mascot airport to greet him.

Tactful airport officials suggested to Mr. Ray that he should leave quietly after completion of customs and other formalities.

Mr. Ray said he could understand their concern. They did not want the airport to be damaged more than was necessary. But Mr. Ray felt an obligation to show himself to the hundreds of screaming girls who had been waiting for hours to see him.

He did so—and thereby produced what one airport official described as "the most emotional and hysterical demonstration" ever seen at Mascot.

Mr. Ray himself, it seems, was crushed up against a wall, bits of his suit (doubtless a successor to the other specially constructed one) were torn off, and six policemen had to rescue him. It was 20 minutes before he recovered sufficiently to be assisted to his car.

Doubtless in future Mr. Ray will ask to be saved from his friends. And most Australians, I think, will expect these foolish, frenzied girls to be saved from themselves. Such sickening demonstrations reflect ill on some of our younger generation. Anything done to prevent a repetition of such behaviour will have, at least, my support.

Churchmen and State

A point not much publicised about the N.S.W. Liberal leader, Mr. P. H. Morton, is that he is a member of the parish council of St. Luke's Church, Mosman.

It is pleasing to see a churchman (irrespective of his denomination) taking a leading part in State affairs.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

S. Mark 10: 32 to 45

And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

And he said unto them, What would ye that I should do for you?

They said unto him: Grant unto us that we may sit, one on thy right hand and the other on thy left hand, in thy glory.

But Jesus said unto them: Ye know not what ye ask; can ye drink of the cup that I drink of? and be baptised with the baptism that I am baptised with?

And they said unto him, we can. And Jesus said unto them: Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptised withal shall ye be baptised.

But to sit on my right hand and on my left hand is not mine to give, but it shall be given to them for whom it is prepared.

And when the ten heard it, they began to be much displeased with James and John.

But Jesus called them to him, and said unto them: Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

But so shall it not be among you, but whosoever will be great among you shall be your minister.

And whosoever of you will be the chiefest shall be servant of all.

For even the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.

The Message:

Vividly indeed does S. Mark describe this critical hour in Jesus' life. He describes His prophetic and solemn forecasts of suffering, death and resurrection. He describes the steadfast purpose as he goes before them, about to die. He reveals the awe and fear of the disciples. How majestic He is as for the third time He opens up to them the immediate future.

And they cannot show sympathy for they do not understand. They, even as they walk with Him, are thinking of themselves and their own ambitions. As we also can, even in the hours of most solemn worship. Nothing could have been more ill timed than this request of James and John. The mention of thrones (see S. Matthew 19: 28) may have stirred them to ask the honour. (Remember what it would have meant on Good Friday!)

Of course they knew not what they asked, nor realised what they were claiming when they said "we can." James, indeed, was given strength to be steadfast unto death and John to see his brethren die and to live through the years in loneliness and at times in exile. But their thoughts were filled with self-importance. His with self-sacrifice unto death. God alone will decide to what place we shall come.

The whole Christian outlook is different from that of the world. It is not that we should be rulers and exalt ourselves at the expense of others. There is never a thought of tyranny and oppression. The greatness of the Christian is in service to devote his life utterly to the service of others for Christ's sake. The Christ Himself came not into human form to lord it over men, but to serve them, and by His death to free them from the slavery of sin.

As yet the disciples cannot rise to this level in thought or action. A storm of jealousy is kindled in them by the request of James and John.

Both clergy and people need ever to meditate on this passage lest in the love of self we lose the purpose of serving others for Christ's sake, and live with self interest and self seeking as the primary motive in our hearts.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

A.E.T.

*March 12: Sister Julian.

*March 13: Archbishop of Melbourne, the Most Reverend J. J. Booth.

March 14: School Service, "Stories from the New Testament," Epis. 62, "Jesus Chooses the Twelve."

*March 15: The Bishop of Newcastle, the Right Reverend Francis de Witt Baty.

March 16: The Reverend John Bryant.

March 17: For Men: The Reverend Father John McMahon, M.S.C.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T.

NATIONAL

March 11: "This I say": The Right Reverend F. W. Rolland.

PLAIN CHRISTIANITY: 7.15-8.15 p.m. A.E.T., 7.30-8.15 p.m. W.A.T.

W.A.T. NATIONAL

March 11: The Reverend J. Newton Bagnall with music by the A.B.C. Adelaide Singers.

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

March 11: Combined Anglican Schools of Charters Towers, Queensland.

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

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

March 12: The Reverend J. Newton Bagnall.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.15 p.m. S.A.T., 11.45 p.m. W.A.T.

INTERSTATE

*March 12-17: The Right Reverend J. S. Moyes.

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

March 12-16: The Reverend W. R. Evans.

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

*March 15: S. John's Theological College, Morpeth, N.S.W.

CLERGY NEWS

RAILEY, The Reverend C., has been appointed Curate at Bendigo Cathedral.

CRANSWICK, The Reverend J. H., was inducted Vicar of Birregurra, Diocese of Ballarat, on March 1.

MCKENZIE, The Reverend Alec, has been appointed Locum Tenens at Kangaroo Flat, Diocese of Bendigo.

WISEMAN, The Reverend S. J., of Binalua, N.S.W., died on March 4.

"SMALL CHANGE"

NOT ENOUGH

FROM A SPECIAL CORRESPONDENT

Geelong, March 5

For too long many people had merely given a part of their small change to God and His Church, said the church secretary, Councillor V. H. Andrews, at St. Paul's, Geelong, last month.

He was speaking at the annual meeting of parishioners.

Councillor Andrews appealed to the people to place their giving on a sounder and more generous basis.

He said that the Sunday school buildings and the church grounds were nothing to be proud of and that the Archbishop-in-Council had recommended that a new vicarage be built.

These things could not be carried out if the parish continued with the old shoe-string economy.

LETTERS TO THE EDITOR

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

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

Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

ON IMPORTING BISHOPS

AN AUSTRALIAN EPISCOPATE

TO THE EDITOR OF THE ANGLICAN

Sir,—The Bishop of Armidale (February 24) urges that Australians should be given the opportunity to fill the higher positions in the Ministry of the Church in Australia.

Just after I had read Bishop Moyes' letter, I was asked to suggest a suitable person for appointment to an important See that will shortly become vacant.

I named a priest whose ability is well known. The reply I received was: "He would have no advantage over an Englishman. He has lived all of his life and served all of his ministry in the city. He knows nothing of Australian country life and its needs."

This used not to be true of the clergy in our capital cities, but it is sadly so to-day. Here is a question worthy of consideration: Why have so many dioceses in Australia chosen Bush Brothers in preference to city priests for the Episcopate?

There is urgent need for an arrangement whereby every city man on his ordination should serve for a period under an experienced priest and then go to country work for three or five years.

It is greatly to the credit of the present Archbishop of Melbourne that he tried to inaugurate such a plan in the Province of Victoria. It worked with great promise for two or three years, but unfortunately it broke down owing to circumstances beyond his control.

I am,
Sincerely yours,
WILLIAM BALLARAT,
Bishopscourt,
Ballarat.

SUPPORT FOR MELANESIA

TO THE EDITOR OF THE ANGLICAN

Sir,—This is to acknowledge the cheque sent to me to-day for the Bishop of Melanesia; five pounds for the *Southern Cross* Fund and five pounds for books for the Bishop, by one who wishes to remain anonymous.

I am glad to be able to inform you that during the few weeks since it was announced that the Bishop had accepted the costs of providing a psychiatrist, a counsel for the defence of Poole and the expenses of bringing the mother to Honiara, church people have been keen to help.

At the Board meeting the Primate was asked to approach the dioceses for help outside of their missionary funds, for this purpose. It was decided that the sum asked should be five hundred pounds; of this amount already the sum of £120 has been handed in to the N.S.W. State office; that included diocesan donations of £50 and £21. There have been in addition many gifts sent in earmarked for the *Southern Cross Melanesian Ship Appeal*.

Yours faithfully,
(The Venerable)
C. S. ROBERTSON,
Chairman, Australian Board of Missions, 14 Spring Street, Sydney.

DIOCESAN INVESTMENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—There is food for thought in Mr. Wm. A. Beckett's suggestion (February 24) that diocesan funds should be invested, as is now the case in England, in industrial stocks. In the Melbourne Diocese present enactments and trusts set down that investments may be made in what are broadly known as trustee securities. A bill submitted to Synod a few years back which sought to allow investment of some funds in industrials was rejected by the Synod after considerable debate.

To say, therefore, that in Melbourne "the management of the Church's assets is timid and unimaginative" indicates a lack of knowledge of the actual position. It would seem that much of the earlier opposition might not now be tendered, and whilst it would appear advantageous that the Diocese should have the power to invest over a wider field, there would be need for certain safeguards, as there are very sound reasons why the state legislatures have laid down that trustees must invest only in what are commonly termed gilt-edged securities, and the Church could not be said to have been unwise in adopting those restrictions. There have, of course, been times when a policy of investment in industrials might have deflated the capital as we have not always had inflation. The present day situation has, however, highlighted the need for greater flexibility than is now held.

