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AUSTRALIAN R.C. PAPER SUPPORTS McCARTHY

AMERICAN R.C. BISHOP CRITICISES HIM

FROM A SPECIAL CORRESPONDENT

Perth, W.A., April 7

There has been some surprise here at a leading article published last week in the official Roman Catholic paper in the West, the *Record*.

The leading article praises the American Roman Catholic Red-baiter, Senator Joseph McCarthy, who, according to the *Record*, has "an enormous and growing following" in America.

The leading article states that "though we must regret the vehemence of the chase, let us remember that the 'witch-hunting' of McCarthy is a vitally necessary pursuit of real witches who are very live and very dreadful witches, not a mere figment of the imagination."

The *Record* makes the extraordinary statement that the war in the Far East was deliberately prolonged for six months.

It does so in these terms:—

"Communist and Leftist fellow-travellers... have had tremendous influence in framing American policy in the last decade, and have consistently favoured Russian interests to the detriment of America and the cause of the Allies."

"A notable instance... was when these political advisers succeeded in persuading the President, despite the contrary advice of his service chiefs, to reject a Japanese offer of unconditional surrender six months before the war ended in the Pacific."

"Acceptance of the offer was postponed until Russia was ready to enter the Pacific struggle."

AMERICAN VIEWPOINT

FROM OUR OWN CORRESPONDENT

Washington, April 11

The White House spokesman to-day described as "pure fantasy" the statement that the war in the Pacific could have been shortened by six months.

"The statement of an Australian religious newspaper that the late President refused an offer of unconditional surrender is not in accordance with the facts."

"It is untrue."

"No such offer was made at any time until the end of the war, when the weight of the Allied attack brought Japan to her knees and compelled her to offer an unconditional surrender, which was immediately accepted."

The growing alarm felt here in responsible Roman Catholic circles by Senator McCarthy's irresponsible actions and accusations was voiced yesterday by the Roman Catholic auxiliary bishop in Chicago, the Right Reverend R. L. Shell.

Bishop Shell, addressing a workers' educational conference in Chicago last Saturday, attacked what he called the "ridiculous goings-on" of Senator McCarthy.

"The events of recent months show that he has treated us as if we were a crowd of country rubes," the bishop said.

"McCarthy acts like a city slicker."

"I am speaking in this way about a fellow Catholic as a private citizen, but some other Catholics take a kinder view of McCarthy."

"The Church herself takes no position in a matter of public controversy like this; but the Church does take a position on

lies, calumny, lack of charity and calculated deceit.

"I say to you that all these things are wrong. They are still wrong, and the Church still condemns them, even if they are thought of mistakenly as a means to a good end."

It is believed in informed circles that although the bishop specifically stated that he was speaking in a private capacity, his speech marks the beginning of a period of cooling relations between the junior Senator from Wisconsin and the Roman Catholic hierarchy, who have been increasingly embarrassed by being linked with the Senator in his latest charges.

LONDON DENIAL

FROM OUR OWN CORRESPONDENT

London, April 12

The Prime Minister, Sir Winston Churchill, was away from London during the week-end.

The War Office spokesman said that any report that Japan had offered to surrender six months before the end of the war in the Pacific was "completely without foundation."

"No such offer was made," he said.



U.K. Information Service Picture.

Mr. Serwano Kulubya, a leading member of the Anglican Church in Uganda, is seen outside Buckingham Palace recently when he attended an investiture held by Her Majesty Queen Elizabeth, the Queen Mother, on behalf of Her Majesty the Queen. Mr. Kulubya, who was visiting London to take part in the Third Jubilee celebrations of the British and Foreign Bible Society, was awarded the C.B.E. in the New Year's Honours List.

MORE MISSIONS FOR GRAFTON

FROM OUR OWN CORRESPONDENT

Grafton, April 9

The mission conducted by the Bishop of Armidale, the Right Reverend J. S. Moyes, at Christ Church Cathedral, Grafton, from March 27 to April 6, is the first of a series to be held in the diocese this year and next.

The Bishop of Grafton, writing in appreciation of the work of the missionaries, says:

"Much thought and preparation were given to the Mission by the Dean of Grafton, the Very Reverend A. E. Warr."

"He was very fortunate in having with him the valuable assistance of the Rector of Holy Trinity, Bedford, the Reverend H. D. Bagot, an Australian priest working in England, and also of two Church Army officers, Captain Buckingham and Brother Moore, and of the assistant priest, the Reverend W. Paton."

"At the early celebration each morning the bishop spoke to us on the meanings of the Sacrament."

"He has also addressed a men's Communion breakfast, special meetings for men and for women, and the Family Eucharist each Sunday at 9.30 a.m., and has spoken at a broadcast service."

"At the mission services each weekday evening, he has drawn a large and very attentive crowd, and on the last Sunday evening the cathedral was packed to the doors."

"The early celebrations on the two Sundays were moving and lovely occasions."

"The power of Bishop Moyes' message lies in his humanity (he is so natural), and his deep earnestness, enlivened by a plentiful sprinkling of light touches."

"His message has given us here in Grafton a fresh awareness of the great evangelical truths; of our sinfulness and of our urgent need of the salvation which Christ offers; and of the call to hand on that grace to others also, and of the inspiration and power which is to be found in prayer and Bible reading."

"But the bishop puts no less emphasis on the Catholic side of Christian truth—on the Church as Christ's body; His community called to be 'salt and light' in the world, and the strength, both for the individual and for the brotherhood, which can be found in the Sacraments."

"The bishop answered the miscellaneous questions handed to him with astonishing promptness and with very convincing commonsense, whether they were questions on the meaning of 'Selah' or on women's hats in church, or on auricular confession!"

"I thought that in his Saturday evening address on courtship and marriage and home life, he showed a masterly wisdom expressed in delicate and sympathetic language."

"I believe that these 10 days have made spiritual history in Grafton which has roused us from self-complacency and given us new vision."

"We are fortunate, indeed, to have had among us one who combines a balanced grasp of

the faith of Christ with experience of people and affairs, and with a singular charm and clearness in his exposition."

"We in Grafton are grateful to Dean Warr for planning and preparing the way."

"We are deeply thankful to God for the bishop's presence with us and for his messages. I do not think there is another missionary in Australia who could have helped us as much."

A LIVELY OCTOGENARIAN

FROM A SPECIAL CORRESPONDENT

Melbourne, April 14

One of Melbourne's best-known and oldest priests, Archdeacon W. Hancock, who celebrates his 91st birthday to-day, was once a civil servant.

Although retired from parish duties, the archdeacon still spends a great deal of his time visiting in Brighton. Old and sick people are his special care.

Every Sunday he takes a service at the Church of England Children's Home, Brighton, where he has been a chaplain for more than thirty years.

He resigned this week because of his age.

The archdeacon began work at 15 years of age in the Audit Office.

He was ordained as a result of Bishop Moorhouse's appeal for men for the ministry. His first parish covered 600 square miles at Nathalia.

OBITUARY

BISHOP NUTTER THOMAS

We record with deep regret the death of the senior bishop of the Church of England in Australia, the Right Reverend Arthur Nutter Thomas, one-time Lord Bishop of Adelaide, on Saturday, April 10, in hospital in Adelaide, in his 85th year.

He has been seriously ill since the beginning of this year. Arthur Nutter Thomas was born in Hackney, London, in 1869.

He took a First Class in the Classical Tripos at Cambridge (he was a Scholar of Pembroke College) in 1891, and a Second Class in the Theological Tripos Part II two years later, together with university prizes in Greek.

He was made a deacon in 1894 after studying at Wells Theological College, and was ordained priest in the following year.

From 1895 until 1899 he was Domestic Chaplain to the then Archbishop of York, the late the Most Reverend and Right Honourable William Dalrymple MacLagan.

He was appointed Rector of Guisborough in 1901, and elected fourth Lord Bishop of Adelaide four years later, in 1905.

He was consecrated in Westminster Abbey, on February 2, 1906, before leaving for Australia, by the then Archbishop of Canterbury.

The Primate of Australia, the Most Reverend H. W. K. Mowll, said yesterday:—

"Many will recall the charming old-world courtesy of Bishop Nutter Thomas, and the gracious hospitality which he and Mrs. Thomas—who succeeded Mrs. Wright as President of the Mothers' Union in Australia—exercised at Bishop's Court."

"Bishop Thomas was an expert gardener and, as at Bishop's Court, so at his home in Hill Street, North Adelaide, his garden was a delight to see."

"He was always most welcoming whenever I passed through Adelaide, and I shall greatly miss him."

"He took an active share in the work of the Australian Board of Missions, and as senior bishop in Australia presided in Sydney at the election of Archbishop Le Fanu to the Primacy in 1935."

"His son-in-law is Bishop Baddely, who was Bishop of Melanesia and is now a suffragan to the present Archbishop of York."

He married, in 1904, Mary, the daughter of the late the Reverend W. A. H. Lewis, of Upper Gornal, England. She pre-deceased him in 1941. He is survived by a son and two daughters.

FACT AND FANCY

Here are some domestic items for you:—

● All bulk agents will get extra copies of this issue because of the Good Friday and Easter Day services. We hope that, as usual, they will have no difficulty in selling them; but they should deduct any unsold as "returns" from their next accounts.

● So many readers have continued asking for pastoral letters from the bishops that the editor has arranged to publish more of them. Limited space will prevent the bishops writing at very great length; but you may look forward to the same thought-provoking and interesting articles which we had in the past. The series starts again next week.

● This issue has had to go to press a day earlier, in order to ensure that copies reach their destinations before Good Friday. In consequence, a lot of news from our correspondents has come too late for inclusion this week, and has had to be held over.

Ignorance. Hall mark of many secular papers where the Church is concerned. The *Sydney Morning Herald*, one of the four daily secular sheets circulating in Sydney, printed in the last week, "the Anglican Archbishop of Canberra and Goulburn, Bishop E. H. Burgessmann," and reported the death of "the Bishop of Adelaide, Dr. A. N. Thomas." Just as well Bishop Robin and Bishop Thomas, of Willochra, did not see the *Herald*!

I would feel much happier about the attitude of the Church in Australia towards secular entertainment on Good Friday if the bishops and clergy would for once take united and uniform action about the scandal of weddings—especially "social" weddings with all the trimmings—during Lent, especially in Holy Week.

If any who read this don't like it, I can but reply, *honi soit qui mal y pense*.

Come on, mothers! I see that the Reverend A. P. Bennie has urged the M.U. to do something to enable mothers aged between 25 and 45 to take an active part in M.U. affairs at managerial level. It will be interesting to see which branch of the M.U. makes the first practical move about this. The women concerned usually have youngish children, and they obviously cannot do a great deal unless their children are looked after.

Miss X is aged more than 70. She gave her active lifetime in God's service in the mission field. She now lives in one room in a cheap quarter of Sydney on an age pension. She has no other source of income, and no money at all. She is one to whom we have been sending a free copy of the paper. Her health is not very good, and she cannot get about much, so she is able to read it from cover to cover. Thank you for the generous help you are giving us with this fund. The amounts received to date, are:—

Amount previously acknowledged	£43 3 0
"Tels." South Australia	1 0 0
Mr. H. B. Hughes	1 0 0
L. V. Orchard	1 1 0
Mrs. E. M. Lilley	1 10 0
Mr. E. Jacobs	1 0 0
"A Victorian Reader"	
Box Hill	1 10 0
Mr. F. S. Hart	1 10 0
Mrs. N. Wall	1 0 0
	£52 4 0

DEACONESSSES MEET

MEETING IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, April 9
The Annual Meeting of Deaconess House, Melbourne, was held at Fairfield on Saturday, April 3.

The Head Deaconess was especially gratified to see so many young people and new faces in the large gathering.

The chair was taken by the Warden of the Deaconess Order, Archdeacon R. H. B. Williams.

The balance sheet was satisfactory in that it showed a small credit balance—but every effort is being made to build up an adequate reserve bursary fund to ensure the acceptance of all students who show they have a real vocation to the Order.

The report was presented by the Principal Deaconess, Georgie Harvey, who emphasised the work done by the students during the past year, and the pressing need for more students, as the demand far exceeds the supply.

The students attend lectures at Ridley College and some take the Th.L. diploma. Each one does part time parish work and gives religious instruction in State schools.

Special opportunities are given for qualifying in youth leadership.

The House has been ably assisted by a small group of young women who raise a considerable amount of money each year and help in other concrete ways.

This group is known as The Deaconess House Guild.

The main speaker of the afternoon was the General Secretary of the Board of Religious Education, Mr. V. K. Brown.

His subject was the scope of women's work in the church. He gave a masterly survey of woman's place in the world from earliest times—and then her specific place in the church.

He spoke of the recognised position of women in the primitive Christian Church and the specific functions performed by them.

He outlined the revival of the Order of the Deaconesses in the Anglican Church with the accompanying progress, setbacks and present day difficulties.

He recommended that a careful study be made of the book "The Status and Service of Women in the Church", a report which was prepared by Kathleen Bliss after the Amsterdam Conference of the World Council of Churches.

Deaconess Frances Northrop, one of the younger deaconesses, spoke with appreciation of the opportunities that have been given her for service through working in a parish and on the staff of the Mission of S. James and S. John whose main work is amongst children and youth.

The Senior Student, Miss Betty Nelson, told of the "breaking-in" process and adjustment necessary to all students; the zest and yet temerity with which they attacked their new work; the joy of attending lectures, the devotional life in the house and the sometimes encountered breathtaking experiences whilst visiting.

Miss Nelson concluded by saying that she found her life and work as a deaconess student completely satisfying.

ANOTHER WOMAN CHURCHWARDEN

FROM A SPECIAL CORRESPONDENT

Warralida, N.S.W., April 2.
For the first time in the 101 years of the Parish of S. Simon and S. Jude, Warralida, in the Diocese of Armidale, a woman has been appointed churchwarden.

She is Mrs. S. M. Slatter. During the war, when the shortage of men was acute, she was for more than five years the secretary of the Parish Council.

Last year Mrs. Slatter was appointed treasurer, and now retains that position with that of churchwarden.

MOA ISLAND ORDINATION

TWO MISSION PRIESTS

BY OUR OWN CORRESPONDENT

Thursday Is., April 8
On the fourth Sunday in Lent, the Bishop of Carpentaria, the Right Reverend W. J. Hudson, ordained two deacons to the priesthood during solemn high mass at S. Paul's Church, S. Paul's Mission, Moa Island, in the Torres Strait.

The deacons were the Reverend Seriba Sagigi and Dr. Wilhelm Rehnitz.

The sermon was preached by the Archdeacon of Carpentaria, who also presented the candidates to the bishop.

The Reverend Henry Wynter officiated at the Litany; the Reverend Father E. J. Wingfield acted as bishop's chaplain; the Reverend Bongo Pilot joined the other priests in the laying on of hands with the bishop.

The Deacon of the Mass was the Reverend Waikaka Jarwai and the sub-deacon, the Reverend Adea Wapau.

The newly-ordained priests celebrated with the bishop.

After the mass the two priests, having divested themselves of their chasubles, gave their blessing to a large number of people who knelt before them as they stood at the two side altars.

The Reverend Seriba Sagigi's first priestly charge will be at York Island in the Torres Strait, and the Reverend W. Rehnitz will be stationed as chaplain at Edward River Mission in the Gulf of Carpentaria.

GIFTS FOR TARRO AND NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, April 10
Special services of dedication were conducted on Sunday, March 28, at Waratah and Tarro by the Archdeacon of Newcastle.

At Tarro a beautiful carpet, the gift of the Women's Guild, a maple hymn board and a set of riddell curtains were dedicated.

Mr. Roy Weekley, the secretary of the church, and churchwarden, presented the gifts on behalf of the donors.

At S. Philip's, Waratah, the archdeacon dedicated two stained glass windows for the Sanctuary in memory of Ann Burnett, the gift of her husband and family.

Six news in memory of the following deceased parishioners were also dedicated: William James Watkins, Elizabeth Ann Marshall, Thomas Marshall, Elizabeth Fraser and Robert McGavin.

An altar frontal, the gift of the Mothers' Union, also was dedicated.

DIOCESAN "FORWARD MOVEMENT"

FROM A SPECIAL CORRESPONDENT

Ballarat, April 9
A two years' appeal for £50,000, known as the Forward Movement, has been launched by the Diocese of Ballarat.

The aims are to increase the number of clergy on the staff of the diocese, increase the diocesan funds for training candidates for the ministry, provide churches or halls in new areas, create a stipend for a chaplain for relieving duties, and diocesan missions.

There are now 48 clergy on the staff (60 before the war).

Many large new housing areas are without churches.

NEW PIPE ORGAN

FROM A SPECIAL CORRESPONDENT

The Archbishop of Sydney dedicated a new pipe organ at All Saints' Memorial Church, Balgowlah, on April 4 at 3 p.m.

A service of special music was arranged by the organist and choirmaster, Mr. F. E. H. Pugh.

The new organ consists of two manuals of 5 octaves, great and swell, with a radiating concave pedal keyboard of 23 octaves.

MY FAITH AND MY JOB

LENT SERMONS AT YALLOURN

FROM A SPECIAL CORRESPONDENT

Yallourn, Vic., April 9
The Parish of S. John's, Yallourn, in the Diocese of Gippsland, embarked on a novel experiment, with a series of sermons at Evensong in Lent, having the general title "My Faith and My Job."

The series began with an address on Vocation by the curate of the parish, the Reverend R. E. Elliot—who had been ordained to the priesthood only a fortnight previously.

He was followed by Mr. G. T. Funston, a school teacher, of Warragul; Mr. T. G. Littleton, a lawyer, of Traralgon; the Commonwealth Secretary of G.F.S., Mrs. K. H. Bright-Parker; Mr. Ben Walmsley, a textile worker, of Footscray.

The final talk of the series was given by Dr. W. J. Deney, of Collins Street, on Palm Sunday.

Each of the speakers has spoken personally, and rather intimately, of their own work in relation to their personal Faith.

Keen interest has been aroused, for each in a different way made it very plain that the Christian Faith is indeed relevant to real life situations as they occur in the world today.

The series has proved a striking witness to the power of Christ as a living force.

The sincerity of each of the speakers, and their unconventional approach to their subject, made a big impression on the congregation, which is perhaps reflected in the fact that the number of communicants of the parish church during Lent has been much larger than in any previous year.

MORALITY PLAY AT S. FRANCIS' COLLEGE

FROM OUR OWN CORRESPONDENT

Brisbane, April 5
In conjunction with the opening of the Reginald Halse wing of S. Francis' College, a group of the students presented a 20th century morality play entitled "Grab and Grace," by Charles Williams.

Present in the audience was the Governor of Queensland, and Lady Lavarack, the Archbishop of Brisbane, and the coadjutor bishop and the Archimandrite of the Greek Orthodox Church, the Very Reverend C. M. Boyazoglu.

Three hundred people crowded on to the lawns of Bishopsbourne, where the play was presented.

The theme of "Grab and Grace" is the exercise of Man's freewill when he encounters Pride who, in the new guise of Self Respect, endeavours once more to win his Soul.

Pride is presented as a desperate woman using all her wiles to regain her place in Man's life and lead him on to destruction.

Man is a man of this time, representing the human race.

Apart from these two characters, there is Hell—the personification of Hades; the Archangel Gabriel, bearing a strong resemblance to P. G. Wodehouse's Jeeves and in charge of Man's household; Faith is a young woman—"the incarnation of a Spring morning," and Grace an impish boy who engages Hell with his complete innocence.

With the venerable old walls of Bishopsbourne as background, good incidental music and acoustics, and all the characters living their parts, the whole presentation was an immense success.

The credit for the finesse of the performance must go to the producer of the play, Mr. Ian Hazelwood, who is a senior student of the college.

After the performance a presentation of flowers was made to Lady Lavarack by a member of the cast.

AN ASIAN VOICE

DR. MANIKAM'S VISIT

FROM A SPECIAL CORRESPONDENT

Dr. R. B. Manikam is coming to speak to the Churches in Australia as an Asian and in his capacity as East Asian Secretary of the World Council of Churches and the International Missionary Council.

The only weekday opportunity for the general public in Sydney to hear him will be at a public meeting in Pitt Street Congregational Church on Friday 23 April at 8 p.m.

His visit is an important event for the churches because of his key position in the oecumenical and missionary movements, and because he comes representing the peoples and churches of Asia.

He will come direct to this meeting from the Annual Meeting of the Australian Council for the World Council of Churches, where he will have been conferring with leaders of the Australian churches.

Many will be eager to hear such news and receive such stimulus as Dr. Manikam has to bring out of his distinguished career in Christian Higher Education in India, his leadership in the National Christian Council of India, his study and wide travels in U.S.A., Europe and Asia, and his central place in the councils of the world-wide movements of Christian mission and unity.

LENTEN MISSION FOR CHILDREN

FROM A SPECIAL CORRESPONDENT

Every Wednesday during this Lenten season at 4 o'clock, children from all parts of the Parish of S. John's, Ashfield (and beyond), have met together in the church to take part in a children's Lenten mission, conducted by the N.S.W. Secretary for the A.B.M., the Reverend W. H. S. Childs, at the invitation of the rector, the Reverend F. A. S. Shaw.

It has been thrilling to see 100 to 130 children from the ages of three years to fourteen years, coming to their church after school, and for one hour listening, learning, praying and singing lustily.

The subject chosen by Mr. Childs was the "Apostles' Creed," and the children from the oldest to the youngest have all gained a fuller understanding and knowledge of their faith from the excellent talks given in such an entertaining, yet clear and informative way.

Three "theme" hymns were chosen and learnt by the children: "Spirit of the Living God," "O dearest Lord Thy sacred Head," and "Faith of our Fathers."

Miss Moya Ryan, lay-assistant on the staff of S. John's, did a particularly fine work with projects for the children each week.

Each child was handed an outline on paper to colour in, which was returned the following week.

As the missioner stressed each part of the Apostles' Creed, the outline given was linked up with it, together with information about the passage of Scripture used.

Each week the children took an A.B.M. C.I.O. envelope, and the following week returned it with their Lenten offering for that week.

One afternoon a large quantity of Bibles was sold, and requests made for copies of prayer books.

GEELONG'S MASS CHRISTENING

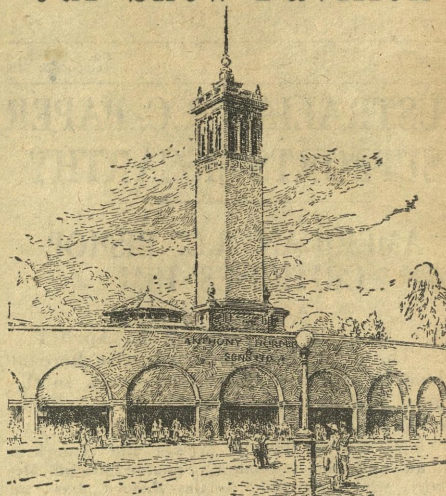
FROM A SPECIAL CORRESPONDENT

Geelong, April 5
Twenty-one children were christened at S. Michael's, Norlane, Geelong, yesterday.

It was the first mass christening in the city's history; more than 250 people attended. S. Michael's, built by voluntary labour, was completed last June.

It is in the centre of one of Australia's biggest housing commission projects.

A Cordial Invitation to visit Our Show Pavilion



A visit to Anthony Horderns' pavilion has become one of the traditions of Sydney's Royal Easter Show. If you're a man on the land, you'll find displayed there the latest developments in agricultural machinery—showing you how to minimise work and boost production. If you're a housewife, you can come and see the newest trends in our Contemporary Furnishings and the host of labour-saving devices for the home. There'll be something there to interest everyone—points, blinds, sporting goods, guns and fishing tackle. Consult our experts about your problems, they'll be happy to advise you. Remember, you haven't seen the Show till you've seen Anthony Horderns' vast Show Pavilion.

Anthony Horderns'



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RE-BUILDING IN KOREA

PROGRESS AND SET-BACKS

ECUMENICAL PRESS SERVICE

Geneva, April 9
Nearly a third of the churches in South Korea were severely damaged during the recent fighting there.

This and other facts about the Church in Korea are made known in a report from a member of the staff of the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches, now with the Korea Church World Service.

The Churches in Korea are indigenous and independent, and, though many of the missions from whose pioneer work they sprang are still working in Korea, the role of the missions is now mainly one of education, example, and technical skill on which the Korean Churches draw.

These relatively young Churches suffered heavily in the Korean war.