In days past mistakes have been made in Melbourne (as in other dioceses), which in retrospect must be termed tragic, and the impact of the great depression, which dogged the previous Archbishop, left its scars upon diocesan finance. But in view of what Mr. A. Beckett has said, I feel it ought to be pointed out that due to the positive and imaginative lead of the present Archbishop, the skill and vigilance of the Registrar, and what must not altogether have been timid and unimaginative advice and management, some of this earlier erosion has been made good, and some wise property investment made, the benefits of which are now becoming apparent.

Wise investment and careful management of endowments is most important, but the Church in Australia cannot be said to be an endowed Church, although many would seem to regard it so. What is really required is that more Anglicans everywhere should give sacrificially and remember to include the Church when making gifts or bequests; there must also be in the parishes a real appreciation of the work of the Church beyond its boundaries and a willingness to contribute accordingly.

Yours faithfully,
ALLEN G. JAMES
Oakleigh,
Victoria.

"THE CHALLENGE OF THE CULTS"

TO THE EDITOR OF THE ANGLICAN

Sir,—I have just read the Youth Editor's article, "The Challenge of the Cults" in *The Anglican* of February 24, and agree with you that action is needed to combat these heresies; but abuse and ridicule of these organisations, or their individual members, is not the right weapon to use against them, in fact, they thrive on it.

What is needed, by clergy and laity alike, is an accurate knowledge of their history, teaching, activities, methods and administrations, together with an impartial and true comparison between their interpretation of the Bible, and that of the Catholic Church, including particularly the reasons why the Church holds the beliefs that she does, and why departure from these is error.

Anything less than this is futile in dealing with these people, as I have found from experience. The waverers need

something intelligent and concrete to help them in making a decision, whilst those of the laity who reject these "cults" do so not for any intelligent or vital belief in the rightness of the Church's doctrines, but usually either because of a deep loyalty to their Church, or worse still, because they "just can't be bothered with too much religion." They are in a religious rut, which often leads to the grave of spiritual death.

I know these are strong words in dealing with one's own people, and I know that there is a minority to whom these words would not apply; but the plain truth is that the majority of Anglicans do come into either of the two categories mentioned above, and that is why these cults (if they persist, which they usually do) get so many of their people from other churches.

I am sure that the only way to counteract the propaganda of these people is by the means I have mentioned above, and so, as a first definite step I would ask you to publish a list of any books which would fulfil the requirements mentioned above. I am sure such a list would be a Godsend to the average parish priest.

Yours sincerely,
(The Reverend)
R. W. CONSTANT
East Kempsey, N.S.W.

ROMAN CATHOLICS IN THE CABINET

TO THE EDITOR OF THE ANGLICAN

Sir,—I write partly in support of "Lay Reader," Adelaide (March 2), who raises the point of disproportionately large Roman Catholic influence in the civil service. However, I would like to make the following points clear:—

1. The Liberal Party seeks to represent every department of Australian life and would fail in its objectives if it debarred adherents of any Church from Cabinet rank, other things being equal, on religious grounds alone.

2. It is a great mistake to condemn Roman Catholicism as such when what you seek to attack is Sinn-Feinism and political conspiracy on either a national or an international scale.

Quite a large number of Roman Catholics deplore the fanaticism of one section of their number, and Protestants are unjust and foolish when they drive them to join with the bitter section in a common defence of their faith.

The solution to the whole problem is in the hands of Anglicans themselves. If we join the local branches of the political party of our choice and give to the service of our country a small but regular part of our time and energy, no political party of any colour will be game to override our opinions. This is the only practical line of defence against all conspiracies.

Yours faithfully,
E. C. B. MacLAURIN,
Sydney.

RELIGION IN SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—In Victoria, a Roman Catholic priest comes into a State school and takes all his children for instruction.

Is an Anglican priest allowed to do likewise regarding his flock? If not—why not?

Also must the Roman Catholic priest use only the prescribed syllabus or is he allowed to give instruction of his own choosing?

Yours truly,
LOYAL ANGLICAN,
Gippsland.

(The Vicar of St. Paul's, Bendigo, the Reverend G. J. Aspy, protested last month about the syllabus for religious instruction in State schools. He said the lessons taught were "a very nebulous work which watered down the faith to suit everyone. Only those of the Roman Catholic Church and the Jewish faith could teach their own children in Victorian State schools.—Editor.)

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Moral Questions

A country reader from New South Wales has written to me as follows: "I have been reading *THE ANGLICAN* since its inception, and have no recollection of questions being asked in your column about 'morals.'"

"Would this be because we are:—

- "1.—Indifferent?"
- "2.—Satisfied that we can handle this particular matter ourselves?"
- "3.—Sceptical (not necessarily correct) of the Church's attitude to moral questions, believing the Church is 'old fashioned'?"
- "4.—Downright distrustful—for example, the conflicting opinions offered when the subject of divorce is mentioned?"

Our reader has raised a useful and important point. I have been in charge of this column now for two and a half years, and the number of questions asked on moral problems has been woefully small: in fact recently very few questions of any kind have been submitted, and we should welcome a much larger post bag.

It is not true to say that no question on morals has been mentioned in this column, since on more than one occasion we have dealt with the problem of divorce in various ways, and I think also with the Christian attitude to war and armaments and the atomic bomb.

The reason for the few questions is difficult to understand,

and probably our correspondent has analysed the causes quite adequately.

People seem to be more interested in the Christian faith, or in disputes on matters of ceremonial than on the way the faith is to be applied to daily living.

The Church of England, as we saw last week when discussing the discipline of fasting, has on the whole shunned the making of regulations on moral practices, preferring her adherents to obey the spirit rather than the letter of the law.

Since confession to a priest is not a compulsory duty for the Anglican, there has not consequently been the same demand for a science of casuistry as in the Roman Church.

Anglican theologians have tended to neglect the field of moral theology, although valuable contributions have been made by classical writers like Jeremy Taylor or Bishop Sanderson in the seventeenth century, and by Dr. Kenneth Kirk, late Bishop of Oxford, in our own day.

Guidance Needed

It is not surprising, therefore, that many in our congregations should believe moral questions to be entirely their own affair, and resent direction of the Church upon them; to some extent this may be indifference; to some extent confidence in their own ability to cope with the situation.

Whilst Anglicans must not expect the Church to legislate

as to how they are to behave in particular circumstances, yet guidance is helpful, and people ought to be encouraged to look for it.

Our correspondent suggests that people are sceptical of the Church's attitude to moral questions, and think Christian morality old fashioned. Perhaps it is a good thing sometimes to go back to the older ways, when there was more time to think, more discipline, and more regard for the rights of others.

A study of the Catechism, especially the section dealing with our duty to our neighbour, or of the third question put to those baptised (or their representatives) leave no doubt as to the importance of moral relationships.

I hope, therefore, that readers will be encouraged to enlarge the scope of this column by sending us moral and personal questions, as well as asking for information on doctrine or ritual or Church history. We do not want to become a "Dorothy Dix" but it is our aim to help as many people as possible.

You have the problem. Let us have it, and if I cannot answer it myself I will endeavour to find a psychologist, welfare worker, or other suitable person to give the right information. Perhaps our correspondent may like to make a start by writing again with some specific question!

Divine Immanence

"A reader has asked us to give her a simple explanation of God's Immanence."

The word "immanence" is the opposite of "transcendence"; when we speak of God as Transcendent, we stress the fact that he is God of God and Light of Light, all holy, almighty, dwelling in light unapproachable, a being who calls out of man his whole adoration.

But that is not the whole picture of God as revealed to us, whether in nature, or in the Bible; he is immanent, or dwells in the world he has made, so that we can say thankfully with St. Paul: "Christ in me, the hope of glory."

This doctrine reminds us that the supernatural God wills his life and purpose to stand in an intimate relationship with the historical world of human experience.

God is not merely the "unmoved mover" behind the Universe, as Aristotle described him, not a mere passive spectator of human life, indifferent to the affairs of this world, but he is actively engaged in the actual struggle of human thought and action.

He is, as the prophets of the Old Testament taught, the Lord of History; he is a presence in the individual's soul and in the glorious pageant of nature.

Jesus, the complete revelation of the nature of God, detected the presence of God in the ordinary things of daily life. "For him the divine did not fade away in the light of common day, but was fully reflected by that light. He perceived that the glory of the Heavenly Father shone in the quiet growth of the wild flowers of the field, in the rising and setting of the sun, and the rain that falls alike on the just and the unjust."

Immanence reminds us that God is the sustainer and preserver, as well as the creator of the universe; he is the source of all its beauty and its power; he is present in life's tragedies as well as its joys; he is present in the commonplace as well as the exciting things of life.

An excellent statement of the doctrine is to be found in the 139th Psalm, which is full of the reality of God's presence.

LIFE OF BISHOP NUTTER THOMAS

TO THE EDITOR OF THE ANGLICAN

Sir,—I am gathering material for a Life of the Right Reverend Arthur Nutter Thomas, D.D., Bishop of Adelaide from 1906 to 1940, who died in April, 1954, and I shall be grateful if I may use your correspondence columns to ask for help.