Figures given by the National Christian Council of Korea show that out of 3,280 churches in South Korea, 973 buildings were severely damaged, nearly a third of the total.

Of these, 287 were completely destroyed.

Many have been rebuilt since the war's end, though often with less ambitious structures; it is a common sight to see a small wooden church hall standing inside the ruins of a destroyed one of brick or stone.

Pastors present a more serious problem than do buildings.

The losses of the war here cannot be so easily made up, and there are not nearly enough ordained men for the congregations seeking them; at present there are 1,877 pastors for 3,280 churches, and the difference is made up by lay evangelists.

To make the situation more difficult there are 363 pastors and evangelists missing—whether killed or still living in captivity in North Korea it is not known.

A new challenge to the Korean Churches has been the great spread of Christianity in the Korean army, an army which is now so large in relation to the size of the country that a chaplaincy corps of 340 pastors has been built up to serve it.

But there is one disadvantage in this growing chaplaincy corps—these chaplains are the very men from whom the Churches would normally draw their much-needed new pastors.

Another problem of the Churches is one faced by other lands where great strides of civilisation have been taken in a short time: the towns have developed too quickly at the expense of the country and remote districts, so that the best men come to the towns for learning, and having learned, are reluctant to return home to the backward areas where they are in reality most needed.

NEW BISHOP OF NAGPUR

ANGLICAN NEWS SERVICE

London, April 2
The Reverend Sadanand Pathak, lecturer at Bishop's College, Calcutta, has been appointed Bishop of Nagpur, in succession to the Right Reverend George Sinker, who resigned in January.

He will be consecrated in S. Paul's Cathedral, Calcutta, in June.

The bishop-designate is an old student of Bishop's College. For many years he was in charge of the Diocesan Divinity School at Nasik.

Before his appointment to the staff of Bishop's College, he was secretary of the Bombay Auxiliary of the Bible Society in India.

Mr. Pathak, whose mother tongue is Marathi, is the first Indian National to occupy the see of Nagpur. He is forty-nine.

DR. FISHER ON BELL-RINGING

"THOSE STURDY PATIENT FOLK"

ANGLICAN NEWS SERVICE

London, April 2
The Archbishop of Canterbury, the Most Reverend Geoffrey Fisher, pays a "tribute of gratitude" to the bell-ringers of this country in the current issue of the Canterbury Diocesan Notes.

Referring to the plan for ringing bells on Saturday, May 15, the day of the Queen's return from her world tour, he says:

"In the countryside at least nothing could be happier than hearing the bells ringing now from one church tower, now from another through the afternoon and evening.

"Bellringing as we know it is an art invented, perfected and perpetuated in this country and is a most valuable and lovely part of our tradition.

"The bellringers do their service to the Church and to religion year in and year out, and to the nation as a whole on great national occasions.

"I do not consider that I have properly visited a country church until I have been in the ringing chamber and seen the ringers at their craft.

"Nowhere else do you find finer examples of the English people than in those sturdy, patient folk—men who have been ringing for more than fifty years, fathers and sons, and very often to-day also, daughters, sometimes quite young boys and girls.

"There as they ring and in the ancient churches as we worship I find the richest and most moving evidence of the character and the community of this beloved nation."

SOVIET RELIGIOUS COMMUNITIES

ANGLICAN NEWS SERVICE

London, April 9
"It is generally believed that there are at present 101 Orthodox religious communities in the Soviet Union," writes Dr. S. Bolshakoff, of Oxford, in the March-April issue of the bulletin "Church and World."

According to his report "some of these communities are in the Baltic Republics or in the Eastern provinces of the pre-war Poland, some have been reopened during and after war or have survived since the imperial days.

The majority of the Soviet monasteries are situated in the Ukraine and White Russia. The celebrated Kiev-Pecherskaya Lavra has still 89 monks, while three convents number 250, 158 and 260 nuns, respectively.

Kiev seems to be the chief monastic centre in the Soviet Union.

The present superior of the Lavra is Archimandrite Krongid. The Lavra attracts large crowds of pilgrims. Another great Ukrainian monastery, Pochaevskaya Lavra, remains intact.

Other Ukrainian monasteries, now flourishing, are the Desert of Glinsk, Assumption Monastery in Odessa, and Koretski Convent in Volhynia.

The chief monastery in White Russia is in Zhirovitsi. The Minsk Seminary is housed in that monastery.

In Northern Russia there is only one flourishing monastery—Pskovo-Pechersk. In the Latvian Soviet Republic there are two convents.

In Lithuania there are two monasteries in Vilna.

In Central Russia, the great Troitsko-Sergieva Lavra, near Moscow, and an ancient convent in Murom are the chief ones.

A number of the Orthodox monasteries still exist in Georgia, Bukovina and Subcarpathian Russia.

Whether any of the Urals, Siberian or Turkestan monasteries still exist is difficult to say. The number of vocations is said to be increasing fast.

ACTIVITY IN SINGAPORE

BISHOP FOR EVANSTON

FROM OUR OWN CORRESPONDENT

Singapore, April 1
The Bishop of Singapore, the Right Reverend H. W. Baines, will represent the Malayan Churches at the World Council of Christian Churches to be held at Evanston.

The bishop will attend the Anglican conference at Minneapolis.

The bishop is this year's elected chairman of the Malayan Christian Council, which reported further progress at the annual meeting at Kuala Lumpur last month.

Missionary and clinical work is being co-ordinated. The work of each Church group was clearly defined, so that there should be no overlapping.

THE S.C.M.

The Singapore members of the Student Christian Movement held a year of prayer in the last week of February. On April 4 the committee held a concert to raise funds.

HOME MOVEMENT

In conjunction with the other churches, members of the Malayan Christian Council of our church have been making arrangements for Miss Irma Highbaugh, of the Christian Home Movement, to give a series of talks and practical help in various parts of the diocese.

In a recent article she says that the purpose of her visit is three-fold:—

To help individuals and families to examine their family life and find ways to live it in a more Christian way; to find a solution to family problems which are increasingly severe as society becomes more complex; and to help youth to understand themselves.

GOOD FRIDAY NOT A HOLIDAY

ENGLISH BISHOP'S REPLY

ANGLICAN NEWS SERVICE

London, April 2
The Bishop of Coventry has this week replied to those in his diocese who urge that Good Friday should be made a public holiday.

At this time of the year, he writes, he receives indignant letters asking that Good Friday should be made a holiday throughout Warwickshire, and appealing for his help.

"They want us to approach the trade unions and the employers in Coventry, and to explain how much better a week-end it would be from the point of view of industry to have Good Friday as a holiday.

"All that an extra holiday would mean would be full cinemas, bus expeditions, dog track races and football matches.

"Good Friday, then, would be no more than a convenience for a holiday weekend, and the result would be a public demonstration of how little the cross of Christ means to so many of us."

CITY BURIALS IN LONDON

ANGLICAN NEWS SERVICE

London, April 5
The Rector of S. Vedast's, Foster Lane, in the City of London, Canon C. B. Mortlock, has told the authorities concerned that he intends to exercise his right to retain two burial-grounds belonging to his parish for the burial of cremated ashes.

These churchyards, like others in the heart of London, have long been disused, and are preserved as small open spaces. Canon Mortlock said, last week:

"Closure of a burial-ground or churchyard by the Home Secretary relates only to the burial of bodies."

"There is no legal impediment to burying cremated ashes in a closed churchyard."

EPISCOPALIAN NEGROES

MORE IN THE NORTH

THE "LIVING CHURCH" SERVICE Milwaukee, April 11

There are nearly three times more Negro communicants of the Episcopal Church in the northern part of the United States than in the southern, although there are more parishes and missions in the south.

These statistics are revealed in a 1954 list of United States Negro communicants, parishes, and missions issued by National Council.

The list shows that the northern States have 51,679 communicants; the southern, 17,623.

Out of a total of 330 Negro parishes and missions, there are 199 in the south; 131 in the north.

Northern communicant figures include some white members and do not include some Negroes who attend predominantly white churches.

On the assumption that these approximately balance out in numbers, there would be 69,301 Negro communicants nationally.

One American in 92 is a communicant of the Episcopal Church, but only one Negro in 215 is a communicant.

The dioceses with the most communicants are New York, 14,737; Pennsylvania, 6,792; Long Island, 5,863; South Florida, 4,121; and Chicago, 3,019.

One of New York City's parishes S. Philip's, is the largest in the Church. It has 3,800 communicants.

Two other New York City parishes, S. Ambrose and S. Martin's, have 2,942 and 2,025 communicants respectively.

In Chicago, there are only six parishes on the list.

However, two of them, S. Edmund's and S. Thomas, have 1,491 and 1,033 communicants respectively.

These are all non-segregated churches.

Serving the 330 Negro parishes and missions in the United States are 189 Negro clergymen, with 47 of them serving more than one parish or mission.

Twenty-four Negro churches are without a clergyman.

(The first Negro clergyman of the Episcopal Church was the Reverend Absalom Jones. Born a slave in 1746, he finally acquired his freedom. Ordained deacon by Bishop White in 1795, he later became rector of the "African Church of S. Thomas, in the city of Philadelphia." For many years the only Negro clergyman in the north, he was affectionately known as "the black bishop of the Episcopal Church." He died between 1817 and 1820.)

ORTHODOX AWARD FOR PRESIDENT

THE "LIVING CHURCH" SERVICE Milwaukee, April 11

President Eisenhower has been awarded the Grand Cross of the Order of the Holy Sepulchre for his efforts on behalf of "world freedom, justice and peace among men."

The presentation was made by the head of the Greek Orthodox Archdiocese of North and South America, Archbishop Michael, of New York.

An accompanying citation from Patriarch Timotheos of Jerusalem, who made the award, said the honour also was given the President in recognition of his "benevolence toward the Holy Orthodox Church and Hellenism throughout the world."

Church spokesmen said this was a reference to U.S. aid to victims of the recent earthquakes on the Greek Ionian islands.

The Grand Cross has been awarded only 62 times in more than 1,400 years.

Presidents Truman and F. D. Roosevelt and Miss Mary C. Dowd are the only other Americans to receive it.

The six-inch gold cross, fashioned by Christian craftsmen in Jerusalem whose families have had this task for centuries, contains a fragment of what is believed to be the True Cross.

A DESPICABLE COMMENT

RACE POLICY QUESTIONED

BISHOP'S STAND FOR NATIVES

FROM OUR OWN CORRESPONDENT

Cape Town, April 5
The Bishop of Johannesburg, the Right Reverend R. A. Reeves, has called a remark of the Minister for Native Affairs in the Union Parliament, Dr. Vervoed, "despicable."

Dr. Vervoed has suggested that Church opposition to the removal of some 60,000 Africans from the western areas of Johannesburg to a site far removed from the city area was due to the fact that it owned property to the value of £150,000 in the area from which it is proposed to remove the Africans.

The Methodist body, which also opposes the Bill, has rebuked Dr. Vervoed for suggesting the Anglican Church is acting in bad faith.

The Africans who are to be removed have never been consulted as to their views, and those who hitherto have enjoyed freehold rights will not be given these in the new settlement.

THE S. AFRICA PRAYER BOOK

ANGLICAN NEWS SERVICE

London, April 2
The South African Prayer Book, which is being printed by the Oxford University Press for the Society for Promoting Christian Knowledge, will appear this month.

The first Lambeth Conference in 1867 decided that each Province of the Anglican Communion should have the right to make such adaptations and additions to the services of the Church as its peculiar circumstances might require, provided that no change was inconsistent with the Book of Common Prayer.

The first Liturgical Committee of the Church of the Province was constituted in 1908, although there had already been select committees engaged on this matter since 1898.

The Provincial Synod of 1924 gave general approval to the alternative Liturgy and, in 1936, it agreed to the alternative Calendar and Occasional Offices.

These two books were printed separately and have been widely used throughout the Province.

Finally, in 1950, the Synod approved of the Book of Common Prayer as amended.

This gathers together into one volume the fruits of many years' careful labour.

"DESIRE FOR PEACE" IN EASTERN EUROPE

ANGLICAN NEWS SERVICE

London, April 2
The Bishop of Chichester said in the House of Lords, last week, that it would be a grave blunder if the West were to ignore the wide passion for peace among millions of people in Eastern Europe.

During the Berlin Conference, he told the House, he had visited Protestant churches in Hungary, where he found a widespread desire for peace among both opponents and supporters of the regime.

The bishop said that there was a danger of not following up the lessening of tension in the countries of the four Powers.

He was afraid that steps which both sides took in good faith for their defence might unintentionally turn out to be preparations for war.

If German rearmament once began, in a fashion and under conditions which seemed to be directed against Russia, there could be no peaceful reunification of Germany or Europe, and no peace treaty for Germany as a whole, or for Austria.

REFUGÉES IN AUSTRIA

REPORT FOR EVANSTON

INVESTIGATION BY W.C.C. OFFICIALS

ECUMENICAL PRESS SERVICE

Geneva, April 9
The Secretary to the Commission of the Churches on International Affairs, and Advisor Refugee Affairs, Dr. Elfan Rees, and the Secretary for Austria in the Department of Inter-Church Aid and Service to Refugees, Pastor Dominique Micheli, had a series of interviews in Vienna on March 22 and 23 with the church leaders and representatives of the Government.

The purpose of their visit was to gather as much information as possible concerning the position of the refugees, in order to report to the Churches at Evanston and inform the general public.

They were received first by the Chancellor of the Federal Austrian Republic, Dr. J. Raab, and then in turn by the Vice-Chancellor, Dr. A. Scharf, the Minister for Home Affairs, the Minister of Agriculture and the Minister of Finance.

The World Council representatives were thus able to obtain a clear picture of the very real efforts being made by the Austrian Government to facilitate the solution of the refugee problem.

A Press conference was held, attended by newspaper correspondents representing both the secular and religious press, by representatives of the Lutheran, Reformed, Old Catholic, Methodist and Baptist Churches, and by a large number of representatives of the Government.

At this meeting Monsieur Micheli spoke on the meaning of the main theme of the Evanston Assembly, Christ—Only Hope of the World, and explained why this true Christian Hope makes it incumbent upon the Churches to alleviate the lot of the refugees.

DANGERS IN WELFARE STATE

CHURCH INFORMATION SERVICE

London, April 5

"The Welfare State, if it is conceived simply in terms of a material paradise, without effort or responsibility, may prove to undermine human character and at last even to destroy the soul," writes the Bishop of Southwell, the Right Reverend F. R. Barry, in his diocesan paper.

"Spiritual does not mean non-material," writes the bishop. "Christians in the past may have made that mistake. The mistake of the world today is just the opposite—leaving out the spiritual altogether and assuming that man can live by bread alone, that the need of human nature can be satisfied by material comfort and technical invention without any acknowledgement of God, any recognition of the moral law, or any concern for man's eternal destiny."

"So technical invention is going bad on us. We are fast becoming the slaves of our machinery, units in a de-personalised mass; and every new discovery that we make only serves to increase our power to do evil."

"If the spirit of man is to survive, it must wake out of what Charles Morgan calls 'the nightmare of the absence of God' into the reality of God's world."

"For life in a godless world would be a nightmare: it would not make sense yet it would be terrifying. And that is what millions of people are now finding. Though we may cling to our short-term illusions of a good time for all just round the corner, that is, nevertheless, against the background of long-term negation and despair."

THE ANGLICAN

Incorporating The Church Standard

FRIDAY APRIL 16 1954

THE RISEN SAVIOUR

Christ is Risen! Alleluia! Do you wonder the disciples felt it almost an incredible thing.

They had not expected it, despite all that Jesus had said, they did not believe He had risen until His Presence, His words, His actions forced on them the belief inevitably, and yet as S. Paul said, "Why should it be thought a thing incredible with you that God should raise the dead?"

It is so good that it seems too good to be true. Is there any enemy so cruel, so final, as death! Can there be any possibility that death could be defeated?

Yes! Easter Day means that death has been overcome. Jesus Christ who accepted death for our sakes, who refused to allow Satan to drive a wedge between God and man, is alive again.

Death could not hold in bondage such a life as His, and in His own words, "I am He that liveth and was dead, and behold I am alive for evermore, Amen: and have the keys of hell and of death."

The key of death! the answer to it. It is beyond words to express the wonder and the joy of this fact. He had tasted death—He has overcome death.

No wonder is it that the early Christians on this day greeted one another, "Christ is Risen" and replied "Alleluia."

A new fact is abroad in the world, a fact embodied in Jesus Christ, a life that has overcome sin, a life that is stronger than death, a love that is more enduring than hate, and in Him we can share this life and love.

With the Risen Saviour, hope has entered into the world; hope that sinners can be forgiven and sin overcome, hope that the fellowships of earth will not be finally destroyed by death. But it all is in Christ.

"From now on," said Jesus to Caiaphas, "You will see the Son of man sitting at the right hand of power and coming with the clouds of heaven."

This is the background of life to-day. "Jesus rules and Jesus comes." For us death is still a boundary both for those of us on this side of it and for those on the other side.

But not for Him is death a boundary. Therefore, He comes and bids us share His death, His life and His victory.

The wonder of baptism accepted by faith makes us members of Christ so that His life is in us to make all goodness possible. And eternal life in us a fact.

We are the children of God in Christ Jesus. Is it any wonder that our Church, which has laid so few rules upon us, demands of us that on this day, after due preparation of penitence and in faith and love we should "keep the Feast" and together make our communion with our Living Saviour that we may dwell in Him and He in us.

Thus may we know by His Presence victory over sin and in the end victory over death.

"For if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

An Unfortunate Lapse

That America should be afflicted by a fascist like SENATOR JOSEPH MCCARTHY is unfortunate. That this liar and calumniator should have received any measure of support from his own Roman Catholic co-religionists in that country is even more sad.

But that an Australian religious journal should espouse his cause and, in so doing, employ his irresponsible and untruthful methods, is nothing short of tragic.

Or perhaps it is funny: for our Roman Catholic colleagues of the *Record*, the official Roman Catholic weekly in Western Australia, had obviously no foreknowledge of the "switch" for which the Roman hierarchy in America is preparing, to judge from the speech by the Roman Catholic auxiliary bishop in Chicago, reported elsewhere in these columns.

The statement that persons in high places in America deliberately prolonged the Pacific war by six months is, of course, complete nonsense, for which no title of evidence can be produced. It has officially been denied in London and Washington.

Let anyone derive un-Christian joy from the discrediting of the official Roman Catholic paper in the West, however, let it be said that one Anglican layman, who should know better, is only slightly less likely to be discredited.

Mr. W. C. Wentworth, M.P., a practising Anglican layman, used the McCarthy "smear" technique in Canberra last week, when he mentioned *en passant* that the Bishop of Canberra and Goulburn had been connected with the Australian Russian Society.

Really, Mr. Wentworth!



Time for Witness

In this, the most solemn week of the Church year, most churchmen and churchwomen would agree that the Church has its most precious opportunity to show to the nation that the things of the spirit have an eternal value.

Right through Lent, indeed, many of our hard-working clergy have sought to take the message of the Cross and the Resurrection to a wider audience than their normal congregations. Prominent placards and other forms of advertisement, inviting attendance at week-day and Sunday services, particularly in central city churches, have been seen by thousands of passers-by.

How many of the spiritually curious or careless have been attracted by these special efforts? How many whom we would call church-minded have had their spiritual awareness deepened and enriched?

Many, I trust. And yet, for perhaps the majority of people, we must be sadly aware, Easter means only a holiday. Good Friday itself is esteemed by thousands of people as a very good day to go to the Sydney Royal Show.

Latimer, dying at the stake for his faith almost 400 years ago, rallied his fellow-martyr with the cry: "Play the man, Master Ridley, for by God's grace we shall this day light such a candle in England as I trust shall never be put out."

Such stirring courage and magnificent faith should shame the lukewarmness of many of us in these latter days. But, if for one brief period in the year we should fortify our witness, surely this is the accepted time.

Slums Scandal

The appalling revelation that there are 7,500 slum houses in Melbourne to-day, compared with 6,100 in 1937 (when the Victorian Housing Commission was formed to abolish slums), was made in a report by the Brotherhood of S. Laurence last week.

It is true that the intervening war caused delay in grappling effectively with this great problem. But for many years before the war Melbourne's slums were a sorry blot on the civic landscape. And, of course, the problem existed long before the first world war.

The fact that the slums have spread by more than a fifth since an authority was set up to plan their elimination should shock the national conscience.

But the Brotherhood, from all the signs, will not let up in its vigorous campaign for an organised attack on the slums until it begins to get results.

It is being constructively critical, and is asking that the State Budget should provide a minimum of £500,000 over the next four years to enable slums to be diminished and new homes provided for those now living in these wretchedly overcrowded and unhygienic areas.

It seems a bare enough minimum programme to relieve the conditions of 35,000 men, women and children, now living in sub-standard hovels within five miles of the heart of Australia's second largest city.

Police and Politics

The decision of delegates to the annual conference of the N.S.W. Police Association to affiliate with the N.S.W. Labour Council will disturb those who

believe, as I do, that it is vital that the police should have no link with any political party.

Six years ago the conference made a similar decision, but only by 23 votes to 22, and in 1922 it was upset by 1,655 votes to 1,022 at a secret plebiscite of members. This time, though, the conference decision was much more emphatic—37 votes to 11 and an amendment to make the decision subject to another plebiscite of members was rejected by almost as big a margin.

I cannot resist the feeling that the police delegates' decision was much influenced by criticism to which the police force has been subjected in the Sydney newspapers in recent months. Indeed, one delegate inferred as much.

Nevertheless, as it is essential that justice should not only be done, but should also seem to be done, so it is vital that the police should not only be impartial in their dealings with the public, but should also seem to be impartial. Affiliation with a political body will not strengthen public belief in that impartiality.

A police strike in Victoria, 30 years ago left bitter scars. There is no current suggestion that the N.S.W. police would take strike action in an attempt to redress their own grievances. But in the event of a strike, approved by the Labour Council, involving civil commotion, the N.S.W. police could be placed in an invidious position.

A conference delegate who opposed affiliation quoted familiar and wise words when he said: "We cannot serve two masters."

—THE MAN
IN THE STREET.

"APPALLING TERROR"

DR. GARBETT ON THE HYDROGEN BOMB

ANGLICAN NEWS SERVICE

London, April 8

"The Church must protest with all its might against the use of weapons for indiscriminate mass destruction," said the Archbishop of York, the Most Reverend Cyril Garbett, at a dinner at the Authors' Club in London yesterday.

He had been asked, he said: "What has the Church to say about the hydrogen bomb?"

This was a matter weighing on the minds and conscience of all thoughtful men.

"It is childish to speak as if this was on a par with the discovery of gunpowder or dynamite."

"It is different in kind, rather than in degree, from all other previous weapons of war."

"One hydrogen bomb could make either London or New York uninhabitable, and dropped in the midst of England, it would devastate the greater part of the country."

"The Church must call upon all the nations to prevent appalling terror from being loosed on the human race."

"I doubt if the danger would be averted by any one nation refusing to make these ghastly weapons."

"Such a refusal by one nation might, even increase the risk of war."

LAMBETH PALACE LIBRARY

ANGLICAN NEWS SERVICE

London, April 5

Lambeth Palace Library, the historic library of the Archbishops of Canterbury, now vested in the Church Commissioners, would welcome offers of contributions of books, pamphlets, documents, correspondence, periodicals, annotated photographs, etc., which would supplement the library sections on Church history or Church relations, or which should be kept for record purposes.

CLERGY NEWS

MOURELL, The Reverend A., Rector of Swan Hill, Diocese of St. Arnaud, to be Rector of St. Augustine's, Melbourne, in the same diocese. He will be inducted on April 22.

GRIFFITHS, The Reverend Cyril, Carisbrooke, Diocese of St. Arnaud. He will be inducted on April 27.

HAMERSTON, The Reverend Leslie, Vicar of Presco, Diocese of St. Arnaud, to be Vicar of St. Paul's, Birchlip, in the same diocese. He will be inducted early in May.

RICH, The Reverend C. W., Curate at St. Stephen's, Port Kembla, Diocese of Sydney, has been appointed to South Canterbury, in the same diocese.

ENGEL, The Reverend K., formerly Curate at St. Alban's, Cornhill, Diocese of Sydney, has been appointed to the Diocese of Central Tanganyika.

ROSE, The Reverend C. H., Rector of Ross, Diocese of Tasmania, to be Rector of Stanley in the same diocese.