If any of your readers can assist me by lending me letters, or other material which would be useful to a life of the bishop, I shall be very glad, and will undertake to copy and return all manuscripts. Appreciations of the bishop, either personal or of any aspect of his episcopate, will be welcome.

I am, Sir,
Yours faithfully,
(The Reverend)
L. E. W. RENFREY,
The Rectory,
East Terrace,
Kensington Gardens,
South Australia.

FRIENDS OF S. COLUMB'S

TO THE EDITOR OF THE ANGLICAN

Sir,—We have formed the nucleus of a Commonwealth group of Friends of S. Columba's Hall, Wangaratta. Subscription is at £5/5/- per annum and may be forwarded to the address below.

We will be happy to make contact with the relatives and friends of those who have been trained at the college, and with parish secretaries in parishes where old Columbans are serving to-day.

Financial members will receive regular news sheets of college activities and the addresses of the Old Boys.

Yours sincerely,
(Miss) C. HARVEY,
59 Harris Street,
Harris Park, N.S.W.

MOTHERING SUNDAY

TO THE EDITOR OF THE ANGLICAN

Sir,—Lest silence may infer indifference, I feel I must express sorrow and regret at the shocking lack of charity in the letter under the alias of "Rev-

erend O. De Witts" debunking the revived custom of Mothering Sunday, in your issue of March 2.

It shows neither justice nor Christian Charity to smirk at the cherished practices of others. It is an intentional hurt and is hardly a fitting letter for a Christian paper.

I trust that an apology will be forthcoming from the person in question.

Yours faithfully,
(Canon) H. F. G. RANDALL,
Port Moresby,
Papua.

CANON IVOR CHURCH INSTALLED

FROM A SPECIAL CORRESPONDENT

Brisbane, March 5
The Principal of St. John's College, the Reverend Ivor Church was installed as a canon of St. John's Cathedral, yesterday.

Preaching after his installation, Canon Church said that Church schools, hospitals and other institutions would cease to have meaning if the Church neglected its primary duty of worship.

He said that the Christian's daily life and worship were irrevocably interwoven.

To destroy one part was to destroy both.

BUILDING PLANS AT LIVERPOOL

ANGLICAN NEWS SERVICE

London, February 27
The building committee of Liverpool Cathedral say in their latest bulletin that the main work this year will be the construction of the triforium, an arched gallery above the main arches of the edifice.

The bulletin adds that a decision had been made to begin work on the second bay of the cathedral, with a view to finishing both bays at once.

The stone bridge to be built across the east end of the nave from the £25,000 received from the Dulverton Trust will be commenced at once.

This means that the completion of the new section will be delayed for some years, as it now involves extra work.

PARRAMATTA LOYALTY DINNER WAS AMAZINGLY SUCCESSFUL

PEOPLE CROWD HALL FOR BEGINNING OF EVERY MEMBER CANVASS

Under the guidance of Sydney's new Department of Promotion, All Saints' Church, Parramatta, held its first congregational meeting and loyalty dinner at the Rivoli Hall, Parramatta, on February 28.

The amazing gathering of 1,054 people at a family dinner literally staggered all who attended and that included the Every Member Canvass committee itself.

It was the first loyalty dinner held by the Department of Promotion under the direction of the Reverend Ronald Walker.

As the guests arrived during one of Sydney's rare fine evenings this year, they were met at the top of the stairs by a charming group of junior hostesses who took them to their tables and introduced them to their hostesses.

Australia's most experienced and veteran rector, the Reverend Edward Walker said a moving grace rich with the gratitude of 82 years:

"For food and friends and fellowship; for the light that guides us; for the courage that supports us; for the love that unites us; for the Church of England in general, for All Saints' in particular and for Thy Presence with us tonight we thank Thee, O Lord."

The dinner that followed was a credit to the Canvass Committee and to the caterer, who had a gigantic task before him.

In fact, I hardly remember a waiter or waitress near me, yet I waited for nothing, plates appeared and disappeared unceasingly.

As the guests were concluding the meal the General Chairman, Mr. G. A. E. Gow-Gates, rose to welcome the guests.

"It is indeed," he said, "a great privilege for me to extend to you all a very cordial welcome to this first family reunion of the members of All Saints' Parish."

GREAT MOVEMENT

"I am sure that you are all inspired as I am in the knowledge that so many people (1,054) have gathered together to discuss the problems of our church and the measures that we feel should be adopted to strengthen the foundations of our faith."

"Many of you know that the Reverend Edward Walker last Saturday celebrated the fifteenth anniversary of his appointment as our rector. Now, on the eve of his retirement, he has instituted this great movement which will provide our church with greater support from the members of the parish."

Speaking on the subject of "Our Heritage", Mr. A. G. Baker made it quite plain that the history of All Saints' was a subject which could enter-

tain any audience for an hour.

He recalled that the church was built in 1826 as a memorial to the Reverend Samuel Marsden and cost about £1,400.

The first rector was the Reverend J. Walker (1844-1847) and although it was hard to believe, he was not the father of the present rector.

Mr. Cameron succeeded him and he upset the congregation by preaching in a surplice and instituting a weekly offering.

INHERITANCE

The Reverend W. F. Gore continued this practice and the parishioners petitioned Bishop Broughton, saying that if the practice of taking the plate around was continued the parishioners would either stay away altogether or else leave before the plate came around.

In 1859 the church was enlarged at a cost of £1,600 and Mr. Gore lent £800 of it which evidently was never repaid to him.

Mr. Baker mentioned the glorious stained glass windows of the church, emphasising the East Window, a memorial to the first Headmaster of the King's School and the superb West Window, unveiled by H.R.H. the Duke of Gloucester in 1946 as a memorial to pioneers of the parish and to mark the centenary of the church.

"We have inherited far more than a building," we are custodians of the House of God and if we fail in our stewardship we fail God, and I pray God that we will not fail," he said.

In speaking of "Our Needs", Mr. A. M. Goldsmith showed how the responsibility of every parishioner went far beyond the boundaries of the parish.

Besides the need to maintain buildings and buy equipment there was our need to help those less fortunate than us. This was the basis of Christianity.

"But let us not give" he said, "simply in the hope or expectation of reward, rather let us give for the sheer love of helping our fellow man."

"Let us give of our time, our talents, our energy and our money and then our application of Christianity will be very much stronger than it is, and

it is on our application that the future of the world depends. The alternative to Christianity is much too terrible to contemplate."

"When our visitors call on you in two or three weeks' time they will be needing your support—physically, morally, financially. When they come first ask yourself 'How much should my Church mean to me?' and give your support on that basis."

"There is no better way today to fight our daily problems of crime, violence, murder and juvenile delinquency than through the Church. And we here are the Church. We can be a mighty force for good. We can help with our talents, our kindness, our tolerance, our energy and our money."

"Please give of your best. But remember, by far our greatest need is—you."

"OUR PLAN"

While Mr. Goldsmith had been speaking the Junior Hostesses had been moving silently and efficiently through the room distributing to each guest an attendance card, family prayer card, brochure and proposal form.

It was to the latter headed "Thank God through Your Church" that Mr. P. R. Harvey drew our attention as he rose to speak on "Our Plan". He discussed each of the five main headings.

Referring to "Our World Mission" he emphasised particularly the need for greater support for All Saints' own missionary in New Guinea, the Reverend A. H. Liddbetter.

"Our Pastoral Ministry" was suffering from inadequate stipends and inadequate staff. The rector needed a full-time organiser for youth work alone.

Under "Worship and Service", Mr. Harvey was insistent that the time was long overdue when the rector needed proper modern office equipment and a secretary to relieve him from detailed work.

"Our Christian Education" was where the greatest hope for advance lay. Here was the largest item in the budget, here the greatest challenge.

"We hope to increase the facilities of our Sunday Schools and provide a true Christian Youth Centre within the grounds of the Church. For the older people there will be a greater programme for participation."

THE CANVASS

"Finally," said Mr. Harvey, "we must keep in repair the wonderful buildings we have inherited. The rectory above all, was badly in need of renovation and this had to be commenced immediately."

Mr. P. F. A. Hardman spoke about the Canvass in general. "The word canvasser is not an attractive word to many people," he said, "one is inclined to regard a canvasser as a man trying to sell something and who, in many cases, will not accept no for an answer."

"This person should be termed a hawker. To Canvass was defined as to solicit support, to seek support for something. That is exactly what we are proposing to do."

"All Saints' is the responsibility of the members of the parish. Not only should we maintain our buildings and premises—but we should and must maintain our self respect, and this we cannot do unless we are prepared to face-up to our responsibilities."

"We owe a great debt of gratitude to the staunch sup-

porters of the Church over the past years, but they have been too few. The Canvass will give those hitherto non-attending members the opportunity to unite with these staunch supporters and form a solid front."

"The Canvass has three objectives. Firstly, the income section—the aim was to seek a better-than-taken pledge from every family."

STEWARDSHIP

"Secondly, the expenditure section—which would enable many renovations to be carried out and new services to be instituted, services inside the parish and all over the world."

"Finally, the personnel section. The Church more than money, needs people. What an opportunity this whole scheme gives us to realise our relationship to our Church, our Christian stewardship responsibilities, in other words, doing those things we know we ought to do as servants of God and this community and finally an opportunity to develop our own spiritual lives."

Mr. I. D. Whittaker rose to tell us "How the Canvass will work."

"The whole programme placed before you to-night will finish in a great climax when every Anglican home in the parish will be visited by a layman who will have already made his own sacrificial pledge."

"Before they arrive every home will receive two brochures explaining the scheme. Read them, discuss them seriously, pray about the message that is in them."

"Like any sound business, we are basing our next year's plan upon a budget. To carry it out, each will have to play a responsible part. The question each one of us must ask ourselves is, 'What share of God's blessing given so freely to me shall I return to God's work on earth?'"

"We think the simplest way is for each wage earner to consider his own responsibilities and to pledge accordingly. We seek to achieve not equal gifts from our members but equal sacrifices."

REWARDS

"Our personal rewards from sacrificial pledging will be twofold. Firstly, we shall see our Church grow as it has never grown before and secondly there will come that inner knowledge and grace in knowing that we are returning to God's work some of the material things with which God has so freely endowed each of us."

"When the time comes for a visitor to call on you, we hope you will welcome him as a friend and as a man who has selected your name himself to call on."

"Many things will occur to you after you leave to-night. Please feel free to approach any member of our Canvass Committee on any point which you feel could be clarified. We are here to enlist your aid, we wish to see everyone really well informed. The unbounded success which is just around the corner now depends on each one of us."

Mr. Gow-Gates then introduced the Advance Pledge chairman to the guests, saying that Mr. Hedley Horwood was well-known to all, being an alderman of the City of Parramatta, who for the previous two years had been Mayor.

(Continued on page 12)

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Address all enquiries to Ronald Walker, 268 Concord Road, Concord West, Sydney.

YOUTHFUL CRITICISM

Many of the young people who, a few weeks ago, were waiting anxiously for examination results to be published, are now being introduced to university life. It's a case of back to the toil again.

But for most "freshers" this will be toil with a difference. They cease to be unformed nonentities and instead become themselves, with all the vagaries of fashion through which to express their individual personalities.

This surely has been worth battling for. This indeed must be the best evidence that knowledge, not ignorance, is bliss. Through steadfast endurance in the crucible of examinations, they have come through, tried and tested and have won the right to be themselves. Dogma, tradition, authoritarianism—choose your weapons! We are the captains of our souls!

On the face of it, all this may sound pretty convincing. But we do well to bear in mind that truth has nothing to fear. If in the search for reality we examine critically the dogma, tradition and discipline which ignorantly or unwittingly we have accepted until now, we shall put ourselves in a position to discover their true values for ourselves. Perhaps in the process, we shall become Christians by conviction rather than by inheritance. The Church, as well as ourselves, will be the richer for that experience.

—THE YOUTH EDITOR.

MELBOURNE G.F.S.

A BUSY YEAR

Melbourne G.F.S. has had a busy beginning for 1956. January was Camp time with just on 100 Campers and Leaders at Toc H Camp, Point Lonsdale—"another excellent camp" was the remark of our good friends, Mr. and Mrs. Gordon Anderson of Toc H Camp.

A splendid time was enjoyed by all in the working out of the four-fold programme—the theme for Bible Study was "The Triumph of Good over Evil."

The new colour camera caused great interest and the results are excellent for a first attempt.

February: Seventy branch secretaries and leaders attended their annual meeting where plans for the year were discussed and two of the G.F.S. overseas tour members—the Misses A. Lee and B. Lack, showed colour slides of their trip.

March: The Melbourne G.F.S. Executive arranged a Buffet Tea to say "au revoir" to one of the district presiding members, Miss D. Trangmar.

After tea Mrs. J. J. Booth presented Miss Trangmar with a travelling cosmetic set

MOTHERING SUNDAY

FOURTH SUNDAY IN LENT — MARCH 11

Rejoice ye with Jerusalem and be glad for her, all ye that love her... (Is. 66:10). Glorious things are spoken of thee, O city of God (Ps. 87:3).

Mothering Sunday is in honour of all good mothers. First, our mothers at home. Give thanks in Church for her endless love and sacrifice.

At Church we shall hear of the family of God, of which we are privileged to be members; and thus of Jerusalem—that is, the "Mother of us all"; inter alia, the Church of God. Christ loved the Church and gave himself for it (Eph. 5:25).

From Heaven He came and sought her,
To be His holy bride,
With His own blood He bought her,

And for her life He died.
So we too must love His Church, and simply must have a day to pay her special honour.

What better day than the turning point of Lent, to have an interval for refreshments (as it were) in the divine drama the Church is setting before us?

The most suitable hymn for the day is obviously "Glorious things of thee are spoken" (A. & M. 545). Others are 228, 236, 603 (omitting last verse), 309-314, 318-322. Psalm 122 could be used at Evensong.

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YOUTH CAMP PROGRESS IN TASMANIA

AN APPEAL FOR COMPLETION THIS YEAR

By A SPECIAL CORRESPONDENT

The Diocese of Tasmania's camp site consists of three and a half acres of land set in bush at Lower Snug, twenty-one miles by road from Hobart in the Channel area.

It is called the Montgomery Park Youth and Recreational Centre, being named after Field Marshal Montgomery whose father was a former Bishop of Tasmania.

Just below the camp there is a good swimming beach, and even a better one within ten minutes' walk of the camp.

The present buildings are a small wooden kitchen, store-room, and many other useful purposes and names which may be attached to the one building; and a brick hall, measuring some twenty by forty feet.

Camps are held regularly at the centre, but there is an alarming lack of accommodation when a larger group wishes to use the site.

This year there is to be an appeal for the centre so that the building of the shacks for sleeping may be begun. Then the hall can be used for its rightful purpose, and not for everything.

The hall itself is unfinished, as, when finance is available, there is to be the kitchen at

one end and the chapel at the other.

The furnishings of the chapel are to be in memory of the late Miss Marjorie Clark, a young lass who was accidentally killed not many years ago, and was a member of the staff of the diocesan registry, and a very keen worker for the site.

The estimated cost for the completion of the site is £8,000. Much is owed to many groups of young people who gave and are still giving of their spare time.

ROSEVILLE C.E.B.S.

The Rector of St. Andrew's, Roseville, Diocese of Sydney, Canon S. G. Stewart, admitted 19 boys to membership of the Church of England Boys' Society last Sunday. These are the first boys to be admitted to the Roseville branch, which was formed late last year.



Boys from youth groups in the Diocese of Tasmania helping to clear the property at the Montgomery Park Youth and Recreational Centre, Lower Snug.

FOR SMALL PEOPLE

PEOPLE OF THE BIBLE

LOT

Which do you find it more pleasant to do—the easy things or the hard things?

Which do you find it easier to do—the pleasant things or the unpleasant things?

Those two questions look the same, don't they? But there is a difference. If you think about it, you will find that it takes you a minute or two to give your two answers.

There was a man once who had to answer both those questions.

His name was Lot.

Lot had travelled with his uncle Abraham, from an eastern country called Mesopotamia, into the land of Palestine. From there he had gone down into Egypt and back.

Like other people of his day, Lot had herds of cattle to look after.

As he travelled about, Lot found that his cattle so increased that they began to get mixed up with his uncle's cattle. This caused a great deal

Dear Boys and Girls,
Think well about our story to-day.
Do you always do just what you want to do?
Do you always have your own way?
Do you always please yourself?
Think of Lot and this story about him, and learn the lesson they have for you.
God bless you all.
Your friend,
UNCLE PETER.

of trouble between Lot's servants and Abraham's servants, too.

One day Abraham came to Lot and said—

"Lot, my son, you can see that there is not room for us to live together. From here where we are standing you can see the mountains stretching away behind us.

"Down there, by the river, is the wide open plain.

"Choose where you will go. If you go to the river, I will go to the mountains?

"Make your choice."

Then Lot saw how lovely and green the plain was by the

river. There were people living there, too. It was exciting down there. People knew about the little towns down there. But the mountains—they looked so lonely.

So Lot chose the plain. It was the easy, pleasant thing to do.

But it was the wrong choice.

In spite of the loveliness of the countryside, the people of those towns were wicked. They hated God. They did as they liked.

Then God made up His mind to punish them.

One morning the whole place blew up. The towns caught on fire, the valley was filled with awful oily black smoke and houses and tents were destroyed.

Lot only just escaped. He learned that day that the easy, pleasant way is not always the best way or the right way.

Even the hard and unpleasant can be the best things if in doing them we are pleasing God.

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Illustrated Prospectus on application to G. A. Fisher, B.A., B.Sc.

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The Tasmanian youth organiser, the Reverend Andrew Schreuder, at work in the kitchen at the diocesan youth centre, Montgomery Park, at Lower Snug.