SAGGIO, The Reverend Seriba, has been appointed to Yorke Island, Torres Strait, Diocese of Carpentaria.

REINOLD, Dr. Wilhelm, has been appointed chaplain at the Edward River Mission, Gulf of Carpentaria, Diocese of Carpentaria.

BEWERS, The Reverend L. S., Rector of Bridgetown, Diocese of Bunbury, has resigned to return to England.

HOWELLS, The Reverend V. F., Rector of Margaret River, Diocese of Bunbury, to be Rector of Bridgetown, in the same diocese. He will be inducted and inducted on July 1.

MASSEY, The Reverend F., at present Vicar of Bolton, England, to be Rector of Margaret River in the Diocese of Bunbury.

KINGSTON, The Reverend George, at present in England, to be Rector of Donmark in the Diocese of Bunbury. It is expected that he will be inducted and inducted on May 5.

TORLACH, The Reverend C. E., Rector of Yeepon, Diocese of Rockhampton, to be Rector of Mount Morgan, in the same diocese. He hopes to take up his new duties early in June.

JOHNSON, The Reverend A., Rector of Holy Trinity, Kingsford, Diocese of Sydney, to be Rector of All Saints, Petersham, in the same diocese.

CHOFF, The Reverend T. D., Curate of St. George's, Hurstville, Diocese of Sydney, to be Curate at St. Andrew's, Roseville, in the same diocese. He will assist the Reverend S. G. Stewart, while the latter is acting as Commissioner for the Moore College appeal.

SPENCE, The Reverend J. E., formerly Vicar of Winton, in the Diocese of Rockhampton, returned to England in January. MAY, The Reverend A. R., Rector of St. Luke's, Rockhampton, to be Diocesan Registrar.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

April 17: The Reverend James Stacey, Victoria.

April 19: Mrs. Colonel W. F. Cooper, N.S.W.

April 20: The Reverend S. J. M. Holly, Tasmania.

April 21: School Service—"The Story Without an End."

April 22: The Reverend A. P. Campbell, N.S.W.

April 23: Father Patrick Murphy, FACM, THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

April 19: The Very Reverend John Bell, W.A.

PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.

*April 18: The Bishop of Grant-sham, in the Right Reverend Anthony Otter.

EVENING MEDITATION: 11.30 p.m. A.E.T. INTERSTATE.

April 19: Father T. L. Dunphy.

READINGS FROM THE BIBLE: 7.10 a.m. NATIONAL.

*April 19: The Reverend J. B. Phillips.

SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.

April 18: "The Background of the Bible—The Epistles, II."

The Reverend Colin Williams.

PRILEGE: 7.15 p.m. NATIONAL.

April 18: The Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

*April 18: S. Bede's, Semaphore, S.A.

EVENSONG: 4.45 p.m. A.E.T. INTERSTATE.

*April 22: S. John's Cathedral, Brisbane.

THE EPILOGUE: 11.20 p.m. INTERSTATE.

April 18: "The Epilogue"—No. 16. Easter Day.

MEMORIAL TO QUEEN MARY

ANGLICAN NEWS SERVICE

London, April 5

A tablet in memory of Queen Mary was dedicated yesterday in Sandringham Church.

Designed in marble by Sir William Reid Dick, it has been placed on the wall on the right side of the church, close to the chancel arch.

It bears a profile of Queen Mary in relief and the words: "In loving memory—Queen Mary, 1867-1953—Given by her beloved children and grandchildren."

Immediately opposite the tablet, on the left side of the church, is a tablet to King George V inscribed: "Placed here by his devoted wife and children."

ONE MINUTE SERMON

THE COLLECT FOR EASTER DAY

The Message:

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Text:

Polyeap tells how S. John at Ephesus was never tired of telling the story of the Resurrection. The day from early times was observed with the richest honours, all labour ceased, prisoners were released, debtors forgiven, and slaves freed. All repaired to their churches clad in their best.

In the Sarum Order there was provision for the first Easter Celebration after midnight on Easter Eve. Following this order the Prayer Book of 1549 provided two celebrations, at the first of which our present Collect and Epistle and Gospel were used. At the second celebration the collect now used for the 1st Sunday after Easter was used.

The Easter Collect has been considerably altered through the years. It is worthwhile noting the various stages.

Gelasius' collect read: "O God who through thine only begotten Son hast overcome death and opened unto us the gate of everlasting life, grant unto us we beseech Thee that we who celebrate the festival of the Lord's Resurrection, through the renewing of Thy Spirit may rise from the death of the soul, through..."

Gregory's collect read: "O God, who to-day through Thine only begotten Son hast overcome death and opened unto us the gate of everlasting life, our desires which by preventing us Thou makest us breathe forth, also by Thy help bring to good effect, through the same Jesus Christ our Lord."

Gelasius is simple and clear—the collect asks that our souls may rise from the eternal death of the soul which is far worse than the death of the body.

Gregory brings in a new thought, that our desires inspired by God may not die but live and bear fruit. He has substituted the resurrection of the will for that of the soul.

Our collect develops Gregory's idea. As the sowing of good desires only comes from God's active grace, so the growth of that seed, the bringing of our desires to good effect is also only of God's grace.

All three versions are closely linked with the Resurrection, and all three bring before us the doctrine of grace. "Preventing grace" enables us to will what is good.

Grace "working with us" enables us to bring the good we will to a true result.

We are reminded of the words of S. Paul, Philippi, 2:13, "It is God which worketh in you both to will and to do of His good pleasure."

The ascription was added in 1662. On no day is such an act of praise more fitting. It emphasises for us the declaration "I am He that liveth and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and of death." Alleluia.

ENGLISH BISHOPS AT EVANSTON

ANGLICAN NEWS SERVICE

London, April 5

The Archbishop of Canterbury will have with him the Bishops of London, Durham and Chichester as United Kingdom delegates to the second assembly of the World Council of Churches at Evanston, Illinois, in August.

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.

SAINT MARK

PATRON SAINT OF AUSTRALIA

TO THE EDITOR OF THE ANGLICAN

Sir,—As we all know, Anzac Day, the anniversary of the landing at Gallipoli, is the day on which the Church has always commemorated the evangelist and martyr, S. Mark.

From this fact there has been a widely-held opinion, ever since the first Anzac Day, that if ever a Patron Saint were to be adopted for Australia, S. Mark would be the most fitting choice.

Until quite recently no other name seems to have been publicly suggested or seriously considered, but now with Anzac Day again drawing near, the question of a Patron Saint is definitely in the air.

Tradition tells us that he founded the Church at Alexandria in Egypt, and in a time of persecutions, refusing to deny the Faith, or to give up his work, died there a martyr's death, torn to pieces by wild horses driven different ways.

Like the Crusades, the Gallipoli campaign has been called a failure, a failure, as John Masefield says, which had nothing to do with arms nor with the men who bore them.

It was a thing greater than a victory.

It was a great human effort, the beginning of that end of the "Last of the Crusades" when General Allenby, in command of the Australian Light Horse, passed on foot, to accept the submission of the Turkish authorities, into the Holy City, into which our Blessed Lord in His triumphal entry had ridden on an ass.

From any standpoint, the idea of acquiring a Patron Saint for our land of the Southern Cross might well fire the imagination of all Australians who profess and call themselves Christians.

What more inspiring and providential name could be thought of for general acceptance than that of the saint and martyr, John Mark, who, earliest of the Four Evangelists, has given us the "Gospel of the glorious liberty of the children of God," and died in defence of it!

Yours faithfully,
W. BURRILL

39 Primrose Street,
Sherwood,
Queensland.

THE SOCIETY OF MARY

Sir,—I feel sure that Father Britten's notice about the Society of Mary will shock and alarm most loyal and well-instructed Anglo-Catholics.

It will also puzzle and amuse many of our brethren in the Roman Communion (I know some that read the Anglican regularly!), as well as horrifying and antagonising many Free Churchmen who might have looked to the Anglican Church as the "bridge" church.

If the good father thinks that this type of advertisement will serve any purpose, then let him advertise his Society—but please, Father Britten, do it in decent Australian, and not in pseudo-papal language, worthy only of the more sentimental and lachrymose type of Italian opera!

Yours, etc.,
JOHN BEAVERSTOCK,
Theological Student,

GREEK AND THE STUDENT

TO THE EDITOR OF THE ANGLICAN

Sir,—I agree with the Reverend H. P. Reynolds's good common sense when he writes that "a lot of nonsense is written about the importance of a wide knowledge of Greek for all priests," but I feel that this really is a challenge for those who feel this problem at all keenly to get together and stop talking nonsense, and has little to do with the question of whether it should continue to be taught in our theological colleges.

On this matter, it befits a layman to limit his remarks to his own experience, and it has been my experience that my own knowledge of Greek, sketchy and elementary though it is, has helped me to understand the meaning of the New Testament in a way which I doubt I would if I were entirely dependent upon English translations.

For example, I find scattered throughout the Epistles of S. Paul a number of words like "faith," "justice," "citizenship," "form," "charity," etc., each of which turns out on close examination to be a highly-charged theological term with a definite meaning perhaps, but with a wide possible area of application.

English has not helped me as much as Greek to appreciate all the richness of meaning in these terms, and this, I feel, is sufficient reason for retaining Greek in the Th.L. syllabus.

It is not necessary for a parish priest to be a Greek scholar—I can see that this would be a handicap to some priests—but, in all fairness to the Australian College of Theology, I think it ought to be pointed out that it is not the aim of that body to turn out Greek scholars.

Rather, its aim is to turn out men who, among other things, have an understanding of the Gospel in its original tongue, so that they may be aware of its basic meaning and capable of conveying it to the people around them.

Surely it is not too much to expect a student to emerge from three years' study with the ability to make a fair fist of any piece of the New Testament put before him?

The most damaging criticism of Greek in the colleges is the way in which it is taught. The A.C.T. itself is somewhat to blame for this, for having such a crowded syllabus which so easily lends itself to cramming.

Such cramming for examinations is not "learning Greek," yet it would seem from my own limited first-hand experience that this is what is usually meant by it.

The whole question is difficult, but surely there is a way out! Why not a commission of priests and laymen from the Universities to see if they can find one?

Yours faithfully,
G. C. POWER.

Canberra.

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend H. P. Reynolds does not seem to understand that anyone who is able to read the Gospels in Greek has an entirely different view of them to those who can only read them in the English of the Shakespearean period which, while anchoring down our language at its highest peak, breathes also the atmosphere of that period.

I was faced with the difficulty of trying to learn that language in middle age, and the effort shattered my nerves and made my hair as silvery as it is today; but I am convinced that my first-hand knowledge of the mind of S. Luke gave my ministry a power that otherwise it would have lacked.

I should never have known why the Gospel of S. Matthew breathed more of the atmosphere of the 16th century than of the 1st, a seeking after the dramatic which, while innate perhaps in the original, is accentuated by the atmosphere of the times in which it was translated into English.

Yours,
E. H. PEPPERCORN,
Launceston.

STATIONS OF THE CROSS

TO THE EDITOR OF THE ANGLICAN

Sir,—The correspondence concerning "The Stations of the Cross," which has been appearing in the columns of your journal, recalled to mind an interesting experience of my own.

The most striking impression I received on my first visit to the Roman Catholic cathedral in this city was the profuse use of art.

There are a very beautiful set of stations, many windows depicting incidents in the life of our Lord, the Church, or the Saints, and extensive murals of scenes from the early days of the Church in Brisbane.

Whether these pictures had been superbly executed or not, does not matter, but it struck me that non-Christians would absorb from them quite a lot of teaching without much effort and without delving into any books, however brilliant.

The profound poignancy of at least two stations, namely: "Jesus meets His Mother" and "Jesus is taken down from the cross," cannot fail to stir the hardest heart, and as long as such hearts are stirred, there is always hope.

Surely it is time for us to use all our powers to convert the world, and in this respect the visual element of any form of education or propaganda cannot be overstressed.

I make this plea, therefore, that more stations of the cross, more wall paintings, and more stained-glass windows with real messages to convey, rather than silent ranges of the Saints, appear in our churches.

Yours sincerely,
R.J.L.

Brisbane.

HENRY VIII AGAIN

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, John Parton, in *THE ANGLICAN*, of March 12, is to be commended for drawing attention to a teacher indulging in what used to be regarded as well-worn, if unofficial, Roman propaganda.