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wishing her a happy trip and holiday.

The month continues with a Youth Garden Party at Government House at the kind invitation of the Governor and Lady Brooks on March 10, G.F.S. Combined Sports at Melbourne Boys' High School on March 17, and the G.F.S. Annual Corporate Communion at St. Paul's Cathedral, followed by breakfast at Lyons' Cafe, on March 24, and the beginning of Anglican Leader Training on March 13, 14, 15, 16, and 19.

THE COMMUNITY OF THE HURT

BY THE REVEREND AUSTIN JAMES

"WE belong to the community of the hurt, the broken-hearted." So spoke General Carlos Romulo in one of the closing speeches of the Afro-Asian Conference in Indonesia last April.

His words sound strange in our ears. Part of the Philippine leader's meaning can be grasped when we consider that 29 nations were present at the conference—representing two-thirds of the world's people—and of these nations 19 have come to self-government and independence within the last ten years.

Before that they had been under the control of foreigners. They had had no power, and in world affairs their voices were not heard. In their own lands they were used to seeing foreigners move about with self-assured confidence as the ruling race, if not with arrogance.

Even when they recognised some of the benefits brought to them by their foreign rulers there was at least a wistfulness, and sometimes a deep resentment, that they were not able to enjoy any sense of pride that these benefits had come to them through leaders of their own.

Railways, for instance, they could not avoid accepting and using, but none the less the trains became symbols of a technological efficiency they did not possess.

We Europeans have always taken a pride in the discoveries of pure science and even more in the inventions of science applied. We have felt them to be ours. But it was not so for the dominated races. To them these things came first from the utterly unknown, brought by men whose ways of thought and life, whose scale of values, overthrew many things they valued.

THE SHOCK OF THE MACHINE AGE

It would have been bad enough if these foreigners had all been men of sensitivity and goodness; but their evident technological superiority was often combined with greed, inhumanity and moral decadence.

In some ways they were like gods; in others less than human. When one's brother offends it is understandable. When the gods do so it shocks the mind, causing puzzlement and rebellious resentment.

Even with the best intentions the relation of domination creates psychological problems, as can be seen by looking at it in its simplest form.

Observe what happens in the highlands of New Guinea when Administration officers arrive in a high valley hitherto unopened.

After the first fears, the people find them strange but friendly. They succeed in getting the people to clear and level a piece of land, and then depart.

Later, out of the sky a great whirling, terrifying bird appears and alights, and out of its belly more of these strange men appear. They put up huts of unknown materials. They have boxes out of which voices and other noises come.

They have little sticks which at a touch produce fire; other shining sticks which without fire give light at night; they can even take their teeth out and put them back again. They have weapons which can bite deep and swiftly into wood.

It gradually dawns on the people that these men can speak directly to others of their kind far, far beyond the mountains. They come and go by way of the sky. It is all too, too overpowering. The shock of it—the wondering, puzzling awe and the sense of terrible inferiority—these are beyond all our estimation.

That is only the rudimentary form of this contact, as it is with a primitive people. A later development comes when incomprehensible laws are imposed. Perhaps the Telefomin

murders are a result of stresses set up in this way.

Among ancient peoples of high intelligence the forms of the reaction are different but the essentials are the same. The best and most sensitive of administrators, missionaries and traders are often conscious of an unknown quantity, a surd, an irrational element which can suddenly appear to be devil relations.

Indeed a profound study could be made of the modern relations of Europe with other lands which would show that the resentment boiling over in the Telefomin murders, or the Indian Mutiny, provides the pattern for much that has happened and is now happening.

It would show, for instance, the all too successful imitation by Japan of the worst elements of Western domination. It would help us to understand the confused condition of mind in Malaya to-day and to realise that sending troops there is the worst thing we can do if we want to get rid of the mental climate in which communists spring up.

If we keep this pattern in mind, with all that lies behind, it will help us to understand

History will record the great acts of Britain and U.S.A. in giving way not too late to the demand of India and the Philippines for independence. In doing so they have been no more than true to their own tradition of freedom, and they have done much to assuage the ancient sense of hurt, though not to end it.

OUR ATTITUDE

It is no mean achievement in which India and Britain share that India to-day is a democracy (with the world's largest electorate, 170 million voters), and part of the fruit of it is the relaxation of tensions and some degree of real friendship between them. It could so easily have been like France and Morocco.

Good as it is, there is still much to be done. We in Australia need a change of attitude, a recognition that the centre of gravity in world affairs is not necessarily in Europe or North America. We could cultivate this change by sending further trade delegations to study the Asian market, and by inviting trade delegations here.

LUX MUNDI

O Giver of light
And Friend of the poor,
Our gods are in flight,
Our fetters endure;
O come, Lord, and free us
For service to Thee—
O Friend of Zacchaeus,
Look down from the Tree!

We here at Thy feet
Sing thanks for Thy care,
But lest we repeat
The Pharisee's prayer,
O look on our brothers
And grant that our praise
Be still to bring others
To walk in Thy ways!

Lord, send us the fire
That downward is hurled
To scorch and inspire
The yellowing world,
For happy the dumb,
The unhealthy and lame
Who touch but the hem
Of Thy garment of flame.

TRIESTE, 1946.

J. P. STEVENSON.

why it is that India to-day is equally fearful of McCarthyism and Stalinism and determined not to be tied to either power bloc. It will help us to see something, and lament the nemesis that Europeans in South Africa are preparing for themselves.

NEEDS ARE ALSO PSYCHOLOGICAL

It is a commonplace among us that millions of our neighbours are in need of food, and many speak as if our best contribution is to meet these economic needs. Yet to give Australian wheat is no real contribution. Largesse will but serve to increase the sense of "hurt" as well as to disrupt economy.

Economically what is needed is to help the hungry millions to increase their economic ability—their power to produce and buy—and the Colombo Plan is the right method, and is worth putting more into than (the £5 million) our Government finds for it at present.

What Asia and Africa need before everything else, after all the years of domination, is fellowship—the sense of equality. Australia is known there as "the land of the colour bar."

To do away with that colour bar by the acceptance of even the smallest quota of Asian New Australians—put up an education bar if you will—will do something to heal the "hurt" of the past.

Probably the most valuable part of the Colombo Plan is not its economic side—the equipment and training given—but the natural, unthinking friendliness of the ordinary Australian who opens his home to Asian students and is unconscious of virtue in doing it.

The coming of the Indian and Pakistani journalists was all to the good. Rotary can help in its own way. There could be scholarships enabling Australians to study Asian philosophy and art in Asian universities.

Australian cabinet ministers could make further on-the-spot studies of Asian needs and policies. The prospective visits to our country of Mr. Nehru, Rajkumar Amrit Kaur and Sir John Kotelawala will help to create ties of understanding friendship, and they could be followed by General Romulo, Mr. David Marshall and the Indonesian leaders.

And it is time we abandoned our immaturity and recognised the People's Government of China—what harm would it do us or him if Mr. Chou En Lai were to come to our shores?

REALISTIC FELLOWSHIP

Whatever of these things we do or don't do, it must be realised that Asia's deepest need is fellowship—the meeting of equals. One of our difficulties is that at present not all the races we have to live with appear as our equals; they lag perhaps in education and some of them in the ability to handle the tasks of the complicated modern world we have made.

Towards some of them we have the clear responsibility of helping them to catch up. This is a task for the Churches as well as for the Government.

In New Guinea the strange cargo cults are a return to primitivism caused by the oppressive sense the people have of inferiority in the presence of white people. It leads them, as in Mau Mau, to something dark and secret in which the whites have no part. There is an acute

psychological need revealed here.

A short time ago in Port Moresby a Papuan football team asked to play for the first time against the European teams. After consideration the European teams consented. They went further and consented to be beaten!

One can imagine the scene—the ranks of Papuans around the field, the delight as the unhopeloped happened, the back slapping and the broad grins as they whispered to one another, "We can beat 'em at something!"

The task of Government and Mission is to bring our primitive near neighbours by every good means available to the point where they will have no sense of inferiority in our presence, but where by natural right of education and achievement they can feel at ease and friendly in meeting us.

This doesn't mean pressing them into the mould of our culture, but giving them the mental training and equipment, and the freedom, to develop a new culture of their own out of a true fusion of the primitive pattern of their life with what they find good in us. Above all, it means accepting them as equals, as personalities to be respected.

TRAINING

This is why the Anglican Church is laying such stress on training in its mission fields, and why the Methodist Church is raising £50,000 to train young leaders—parsons, teachers, doctors, nurses, engineers, artists—from Pacific Island fields.

They will be given a training no whit less than is given to missionaries and magistrates, with opportunity to become mature Christian citizens of the world.

This will mean that missionaries will be able to step down from controlling positions, and the Pacific Churches will be released from the tensions that always come with foreign rule.

There is much here for all Australians to ponder, so that, learning from the past, we may be wise in our day and help to create true fellowship in the world. The day of white domination is over. We have a debt to pay to the community of the hurt.