Because of the high standing of teachers generally, they exercise an enormous influence over their pupils. Hence it is important they teach nothing but the truth.

On the assumption that the teacher concerned was a Roman Churchman, it is suggested your youthful correspondent should inform his parish priest of the incident, supported by the testimony of other class-mates.

If a letter were then written by the rector to the teacher informing him that his misrepresentation of an historical fact has caused deep concern, with a request that his statement be withdrawn, the matter should satisfactorily end. Failing a withdrawal, the Education Department, Sydney, might well be apprised of the teacher's behaviour.

Yours, etc.,
C. SOBEY.

Northbridge, N.S.W.

ABORIGINES AND PENSIONS

TO THE EDITOR OF THE ANGLICAN

Sir,—I am horrified at the attitude of Archdeacon Robertson in suggesting that aborigines get the same pensions as our old and invalid citizens.

His last sentence reads, "To give these native people all the benefits that we ourselves are given in the social services."

What does he know of the grim reality of facing life alone and ill on a total of 70/- weekly? Nothing! Let him try it!

When rent, gas, light are found, ONE small meal a day is all that is possible. We haven't a cent for clothes, shoe repairs, radio licence and upkeep, fares, stamps, papers, etc., etc.

Talk is easy. Let him try and do it for a few weeks. A Press report last week stated "Our invalids who live alone are having such a tragic struggle on their 70/- a week that it is causing serious deterioration of the mind, that has no relation to senility caused by advanced years."

Yours,
"INVALID PENSIONER,"
Glebe.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

Fixed Easter

The correspondents who found themselves interested in the discussion of the dating of Easter a fortnight ago, have raised the question concerning the value of a fixed date for the Festival.

We have been asked whether

any serious proposals have been made for fixing the date and what progress has been made with them.

First of all, it is obvious that for a fixed date for Easter to be successful, it must win the approval of the great majority of people.

In the English-speaking world of the Northern Hemisphere the present system is particularly difficult because school terms normally fit around Easter, and a variation of a month in date does cause considerable dislocation of the school year from time to time.

In the north, too, Easter becomes the first holiday of the year, and there is a general feeling that an April date brings better weather than a March one for the occasion.

Furthermore, we saw from our review of a fortnight ago, the Christian Church has already given up keeping the exact day and chosen the Sunday nearest to the Passover.

On April 27, 1921, Lord Desborough introduced into the House of Lords a bill that Easter should be kept and observed on the Second Sunday in April, because a study of the dates on which Easter fell for the hundred years to 1925, showed that April 8 was the mean or average date.

This also has the advantage of dividing the Christian year equally by making twenty-four Sundays after Trinity in every year, and it is a convenient date for most people.

Furthermore, general opinion suggests that the Crucifixion took place on Friday, April 7, of A.D. 30, so that April 8 would come very near the historical commemoration.

The matter was defeated, but raised again in 1928 when in August, Parliament passed an Act fixing Easter Day as the First Sunday after the Second Saturday in April, provided that this could receive international acceptance.

Meanwhile in 1923 a congress of International Chambers of Commerce at Rome had passed a resolution in favour of a fixed date and sent it to the Holy See, and in 1926 the matter was referred to the League of Nations, and a conference at which Roman, Eastern Orthodox and Anglican Churches were represented, decided that there was a strong case for the fixing of Easter.

After 1928 the matter was pushed into the background by the concern caused by the great depression and then by the rise of Nazi Germany, and has not since received serious discussion.

Secular Easter

Obviously long notice would have to be given of a change. It would have to be acceptable to the Church as well as the State, although in 1928 the Convocations of Canterbury and York gave their consent to

the Act, providing that the major Christian communions agreed.

Also there would have to be a certain amount of revision of Church service books. Perhaps the time is ripe for the matter to be raised once again.

Could it be put before the World Council of Churches at Evanston in August for discussion?

One of my correspondents has raised an interesting point that might be worth considering—the advantages of fixing the secular Easter and allowing the churches to observe the present movable feast, so that the religious observances would not be caught up and often marred by the holiday atmosphere which is at present prevalent.

It would probably be more difficult to get agreement on such a point than on a proposal for a fixed Easter.

Some difficulties are already felt when the Eastern Churches celebrate the Easter Festival at a different time from the Western Churches, and if some major Churches decided in favour of the fixed Easter approved by secular governments and others continued to use the old way great confusion would ensue.

Meekness

We have been asked what exactly the attitude "Blessed are the meek" should mean.

It has been pointed out that in the contemporary world "meekness" is hardly looked upon as a virtue, and that many people, through such a text, may get the idea that Christianity is a "flabby" sort of religion associated with a Jesus who is "meek and gentle."

I think it is easier to understand the word "meek" in the New Testament when we realise that it stands for the opposite of "pride," which is the root sin in scripture; for rebellious pride insists on attributing to self the honour and glory that are due only to God.

So "pride" is the characteristic sin of Lucifer and Adam and in a more spiritual form of the Pharisees.

In opposition, is the sense of humility and service, symbolised perfectly by the washing of the disciples' feet.

Meekness must be understood as revealed in Him, Who, being in the form of God, emptied Himself and humbled Himself and became obedient unto death, even the death of the cross.

Humility

As Reinhold Niebuhr is constantly pointing out, "the Christian may boast of one thing, and one thing only—the cross of Jesus Christ; for the rest, he will be content simply to glory in his weakness out of which, through the power of Christ, he is made strong."

The New Testament attitude is very different from that of the secular world which says "Stand up for your rights and make the most of yourself," with the result that individuals and groups like trade unions, church councils, employers' federations and similar bodies are constantly standing on their dignity, afraid of being imposed upon or insulted.

When Christ was reviled He reviled not again, and whilst it may be our duty to stand up for the cause of God or for justice in society we must not be provoked in ourselves.

A quotation from Professor Hunter is helpful: "Meekness is not weakness."

"It is humility: not the offensive humbleness of Uriah Heep, but that fine, true temper of soul that yields itself trustfully to the good will of God, and is not easily provoked in face of the hurts and hatreds of men; the quality that was incarnate in Jesus Himself, Who was meek and lowly of heart."

THE QUEEN IN SCOTLAND

TO THE EDITOR OF THE ANGLICAN

Sir,—By the terms of the Act of Settlement the reigning Monarch must be a member of the Church of England, but there is nothing in the legislation of either the pre-union Parliaments of England or Scotland, or in the legislation of the Parliament of the United Kingdom which requires the Monarch to be a Presbyterian in Scotland.

The oath, quoted by the Reverend L. O. C. White, and taken by the Queen at her accession, is purely and simply a recognition of the Presbyterian Church of Scotland as the established church of the land, and a promise that Episcopacy will not be enforced in Scotland.

This is borne out particularly by mention in the oath of the Claim of Right, one of the most important statements of which is: "Prelacy and the superiority of any office in the Church above Presbytery is, and hath been, a great and insupportable grievance and trouble to this nation, and contrary to the inclination of the people, ever since the Reformation (they having been reformed, from Popery by Presbytery, and therefore ought to be abolished)."

The Claim of Right was the outcome of the Convention of Estates which met in Edinburgh in March, 1689, and was enforced, despite the fact that Scotland was two-thirds Episcopalian.

Although the Sovereign is represented by the Lord High Commissioner at the General Assembly, the Royal Supremacy does not apply in Scotland, it being peculiar to the Church of England in England alone.

I see no reason to withdraw my previous statement that the Queen stands in exactly the same relationship to the Presbyterian Church of Scotland as she does to the Roman Catholic Church in Malta.

Mr. White also makes mention of the Presbyterian "coronation" of Charles II in 1651.

This took place during the regime of the Commonwealth in England, and two years before the commencement of the seven years' dictatorship of General Monk in Scotland.

If Charles was (as Mr. White would maintain) both an Anglican and a Presbyterian, why was this ceremony ignored at the Restoration of the Monarchy in 1660 and another coronation at Westminster thought necessary?

Also, if Charles was at one and the same time an Anglican and a Presbyterian, why did he have passed through the Parliament of Scotland in 1661 the Act Reciprocity, disestablishing the Presbyterian body and restoring the ancient Church of Scotland (that is the Episcopal Church) to its rightful place?

Furthermore, the Church of England and the Presbyterian Church of Scotland are not in communion with each other, so how can one belong to two such Churches simultaneously?

When Queen Victoria attended Presbyterian Churches and received the Presbyterian sacrament at the hands of the ministers of the "Kirk," many letters of protest were written by highly-placed ecclesiastics, and are still preserved in the royal archives.

Surely these would never have been written if the Queen had merely been fulfilling her duties as an "Anglo- Presbyterian."

I am, etc.,
N. E. MOXON.

2 Captain Pipers Road,
Vaucluse, N.S.W.

THE MODERN SERMON

TO THE EDITOR OF THE ANGLICAN

Sir,—I would like to comment on an article published in *THE ANGLICAN* of March 19 on the "Modern Sermon."

While I wholeheartedly agree with the bishop that it would help greatly if members of the congregation were to request the clergy to preach on the question foremost in their minds, I cannot agree with him that the spiritual appetite of the nation has changed technically with the modern generation.

It is a matter of the heart and soul asking for God in everyday language, not in technicalities.

A question I think of for today is: "Where in our daily lives do we fail to connect with God?"

Yours sincerely,
W. J. E. FOWLER,
Mudgee, N.S.W.

EASTER'S GIFT OF PEACE

BY A SISTER OF THE COMMUNITY OF THE HOLY NAME

EASTER is just packed full of wonderful thoughts, sorrow turned into joy, faithlessness forgiven, death passing into life, fear dispelled by the deep peace that brings power in its train. But this year, our blessed Lord's greeting of peace has gripped me as never before.

The gift of peace had been made by our Lord to His disciples on the night before His Passion—"Peace I leave with you, my peace I give unto you... Let not your heart be troubled, neither let it be afraid."

But they hadn't made that gift of peace their own, and acted in its strength. Things happened so suddenly on that terrible night; they were afraid and troubled in their hearts and soon their legs were running away with them.

And we are just the same, aren't we? We go running away from trial and suffering, escaping into dead-end alleys of one sort or another, escaping for a little while until things catch up on us and corner us.

Yet all the while the gift of Jesus, His peace, the peace of courage and endurance, is waiting for us to make use of it so that we can get out of that dead-end alley, out on to the high road with Him.

On Good Friday night on my way home from a Passion play I got into a tram and sat opposite a very nice person with a string bag. It was a very nice string bag, too, made of plastic string in gay colours, and it held a thermos, several cups and the remains of a picnic.

The nice person's husband and children were sitting next to her, and they all seemed to have that comfy, peaceful sort of feeling you get after a quiet day in the open air.

I TOO was tired and peaceful in heart, but not from a quiet day in the open air. My mind was full of the memories of the Passion play and I could hear the bitter cry of the chorus:—

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"God is led to the slaughter, He shall drink of the torrent's water, And He shall be nailed to the Cross."

I could see a figure in the darkness, hanging very still; and then I could hear the joyous cry of the players as they came down the church:—"Christ is risen!"

And man, coming forth from the tomb, followed after Christ upon the long road that leads to the Father."

THE nice person with the string bag was peaceful, and so was I. But it was quite a different sort of peace.

There's no doubt that the peace of the fragrant bush, the peace of the water lapping gently against the rocks, have healing property; and when we have unpacked the string bag and put the thermos away for the next picnic, we feel refreshed and much more

able to deal with the next day's doings.

But that sort of peace is not enough to cope with some of our doings and happenings, with the real tribulation of the world.

We need that Easter peace which Jesus gives to His disciples as He stands in the midst, the peace of re-assurance, of forgiveness, of courage and of power, that peace which He won for us on Calvary's hill and brought back through the grave and gate of death for us to use in all its fullness.

In the good cheer of this dynamic Easter peace, we can endure the tribulation of the world; we can turn our backs on the dead-end of escapism; we can step out bravely after Christ on the long road that leads to the Father. For it is the peace of the risen Christ.

Alleluia! Alleluia! Jesus, our Lord, stands in the midst of us and says, Peace be unto you, Alleluia!

WHERE DOES OUR CHURCH MUSIC COME FROM? 19

AN EASTER HYMN

THE Easter Hymn "O Sons and Daughters," which appears in all our chief hymn-books, has a very unusual origin. It grew out of what is known as a "trope."

This is how a trope developed: In the days when plainsong was the only musical language known in the Church, and all the singing was done by monks, there were various portions of the Mass where singing which was not really part of the liturgy, was interspersed.

One of these points was at the Alleluia which preceded the announcement of the Gospel for the Day. A trope consisted of a little tail-piece or embellishment tacked on to the end of some such part as this.

It did not consist of words, but merely of a vocalise on "ah" or any other appropriate vowel-sound.

These phrases came as spontaneous ejaculations by the solo singer at the end of whatever he had just sung. In time these phrases became more elaborate and numerous. At all sorts of places these little phrases or tropes were inserted. Gregory the Great (550-600) gave permission for such interpolations by the singers, and there is no doubt that many of them were very beautiful, though the practice in some instances became an excess of good taste.

As time went on the tropes became memorised. Then somebody in the north of France thought of writing words to them, and a monk fleeing from the sacking of the monastery of Jumieges brought the idea to the great monastery of St. Gall. Here were monks of very high culture, well skilled in the arts of poetry and music. They applied themselves to this new idea, and very soon a number of tropes appeared with admirable words. And so emerged the particular type of hymn known as the "Sequence" which developed from the trope.

It is thought that the name "Sequence" was applied because it was the sequentia or following on to the announcement of the gospel for the day, or it may have been because that announcement commenced with the word "Sequentia"—"Sequentia sancti evangelii secundum," etc.

The sequences were really hymns. Sometimes the words rhymed. Sometimes they did not, in which case it was called a "prose."

One of the greatest writers to compose sequences was Notker Balbulus. Notker was born in Switzerland in the year 840. He entered the monastery of St. Gall when quite young. Here

he spent his whole life in literary and scholastic work. He was also a very accomplished musician, writing the music for the hymns he composed.

From time to time he refused offers of preferment, remaining at the monastery where he devoted his talents to the work of the church.

His sequences were notable for their earnestness and devoutness, displaying his very great knowledge of the scriptures. They quickly found favour and were in general use in Northern Europe from the ninth to the 12th centuries. A translation of one of his sequences will be found in Hymns, Ancient and Modern No. 295. "The strain of praise of joy and praise."

ANZAC PLANS FOR BRISBANE

FROM OUR OWN CORRESPONDENT
Brisbane, April 10

The authorities of St. John's Cathedral, Brisbane, will again arrange the Field of Remembrance this year for the commemoration of Anzac Day.

The grounds of the cathedral are to be laid out in sections for the various branches of the services.

Any person irrespective of denomination, can obtain a poppy attached to a white cross from the attendants. The name of the fallen is written on the cross, which is placed in the appropriate service section of the ground.

The first crosses will be placed into position after the blessing of the field by the Archbishop of Brisbane on the night of Easter Day.

The field will be continued throughout the week until Evensong on April 25 (Anzac Day), when, after that service, the crosses will be burnt and the ashes thrown over the Field of Remembrance.

Any donations or collections taken will be divided between the War Memorial Fund and a patriotic body.

Many ladies of the diocese have agreed to act as the attendants over the week and arrange the necessary rosters. It is expected that the Field of Remembrance will be open every night during the week and that it will be floodlit.

The Fellowship of St. John's, Parramatta, Diocese of Sydney, are appealing for books for their newly-formed library.

SEASONAL CUSTOMS

BY THE REVEREND B. R. MARSH.

The Venerable Bede tells us that our name for the Queen of Festivals is derived from the name of the Anglo-Saxon goddess of Spring, Eostre. And similarity to the old German "Ostern" may suggest an origin in earlier Germanic mythology.

In England the emphasis at Easter has always been on the joy that came to the world when our Lord rose from the tomb, ending the long and barren winter of unforgiven sin, and beginning the new life lived in the abiding presence of the Son of Righteousness.

In pre-Reformation days there appears to have been friendly rivalry between the great churches of the land in the matter of the size and magnificence of their Paschal Candles. Many Anglican churches to-day own very beautiful Paschal candlesticks, but few complete with the mediaeval one in Durham Cathedral, which, with its candle, towered to a height of 70 feet. At Lincoln, about 1300, three stones of wax were used to make the candle. In 1553,

Westminster set up a candle incorporating no less than three hundredweights of wax. This, it will be remembered, was in the Coronation Year of the first Queen Elizabeth, ten years after the Prayer Book of 1549.

"Pasq," the Welsh name for the festival, is like its French, Danish and Italian equivalents, derived from the Greek "Pascha." Certain of the early Fathers, like Irenaeus and Tertullian, who knew no Hebrew, considered that the name came from the verb form of this word, which means to suffer.

S. Augustine put an end to this misinterpretation by showing that the origin of the name is to be found in the Hebrew Paschal Lamb and the feast of the Passover. "Christ our Passover is sacrificed for us; therefore let us keep the feast."

With these words our church hails the resurrection, recalling to our minds the important fact that humanity deserved to be exterminated for crucifying the Lord of Glory. It is only in the infinite mercy of God that vengeance "passed over" us, and that to us who deserve death, Eternal Life has been given.

In this connection, it is interesting that the ancient custom in our church was to use what was left of the Paschal Candle after Whitsunday to make smaller candles for use at the funerals of the poor. We do not have to lament the fact of death, because we are members of the Risen Lord.

Many of us no doubt have vivid memories of the joys of preparing Easter eggs, the kitchen cupboard having been raided for supplies of cochineal, and the results of our labours compared for brilliance of colour. We may even have played a game popular with American children, in which the eggs are rolled down a grassy slope, and when all have come to rest, each child in turn rolls a second down, claiming as his own all which his egg touches.

The egg is the symbol of creation, birth and resurrection in many pagan mythologies, but for all that, it has always been perfectly acceptable as a symbol of the Resurrection of Our Lord, especially when coloured red in honour of the blood of redemption.

However, the recently revived legend of the Easter Bunny is much harder to reconcile with anything Christian. The rabbit has, for obvious reasons, for long been a symbol in fertility cults such as that associated with Easter, but it has long been discarded by the Christian Church and should be left where it belongs, in the scrapheap of useless superstitions.

Finally, in point of history it may be recalled that the weekly Sunday memorial of the Resurrection is earlier than the yearly feast of Easter.

The Jewish Sabbath gave place to the keeping of the first day of the week as a "little Easter" in honour of the first great historical fact on which the whole Christian Religion depends. On each Little Easter, as on the great Festival, every Anglican is bound by every bond of gratitude, loyalty, and affection to take part in the "sacrifice of praise and thanksgiving" which is the Eucharist.

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A NEW BEGINNING

Of all the things that might be said about Easter, perhaps the most timely is that it speaks of a second chance for man.

The tremendous significance of the vacant garden tomb is that something happened there which is vitally related to the moral condition of man.

And if there is one situation in this fear-ridden atomic age which calls for serious examination and attention, it is this moral one.

The Bible makes it clear that by His death, resurrection, Jesus Christ crippled the power of Sin.

Of course in these days it is the fashion to call sin by some more tolerant name. But whatever term is used, the fact of man's lack of harmony with God remains. Many to-day are conscious of it and are seeking peace of heart and mind in a vague groping for satisfaction.

Easter contains the answer. Christ rose triumphant over death and the power of sin and He invites all men, women, young people alike — to share His victory and His life.

The great chapters 5-8 of the Epistle to the Romans need to be read and re-read until their message on this Easter theme becomes part of us and we take it in turn to a needy world.

To the Christian has been entrusted as a sacred gift, the divine message that there is such a thing as freedom from the bondage of sinful habit. There is freedom from fear. There is an inner peace of heart which is beyond the reach of all adversity.

These things are found in Christ. They are received when He is received.

He left the tomb that He might dwell in the hearts of men and to all who will turn

THE GIRLS' FRIENDLY SOCIETY

NEW BRANCH FORMED

A branch of this society was formed in the Newcastle Parish on Wednesday, March 24.

The main work of the G.F.S. is to build character, helping our young women and growing girls to fit themselves to take their proper place in the world, and to provide fellowship within the Church. This demands training on a four-fold basis, Spiritual, Moral, Mental and Physical. Upon this is based the four-fold plan of the G.F.S. itself—Worship, Study, Work and Play.

The Cathedral Junior Group consists so far of 10 members. Other girls between the ages of eight and 12 who are members of the Church of England, or who wish to become members of the Church of England, will be welcomed into the group. These girls meet each Wednesday afternoon from 3.45 to 5.15 p.m.

An Intermediate Group will be formed very shortly. Girls between the ages of 12 and 15 will be welcomed as probationary members. This group will meet from 6 to 7.15 p.m. each Wednesday night.

Programmes for each group will include worship, Bible reading, games, exercises, hikes, folk-dancing, play reading and drama, singing, sewing for missions handicrafts, etc.

Those who want to join the G.F.S. should ring Miss Hogan at B2052 during the week or see her after either the 8 a.m. or 7.15 p.m. services on Sunday or at Sunday school.

WHAT IS A SAINT?

Teacher: "What is a 'saint'?"
Johnny (thinking of the stained-glass window in church): "A man whom the light shines through."

to Him, surrender to Him and trust Him to order their lives. He will make these things a reality.

Easter, a new beginning, a new life, under the leadership of a living Lord, is not meant to be merely an event. It is an experience.

—THE YOUTH EDITOR.

YOUTH EXECUTIVE DEDICATED

There has always been the need for Executive Officers of C.E.F. to dedicate themselves before God so that they may truly be able to say the words of the Fellowship Prayer:

"Teach us, Good Lord, to serve Thee as Thou deservest."

The newly-appointed Lay Chairman of the Fellowship in the Melbourne Diocese, Mr. R. W. Jones, has seen his wish over the years now put into practice.

On Saturday evening Executive Officers and the District Commissioners gathered in the Chancel of Christ Church, South Yarra, to lay their lives before God "not counting the cost," but with the one and only desire to serve as He would have them serve!

The Reverend Bruce Reddrop, chaplain to the Executive, conducted the service, assisted by the vicar, the Reverend Stanley Ball.

It was a simple service, but the sincerity and earnestness flowed like a living stream to God.

After the service a conference was held to decide the policy of the movement for the year and to elect a new secretary and a new treasurer.

Miss Madge Jamieson, a faithful and very capable holder of the former office, was returned unopposed.

Mrs. M. Gleeson, who has administered the finances in a masterly manner, continued for a further year.

The position of Chief Commissioner, previously held by Mr. Jones, was declared vacant, and Commissioner David Hutchings, a man of drive and proved loyalty, was elected.

The vacant Commissioner-ship in District No. 1 was placed in the capable hands of Mr. J. H. Moore, an active and well-known committee member from South Yarra.

In his opening address, the chairman emphasised the need for new members to realise that they must be prepared to work and that Fellowship as a whole must work with God and for God.

"There is that need for us to bring God on to our committees if we are to succeed in all we undertake."

The problem of finance as in the past will be the deciding factor on which the success of the Executive depends and upon which the continuation of the paper "Fellowship" must also rest.

PARISH WELFARE LEAGUE FORMED

The All Saints' Welfare League has been formed in the Parish of All Saints, Hunter's Hill, N.S.W.

The object of the League is twofold: To promote a knowledge of, and an interest in, Church of England matters generally and the welfare of All Saints' in particular; to promote understanding and good fellowship among its members.

Meetings will be held on the first Thursday of each month, beginning May 6.

A PRAYER

O God, give me clean hands, clear thoughts.
Help me to stand for the hard right against the easy wrong.
Save me from habits which do me harm.
Help me to work as hard and play as fair, in Thy sight alone, as if the whole world were looking on.
Forgive me when I am unkind, and help me to forgive those who are unkind to me.
Keep me ready to help others at some cost to myself.
And so to grow more like Thee,
For Jesus Christ our Saviour's sake,
Amen.
(Author unknown.)

YOUTH NEWS

His Excellency the Governor of Victoria, Sir Dallas Brooks, has called upon church youth organisations and others to again join in the Empire Youth Sunday on Sunday, May 2. His Excellency desires the widest observances as possible to demonstrate how much Her Majesty the Queen's visit has inspired our young people.

An invitation has been issued to all parishes throughout Melbourne to join the Youth March and the service in St. Paul's Cathedral, with a special request that all marchers must be over twelve years old. A big rally of all Anglican youth organisations is desired on this important Empire Youth Day.