LENT, 1956

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THE LORD'S SONG IN A STRANGE LAND

By THE REVEREND IAN STUART

My first Christmas in Papua has come and gone. What a hectic week! I fondly imagined that everything would be wonderfully quiet here at Eroro—no crowds, no rush, no last-minute shopping, etcetera. Little did I know!

I rather foolishly arranged to have an adult baptism on St. Thomas' Day, so the Monday and Tuesday before Christmas were spent in final instruction and preparation.

The baptism on Wednesday morning was most impressive and solemn. There were 30 candidates, five girls and the rest men. We had great fun deciding on Christian names for them all.

At the beginning of the service the candidates were brought into the church by the procession of clergy and servers. After the introduction they came one by one with their sponsors to the font, were baptised and given a lighted candle to symbolise their newly-professed faith in Christ, the Light of the World.

Then they passed down the church, carrying the candle, to the sanctuary step where the service concluded. It was all very moving and the candidates were wonderfully reverent and solemn.

On Thursday evening the young people presented a Nativity Play in the church. The costumes were constructed out of trade calico with many pins and much ingenuity, the lighting was provided by a couple of old jeep headlights, and the actors went through their parts as if they habitually trod the boards of the Old Vic!

NATIVITY PLAY

The people had never seen such a play before and were all vastly impressed. Unfortunately a terrific storm broke just at the end and we were all trapped in the church for an hour or so until the rain stopped sufficiently for us to escape.

All the out-station teachers and medical workers came in to Eroro towards the end of the week, and there were wages to be paid to almost 100 people. We have a mission store which sells things to our staff at cost price and in the few days before Christmas we sold £80 worth of goods.

Our own private Christmas rush! The Papuans are a storekeeper's nightmare! They do all the things most calculated to drive the most patient salesman berserk. What do they buy? Shorts, bolts, mirrors, foodstuffs, pots and pans, knives and a host of other things—but nothing without endless enquiries and lengthy deliberations!

NO "PRIVACY"

Fitted in between all these other activities were probably nearly 200 penitents. The people came entirely of their own accord—there is no suggestion of compulsion and they seem to have few of our fears and inhibitions regarding the Sacrament, probably because everyone in the village knows everything about everyone. There is no word for "privacy" in Papuan languages!

Fortunately I have our Papuan priest, the Reverend Copland Misrait, to assist me, but nevertheless it was a considerable strain—sitting hour after hour in the heat trying to cope with the strange language as well as all the other problems.

Christmas Eve I had to send the last of the penitents away at 11 p.m. and rush off for a quick shower before Midnight Eucharist.

There has never been a Midnight Eucharist here before and the rest of the staff were dubious about whether the

people would come out in the middle of the night. I wanted to have a service in English, however, and decided a midnight one would be most satisfactory.

When I went into church 10 minutes before the service was due to begin, the church was empty and in darkness except for the sanctuary lamp and a firefly gleaming in the darkness.

AT MIDNIGHT

While vesting there was not a sound from the church. "No one has come," I said to the servers. We went around to the west door for the procession in, and the sight of the interior took my breath away.

The shadowy darkness of the large building was broken with the gleam of dozens of hurricane lamps brought in by the large congregation. At the end of the long aisle the white and gold altar blazed with the light of many candles. Above the crib in the chancel a star shone through the darkness.

The effect of the brilliantly lit sanctuary and the tiny points of light in the palm, vine and fern-adorned nave was to fill the place with a wonderful sense of mystery.

The procession, bearing lighted candles, made its way to the crib singing "Once in 'Royal David's City.'" The blessing of the crib over, the Eucharist began in a most wonderful and thrilling atmosphere of hushed expectancy—there was a complete and absolute silence, as if everyone waited with bated breath for the solemn mystery of the Christmas liturgy to unfold.

Swiftly and smoothly the ancient ceremonial reached its climax, the bell pealed out the birth of the Saviour and the coming of Christ. All too quickly the wonderful liturgy ended with "O Come all ye Faithful." The angel hosts

CHURCH UNION DISCUSSED

LARGE NUMBER AT SYDNEY MEETING

FROM A SPECIAL CORRESPONDENT

Some churches of Sydney's North Shore are to be commended for exploring the question of Church Union while interest is still hot from the Australian visit of the World Council.

On Friday, February 24, the Roseville-Lindfield branch of the World Council, with between 60 and 70 members of the various churches met to hear lectures providing material for consideration during the coming months.

They gathered first of all in the Roseville Methodist Church for devotions led by the minister, the Reverend J. Francis.

In itself this pleasant church shows the trend towards reunion in its fine sanctuary dominated by a noble cross in a reredos above a dignified Holy table.

In the fine Methodist school room invited speakers lectured on the Holy Catholic and Apostolic Church under the chairmanship of the Reverend Eben Newman (Methodist), Hon. Secretary of the N.S.W. branch of the World Council.

The speakers were Archdeacon W. Ashley-Brown, the Reverend Donald Robinson (Moore College), and the Reverend Bruce Gentle (Scots' College.)

were with us that night.

I thought that the Eucharist in the morning would come as an anti-climax, but the great congregation helped to make it another lovely service, although there was not the same sense of mystery and wonder as there was the night before.

Christmas dinner of stewed steak and tinned pudding, enlivened with party hats and decorations, and then a feast of spectacular dancing in magnificent costumes. The large debadeba (playing field) was thronged with dancers and visitors—I think everyone for miles around was on the station.

A quiet evening and a bout of homesickness and nostalgia. How I missed you all, thinking of my last wonderful Christmas at Woodville Gardens! It was all very thrilling here, but one missed terribly all the familiar customs and ceremonies that are so much part of Christmas at home and that make its atmosphere and spirit. The Lord's song in a strange land!

DISPUTE ON RELIGION IN W.A. SCHOOLS

By OUR OWN CORRESPONDENT
Perth, February 24

The Director of Education in Western Australia, Dr. T. L. Robertson, has denied an allegation on religious instruction in State schools made by the Reverend C. B. Tiller, of Katanning.

In a letter published in *The West Australian*, Mr. Tiller had referred to "the recent move on the part of the Education Department to deprive children of the right to receive instruction from their own clergy."

Dr. Robertson said that there had been no move whatsoever on the part of the Education Department in this direction.

He said that the misunderstanding by Mr. Tiller might have arisen from the fact that during 1955 the department convened meetings of representatives of seven denominations to discuss ways and means of improving the scripture lessons given by State school teachers.

Six of the denominations agreed that it was desirable that a common syllabus should be used by the clergy in their instruction to schoolchildren, but the Anglican Church preferred not to accept a common syllabus, he said.

G.S.S. OFFICE SUNG AT WEDDERBURN

FROM A SPECIAL CORRESPONDENT

Bendigo, March 5
The Chapter of St. George, Guild of Servants of the Sanctuary, by invitation of the local vicar, sang their Guild Office on February 27 at Holy Trinity Church, Wedderburn.

The Bishop of St. Arnaud, accompanied by two deacons-of-honour, paid the chapter an official visit, and at the conclusion gave the blessing.

Canon E. H. Pickford acted in his capacity as chaplain, and he was assisted by Dr. J. D. Trembath, cantor, and Brother R. A. Anderson as organist. Two servers were admitted as probationers.



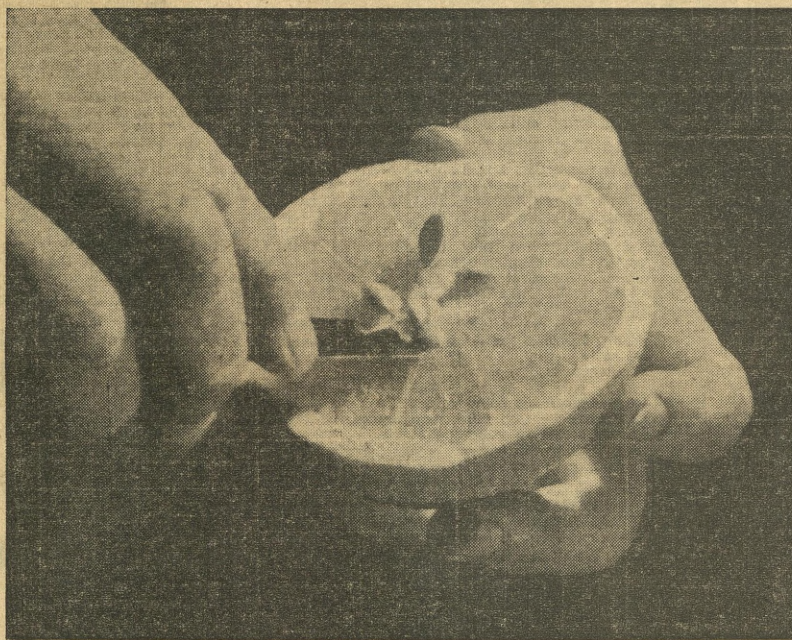
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BOOK REVIEWS

A SUPERFICIAL SURVEY

THE SCROLLS FROM THE DEAD SEA. Edmund Wilson. W. H. Allen. Pp. 159. English price 10/6.

THE BOOK consists of a collection of abbreviated articles which in their original form were published in the *New Yorker*. It attempts to survey the work of scholarship done on the extremely valuable manuscripts discovered in 1947 in a series of caves in the desolate hill-country north-west of the Dead Sea.

The treatment is superficial and fragmentary and is of no value from a scholarly point of view. It can be described as a rather well written detective story based on a scholarly subject, which means that the scope for story-telling is severely limited by the subject-matter, and the subject-matter, which is of a nature requiring a sober, reverent approach, is exposed to an objectionable straining after effect—for example in describing a meeting in a hotel (where a toast was drunk to "le urai saint esprit") he says "the Holy Spirit had been flitting about our corner of the lobby." Such remarks should not be used about the Holy Spirit.

The book also indulges in highly personal descriptions of various individuals, such as Pere de Vaux (p.62-3) and Mr. David Flusser (p.106) which border on the offensive.

In addition to this the reviewer's patience was tried by Wilson's unjust bias against the British. British administration in Palestine during the Mandate represented a very good job done under extraordinarily difficult circumstances, but Wilson's hostility leads him to pass over the very substantial achievements of the British with statements such as:

"The Mandate came to an end. The British simply departed. They had refused to allow their control to be transferred to any other body or to legalize a militia. They were leaving the Arabs and Jews already at one another's throat, and were counting on the seven Arab States arrayed against the small Jewish colony to fall upon it and destroy it or drive it out," etc., etc.

WHAT Wilson failed to say was the fact that constant pressure from his militant Zionist friends in the United States resulted in so many difficult situations arising that the Soviet took the opportunity to interfere, and much of the good work of the British was undone.

From a scholarly viewpoint the book is unsatisfactory. It treats in a really interesting manner with some aspects of the subject but makes no mention of others.

These parchment scrolls were discovered in 1947 by a Bedouin shepherd and have been the subject of some questionable dealings as a group of American Jews sought to acquire them for the Hebrew University from the Metropolitan of the Syrian Monastery of S. Mark in Old Jerusalem.

The scrolls are of value because they provide copies of considerable portions of the Hebrew Bible—notably Isaiah and Habakkuk dating from the first century before the Christian era. This is probably their most valuable contribution to Biblical research, but Mr. Wilson hardly mentions it. They are of value also because of the light they throw on contemporary Jewish belief and because of the historical problems which they raise. Mr. Wilson mentions one of these incidentally and ignores the others.

The scrolls are of enormous interest to all who study the various Jewish communities and parties of those crucial centuries for they appear to be the product of a community which later fled to Damascus, was the source of the famous Yadokite fragment and may have contributed something to the origin of the Karaites.

A dramatic fact, well told by Mr. Wilson (p.77) is a statement of a ninth-century Patri-

arch of Solencia to the effect that Biblical manuscripts had been found in a cave near Jerusalem. It is certain that the caves in which the Dead Sea Scrolls were found had been raided and some of their contents removed before their re-discovery in 1947. Wilson believes that the Patriarch was referring to Christian documents and so cannot hold the view that the caves concerned in both incidents are the same.

The author tells his readers nothing of the extraordinarily interesting community which produced these scrolls. Yet we have a detailed description of their organisation, beliefs and ceremonies preserved amongst the scrolls. Instead, he describes the Essene Order, basing his description largely on Josephus, and only occasionally refers to the Dead Sea Manual of Discipline, as this extremely valuable document is called.

HE appears to identify the Dead Sea Community with the Essenes; it has been shown by Gottstein (*Vetus Testamentum* Vol IV No. 2) that this identification is quite impossible.

The Dead Sea Habakkuk is of interest because the author seeks to comment on the ancient prophet as though his prophecies dealt with contemporary or future events. This is a common method in Apocalyptic: The Book of Daniel is a good example of a similar application.

Wilson deals quite well with this, but fails (a) to use this material in an assessment of the historical situation at the time the commentary was written, and (b) to use the valuable fact that D.S. Habakkuk only consists of chapters I and II as evidence that Albright (*Studies in O.T. Prophecy*, 1950) and many others were right when they contended that chapter III was originally a separate psalm and never really was part of Habakkuk.

There is a dramatic and appealing figure in the Dead Sea Scrolls, the Teacher of Righteousness, who was unjustly put to death. The teacher has many points of resemblance to Our Lord, and Wilson seems to believe that

Jesus may have been a member of the Sect and may have moulded (p.122) His life on the example of the Teacher.

To the reviewer such a hypothesis is unthinkable, logically because Jesus and the Church He founded are well-known in history whereas the Teacher of Righteousness is unknown beyond the documents of his sect, doctrinally because Our Lord is unique and of the very God-head and could not be beholden to any human exemplar. Mr. Wilson may benefit from a course of study in S. Jerome.

Mr. Wilson deals in a superficial but interesting fashion with two or three facets of an extremely important subject. The reviewer hopes that readers will be led to turn to the mature scholarly work of Millar Burrows, Teicher, de Vaux, Winter, Rubinstein, and others.

—E.C.B.M.

BIBLE DIPLOMA

RIDLEY COLLEGE COURSE

Lectures for the Ridley College Bible Diploma course will be held at the college on Tuesdays and Wednesdays from 6.30 p.m. to 8.30 p.m. this year.

The course may also be taken by correspondence.

The syllabus for 1956 is as follows:—

Term I, March 13-May 19.
Old Testament: Judges, Lecturer F. I. Andersen; Ezekiel, R. F. Hosking; Ruth; Joel.

New Testament: S. Mark, the Reverend Edgar Pearson; Ephesians, the Reverend L. L. Morris.

Term II, June 4-August 11.
Old Testament: Hosea, the Very Reverend S. Barton Babbage; Samuel 1 and 11, the Reverend G. Garner.

New Testament: Corinthians 1 and 11, the Reverend D. I. Frost.

Term III, September 10-November 19.
Old Testament: Kings, 1 and 11, F. I. Andersen; Chronicles, 1 and 11, Jonah, the Very Reverend S. Barton Babbage, Habakkuk.

New Testament: S. John, the Reverend K. Nancarrow; Jude, James, the Reverend L. L. Morris.

SACRIFICIAL GIVING

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IT is from Christian leaders in America that we are learning about Sacrificial Giving, that part of the Gospel so neglected in recent generations, but spoken of so frequently by our Lord Himself. Christ never treated money and possessions as unimportant, or as if they were incompatible with God's spiritual message to mankind.

The Bishop of Michigan in his address on "Stewardship" to the New York clergy at West Point last year said that as a young clergyman he had the mistaken idea that the spiritual and material worlds were somehow divided, that it was his task to deal with things spiritual and the vestry's to deal with the material, and that somehow he was lowering himself when he was forced to ask people for their money. Australian or English clergymen might be tempted to think the bishop fortunate indeed if he had a vestry that concerned itself with the raising of money as well as the spending of it.

Dr. Emrich tells us that he soon came to see that his attitude was a great religious error, a heresy; first, because our Lord spoke freely about money and possessions, secondly, because the materialism or earthiness of Christianity is revealed in the Incarnation and in the whole sacramental system, and that is further emphasised by the obvious fact that "man is body-spirit, a mysterious in-

terpenetration of the physical and spiritual."

All this is recalled by Archbishop William Temple's well-known statement that "Christianity is the most materialistic of all religions, that God likes matter, because He made it." Lastly, the bishop says he came to see that our Lord "talked about possessions because there is nothing that reveals the condition of a man's soul as does his attitude toward them."

IN recent years, American Christians of all religious denominations have been taught to give, and to give sacrificially, for the support of their Church and its work for Christ's Kingdom at home and abroad. They have learnt, or they are learning, what is meant by "Stewardship," a word which has so definite a place in American religious vocabulary, but which is scarcely understood by the average "Britisher," especially if he happens to be an Anglican.

Those who are interested in our Church of England Department of Promotion—which is incidentally producing some admirable literature on this and kindred topics—or in the Wells Church Fund Raising Organisation, are advised to read this small book "Stewardship." Any clergyman or vestryman will find his two shillings well spent.

*C.K.

[Copies of this booklet may be ordered through "The Anglican."]

BOOK REVIEW

A STARTLING PAMPHLET

THE POPE'S MEN. Nathaniel Micklem. Angus and Robertson, Sydney. Price 1/3.

NOT long before the late war Nathaniel Micklem (a leading English Congregationalist) went to Germany on behalf of the Royal Institute for International Affairs to study the Roman Church under Nazi oppression.

He found the Church had witnessed a good Confession. He is not, therefore, a writer who finds pleasure in criticising Rome, and this new pamphlet is deserving of careful reading and study.

The Roman Church is a noisy Church, always asserting its claims. It is difficult to assess, because it has many shapes and appearances. No institution deserves less the

motto "semper eadem" (always the same). It is on good behaviour when a minority, it is least attractive when it holds political power.

What do Roman Catholics believe? There is quite a difference between official doctrines and popular belief, e.g., with regard to the Real Presence, or the Blessed Virgin Mary.

It is idle to say Roman Catholics do not think—we owe much to some of their thinkers, but certainly their laity are not encouraged to think.

Why, then, do non-Roman Catholics go to Rome?

(1) Some find in Roman worship what they have not found elsewhere, and a surer hold on the supernatural world.

(2) The Roman Church offers shelter and authority.

These needs our churches should supply. Rome is no spiritual menace to us if we are true to the full Christian Faith. Rome is a menace as a politico-ecclesiastical engine. It is in many places corrupt. The Cause of Christ is too often identified with the prosperity of the Roman Church.

Indeed the Communist Party has been called a kind of inverted and secularised Jesuit Order. It is even true there is more religious freedom in Marxist countries than in some Roman Catholic countries.

The Roman Church is both a school of saints and an international pressure group. Also Rome is the Mother of Atheism in many lands. The Roman Church declares Christ to the world and hides Christ from the world.

A startling pamphlet, written in love.

—J.S.A.

FILM REVIEW

"THE GREEN SCARF"

THIS is one of the best murder mystery thrillers we have seen, and it is excellently acted by Michael Redgrave as Deliot, the aged French barrister who is appearing for the defence of a blind-deaf mute charged with having murdered an American passenger on an Atlantic liner.

Kieron Moore could have done more with this difficult part if the director had thought of allowing him to show the loneliness that would be inevitable in such a cramped life.

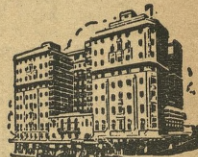
Jane Griffiths is very good as Danielle, a young woman lawyer assisting the aged Deliot, and Leo Genn gives a first-class portrayal of Rodelac, the school-master who had taught the young Vauthier to converse by sign language on his hands.

There is a well-sustained tension, reaching its climax in an unexpected ending.

We saw it at the Melbourne "Athenaeum" and it is a film to which you can take your adolescent sons and daughters, secure in the knowledge that they will enjoy it.

—W.F.H.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend G. C. Chadwick, of Qacha's Nek, Basutoland, South Africa, who sent us this picture of one of his church's altars in mud, decorated by the Basuto people.

FILM REVIEW

"HELEN OF TROY"

LIKE most such super snaps, "Helen of Troy" is a compromise between technical excellence and studied mediocrity. Film-goers, it is believed, wish to see Troy fall exactly as Troy fell. Producers act upon this assumption, not because they have a high estimate of the viewers' historical sense so much as from a nagging suspicion that someone may have been there at the time.

On the one hand, then, we may expect the more spectacular aspects of the film to be superbly done—or at least have to expense spared upon them—on the other, we may expect little or no intelligence in either the script or the actors' use of it. This is what is meant by having "popular appeal," the reward for which is to be measured at the box-office.

"Helen of Troy" has been made to just such a formula. Its outdoor scenes are generally satisfying (like the supplements of "Life" magazine). Some of them are very good, indeed, notably the attack upon the city, the arrival of the Greek fleet and the Wooden Horse within the city square. There is even one scene where real emotion comes through; in the savage victory of Achilles over Hector and the effect of this upon watching wife and friends.

In such a film Helen is not

really very important. Rossano Podesta has a handsome, heavy face upon which no single gleam of intelligence is ever seen to alight. Not, indeed, that intelligence could do much to redeem some of the lines given her.

King Menelaus is played by Niall McGinnis, whose performance in "Martin Luther" makes it difficult to believe that this is the same man. These mechanical posturings of a mercenary cuckold are nasty, brutish, but, unfortunately, not short.

Not too many words can be spent upon Achilles and company except to say they have as much resemblance to rulers of Greece as the bandits in the book of the Kings can be called Kings. Paris (Jack Serenas) is one rung above the usual Hollywood lead. He is as muscular and as personable as any Greek Paris had a right to be, and the general aura about him of another baddie bites the dust is more the fault of the scenario than his.

The producer and director themselves have created people in which they do not believe, and it is this lack of integrity which makes much of the spectacle both formal and flat and reduces the story of Paris and Helen to two Hollywood myths sailing on a Reckitt's blue sea.

—P.F.N.

ENTHRONEMENT AT GRAFTON

(Continued from page 1)

Mrs. Burgmann said she felt that the people of Grafton would soon come to love Mrs. Clements as had the people of Goulburn.

She said she was very sad at losing Mrs. Clements. It was like farewell a daughter.

Mrs. Clements said that she was looking forward to knowing the wives of the clergy and to meeting them often.

Mrs. Clements and Mrs. Burgmann were both given charming sprays of pink rosebuds.

Bishop and Mrs. Clements with their daughters, Diana and Susan, stood at the entrance of the Centre to meet the hundreds of people who came to the garden party in the afternoon.

Despite the high humidity, and the brilliant sunshine intermingled with light rain, no one minded waiting in the long queue and all were delighted with the informality of the occasion and the splendid hospitality.

It was one of those Anglican family gatherings at which Bishop, priest and layman mingle so happily.

Although anxious to be home before dark in driving over the flooded roads, people from outlying parishes enjoyed the gathering with the local people and the many visitors from outside the diocese.

The Mayor of Grafton, Alderman L. V. Bowtell, and the Mayor of South Grafton, Alderman W. E. Crisp, gave a

civic welcome to Bishop Clements in the Grafton Town Hall in the evening.

Before the ceremony, Mrs. Bowtell presented Mrs. Clements with a bouquet of rosebuds and wished her and her family many happy years in Grafton.

The Mayor said that a civic welcome was the highest honour that the city could bestow.

The strongest impression he had gained of the new bishop was that he would prove a leader of men.

He said that Bishop Clements had come to Grafton renowned for his ability and his kindly personality. He would find the people equally kind and generous, always ready to assist in all good and useful projects.

GREAT MISSION

Bishop Clements said that he and his family regarded the civic welcome as both a personal welcome and as a symbol of the work of Christ in their midst.

"I don't know whether we realise that the way of God is a fundamental thing," he said.

"Many people give it lip service. Many don't give even that. Many people cannot express it in a rational way in order to make combat with the world."

"I believe the Church of God has a great mission at this moment. Many of us are not against God, but we are bemused and befuddled. The work of the Church is to try and help all those who have this feeling and enable them to



A group taken on the steps of Christ Church Cathedral, Grafton, after the enthronement of the Right Reverend K. J. Clements as Bishop of Grafton. (Left to right): Archdeacon O. C. J. Van, the Bishop of Armidale, the P. Rimate, the Bishop of Grafton, the Archbishop of Brisbane, the Bishop of Canberra and Goulburn, the Dean, and Archdeacon O. N. Manny.

make battle day by day in the world itself."

He expressed admiration for the courage and morale shown by the people of the North Coast in the flood disasters.

Visitors from outside the diocese, including the Primate, who had expected to return home by train were unable to do so because of serious wash-aways.

Fortunately, most were able to leave by flying boat from Grafton on Friday morning. On the way they saw many parts of the East Maitland district under water.

MELBOURNE CLASSES

FROM OUR OWN CORRESPONDENT Melbourne, March 5 Training classes arranged by the Department of Youth and Religious Education are commencing this coming week as follows:

Kindergarten Certificate on Monday, Commission to Teach on Tuesday, Higher Teaching Certificate on Wednesday, and Associate of Theology Diploma on Thursday.

All these classes will be held in the theatre on the second floor, Cathedral Buildings, and will commence at 7 p.m.

Further information may be obtained from the Youth Department or students will be enrolled on the night of the classes.

PARRAMATTA CANVASS

(Continued from page 6)

Mr. Horwood made it plain that he was greatly honoured to have been asked to take his position. He was even more honoured and most delighted to announce that the first six pledges totalled over £900 for one year.

Mr. Horwood said "there is only one way in which to give to the Church, and that is to give to it first, from the top of your own budget, give to it as though it were the most important thing in your life as it should be. And if it is not, it soon will be."

Mr. Gow-Gates then called on Mrs. Howard Beale as Chairman Hostess to speak.

"In asking me to be your Chairman Hostess," she said, "I am sure you have done it more because my husband holds high office in this country than for any capability I might possess. In so doing you do honour to the Government and I want you to know it is appreciated."

"I want to thank Mrs. Hake and Mrs. Cooper for their imaginative and efficient help to me and the wonderful band of All Saints' women who did the really hard work, sometimes carrying children and babies, in following up the invitations to the dinner. This inspiring meeting of people must give them great pleasure and satisfaction."

"It is significant to all Anglicans in the parish of All Saints' that in a world of materialism we are going to fight back."

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THREE IMPORTANT parishes fall vacant Easteride. Scope and opportunities abounding. Bishop of Rockhampton, P.O. Box 116, Rockhampton, Queensland.

CHURCHWOMAN WANTED as COOK at the A.B.M. Missionary Training College, 111 Cambridge Street, Stanmore, N.S.W. Cooking only. There are at present eleven in the house, visiting nurses in addition. Bed-sitting room provided. Apply to the Warden, Telephone LM4750 (Sydney Exchange).

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