Robert Wilson, a student of All Saints' College, Bathurst, has been awarded the Shakespeare Society's Prize for the highest marks obtained by a boy in the Shakespeare section of the Leaving Certificate English paper set in last year's Leaving Certificate Examination. This is a signal honour both for Robert and for the school. Wilson is now a student at the Bathurst Teachers' College.

A meeting was held at the Sydney Youth Department headquarters on Monday, April 5, of representatives of a number of Anglican youth organisations.

Invitations were sent to all known youth bodies and the response was encouraging. The meeting discussed methods of co-ordinating the activities of youth groups throughout the Sydney diocese, and other matters of common interest, including the Albury Conference.

Similar meetings will be held on the first Monday evening in each alternate month in the future.

At a meeting of a number of young people of St. John's, Corowa, on Wednesday, March 17, it was decided to inaugurate a branch of the Young Anglican Movement. It was decided to meet every Monday. For those who have been members there will be an admission service in a few weeks' time on a date to be fixed by the rector.

LONG TOUR BY BISHOP OF ROCKHAMPTON

FROM OUR OWN CORRESPONDENT

Rockhampton, April 8. The Bishop of Rockhampton, the Right Reverend J. A. G. Housden, last month visited the Hulton Sams Memorial Church of the Ascension, Jundah, and dedicated a brass altar cross and two altar candles.

The bishop, accompanied by the Archdeacon of Rockhampton, the Venerable S. J. Matthews, visited the church in the course of a 1,500-mile tour of the central western area of the diocese.

FOR SMALL PEOPLE

I WAS THERE... (19) EASTER DAY

It was early morning. I had not slept much during the night.

Yesterday I had stood with the other women a little distance from the cross on the hill where Jesus had died. Joseph of Arimathea had placed Jesus in a tomb, like a cave, in the nearby garden, and as we felt it wrong on the sabbath to be doing any work, we had kept the scented spices to be placed in the tomb until this morning—Sunday.

I shall never forget the surprise I received when I reached the tomb. The great stone which had been rolled across the open doorway was lying to one side.

And looking into the tomb I saw that it was empty. Jesus had gone!

I couldn't stop the tears. I loved Him so. Surely His enemies could have had some pity. They had beaten Him and killed Him, and now it

MALAYAN YOUTH FELLOWSHIPS

FROM OUR OWN CORRESPONDENT

Singapore, April 3. During the Easter holidays, the Malayan Anglican Youth Fellowships will hold a work camp at Yang Peng, until recently a bandit area. The young people have caught the idea of the work camp, after their successful camps last year. This time they will add an extension to the quarters of the clerical staff. The group will also have Bible and leadership courses at the camp.

Meanwhile, preparations are being made by the Singapore Fellowships to entertain their Malayan fellows at the August Malayan Anglican Youth Camp. This camp has become an extremely important feature of youth work.

The 1955 camp will be held at Singapore, housed at S. Andrew's School. The girls will use the hostel and the boys will use the class rooms.

The Malayan Anglican Youth Council publishes its own bulletin, and some local Fellowships, like those at Singapore and Selangor, publish theirs, also.

In connection with youth work in the diocese, it is worth mentioning that the World Assembly of Youth will hold its big conference in Singapore. This will be the first time that a world-wide organisation has held its conference in Singapore. Money and accommodation and transport are all being collected on a large scale.

The Anglican Church will do its part, too. It will send delegates to the Conference, and it is also proposed to meet other Anglican delegates. Our annual camp will be held a few days before the W.A.Y. meetings.

BOY SCOUTS' LEADERS MEET

DENMARK GATHERING

The World's Alliance of Y.M.C.A.s and the World Council of Churches Youth Department jointly convened a second oecumenical conference for European Scout leaders and representatives of Church youth work held at Nyborg Strand, Denmark, March 22-26, 1954.

Thirty-two delegates from ten countries took part in the meeting. Observers had been sent to the conference by the Danish Y.M.C.A. Guides, the Danish Voluntary Boys' Brigade and the Salvation Army International Headquarters.

Under the chairmanship of the Reverend Tore Littmark, world's Y.M.C.A.s, Geneva, the conference discussed a comprehensive range of subjects all related to the main theme of the conference: "Duty to God"; the preparation of the boys for the Promise, "to serve God"; the problems raised by the Promise in their lives; the role of the scout and the co-operation between scouts and ministers in this respect.



Dear Boys and Girls,
A very happy Easter to you all!
What a joyful time this Easter season should be for everybody. Jesus Christ our Master and Friend is alive. Remember that, won't you, as you go about your work and play?
Tell Him about yourself, your plans, your troubles and all the things you do.
Then ask Him to guide and keep you every day.
Last of all, but most important, believe that He hears you and is doing the things you asked Him.
He will not fail you.
Your friend,
UNCLE PETER.

seemed that they had taken Him right away.

Just then I heard footsteps, and, turning round, I saw a man who I thought was probably the gardener.

"Tell me, sir, tell me quickly, did you take Jesus away? Where is He? Please, tell me!"
Then he spoke, just one word—"Mary." I almost fainted with fear. He had called me by my

YOUTH LEADERSHIP TRAINING

NEW COURSE FOR SYDNEY

Leadership training is now a feature of youth work in a number of dioceses in Australia.

The Youth Department of the Sydney Diocese has just published its syllabus for the 1954 course, details of which appear below.

May 18: "The Value of Youth Work," the Reverend A. D. Deane, B.A., Th.L.

May 25: "The Organisation of the Church of England," Mr. W. Hutchison, A.C.I.S., A.C.A. (Aust.), Th.L.

June 1: "The Organisation of a Youth Club," "The Committee," (i) Mr. A. E. Pont.

June 8: "Programme Planning," (ii) Mr. C. Turnbull (Y.M.C.A.).

June 15: "The Organisation of a Youth Club," (ii) Mr. W. Hawkins (Y.M.C.A.).

June 22: "Programme Planning," (ii) Mr. C. Turnbull (Y.M.C.A.).

June 29: "The Discussion Group," the Reverend A. D. Deane, B.A., Th.L.

July 6: "The Psychology of Adolescence" (i).

July 13: "The Psychology of Adolescence" (ii).

July 20: "The Psychology of Adolescence" (iii), Miss G. Nicholas, Dip. Soc. Stud., and Mrs. W. Hughes, B.A., Dip. Soc. Stud.

July 27: "The Devotional Session," the Very Reverend E. A. Pitt, M.A.

August 3: "Bible Studies for Young People," the Reverend B. H. Williams, B.A., Th.L.

August 10: "Team Games," August 17: "Team Games," A representative of the National Fitness Council.

August 24: "The House Party," Mr. D. Noble.

August 31: "Question Night and Review," the Reverend A. D. Deane, B.A., Th.L.

September 7: Examination.

The lectures commence at 8.10 p.m. and conclude at 9.30 p.m.

The cost of the course will be 30/- for the complete course, or 2/- per lecture.

In addition to these lectures, Archdeacon T. C. Hammond, M.A., Th.D., will conduct a series of studies on the Epistle to the Romans prior to the lectures.

These studies will commence at 7.30 p.m. and conclude at 8 p.m.

A course of film projection will be conducted from 6.30 p.m. to 7.30 p.m. This will commence on Tuesday, June 8, 1954.

WORKSHOP COURSE

This will commence on Tuesday, September 21, 1954, and will be composed of eight lectures on each of the following subjects:

(a) Leatherwork.
(b) Basket-making.
(c) Cake decorating.
(d) Branch flower making.
(e) Poster display work.
(f) Journalism.
(g) Movie projection.
(h) Puppetry.

Further details can be obtained upon inquiring at the offices of the Youth Department, 201 Castlereagh Street, Sydney.

MELBOURNE G.F.S. NEWS

In the past week G.F.S. in Melbourne has been extremely busy with the annual Corporate Communion and the annual sports.

The G.F.S. Corporate Communion was held on April 3 at St. Paul's Cathedral, and was followed by breakfast at Lyons' Cafe. Canon F. E. Thornton was the celebrant, assisted by five clergy.

Saturday, April 10, dawned bright and sunny, which cheered the hearts of the sports organisers as they carted churns of ice-cream, cases of oranges, and boxes of aerated waters to the Melbourne Boys' High School sports ground.

By 1.30 p.m., 1,400 competitors had assembled at the grounds. Under the direction of Miss M. Lee Gow, a spectacular grand march began the opening service. The branches had formed a large square round the oval, with the G.F.S. colour party in the centre.

From then on, it was a long series of flat races, team games and relay races until 5 p.m., when the Melbourne president, Mrs. J. J. Booth, presented the winning competitors with their blue, red and white ribbons.

AUSTRALIA AND SOUTH-EAST ASIA

By the Right Reverend G. H. CRANSWICK

NO country can escape its geography. Again and again history shows the relentless influence that geography exerts upon human affairs.

It is the near proximity of Europe that has largely shaped the history of Great Britain through the centuries. To-day, Australians are being rudely awakened to the deep significance to them of the nearness of South-East Asia as a result of modern communications and transport facilities. Moreover, it is a new South-East Asia that is now the near neighbour of Australia.

Because eleven hundred million Asiatic people are living within a few flying hours of Australia's eight millions, it is becoming clear to all thoughtful folk that this new situation must have number one priority in international policy and planning in both Church and State.

The urgency of the situation is apparent when it is realised that five hundred and seventy million South-East Asians are living a long way below what science shows subsistence-level to be.

Housing conditions defeat description. Eight out of every ten cannot read. The death rate of babies is pitiful, and war waged in their lands with the destructive weapons provided by Western nations has wasted their natural resources, massacred their people and leaders, and reduced their low standard of living to a dreadful level.

The crisis in human affairs in this part of the world becomes clearer when it is remembered that, with New Zealand, Australia represents the only outpost of the white race and of British and European Christianity and culture in this hemisphere; that more than half of Australia's eight millions dwell in luxuriously equipped modern cities; that the rest inhabit only the perimeter of the vast continent, yet that scientific research has shown the vast spaces of the centre to be not only habitable but capable of producing products needed by the rest of the world.

As things are to-day, the wealth of Australia is immense, and its standard of living the highest in the world. Is the parable of the rich man and Lazarus being re-enacted under modern conditions?

At the meeting at Lucknow of the Central Committee of the World Council of Churches, the Prime Minister of India, Pandit Nehru, is quoted by the Primate of Australia, Dr. Howard Mowll, as speaking of the "immensity" of the changes now taking place in South-East Asia, "making the Asia of to-day so entirely different from the Asia of a few years ago."

Mr. R. G. Casey, the Commonwealth Minister for External Affairs, is never tired of reminding Australians of the significance to them of the political changes that have taken place in the New Asia during the last five years.

No less than eight Asian countries have assumed their independence. To these, Australia now sends diplomatic representatives. No longer do Asians give allegiance to Western powers like England, France and Holland, as they did for so long.

Into what political and social grooves will these millions finally fit themselves? Will they follow in the footsteps of the Chinese Republic in the North, or in those of the Indian Republic in the West? Will they adopt the communistic way of life or the democratic? To vast numbers, the call of the first is very alluring because of its promise of food for the hungry.

Is there any hope of their being attracted by Australia with its British way of life? That depends upon Australians. For them, as for the millions of South-East Asia, this is a day of destiny.

During the last four years the Governments of England, Canada, India, New Zealand, Pakistan, Ceylon and Australia

have committed themselves to a great gesture of friendship towards South-East Asia. After World War II, the leaders of these countries saw that the peoples of South-East Asia would remain under-developed and under-nourished unless their levels of productivity could be raised. To do that both capital and rising national incomes were essential, but in their present condition they had no hope either of attracting capital or of facilitating saving.

In other words, because they were poor, these countries were likely to remain poor. Meeting at Colombo in January, 1950, the foreign ministers of the above British Commonwealth countries drew up what can only be regarded as a Christian programme. This they called the "Colombo Plan." It was introduced and largely shaped by the initiative of Australian statesmen.

UP to that time war-scarred Britain had been giving magnificent capital assistance to backward Asian countries in order to enable them to produce certain raw materials which are essential for the stable economy of the whole world. From various sources this had amounted to approximately £200,000,000, some of which was ear-marked for British dependencies over a ten-year period.

Britain had also opened its universities to Asian students for the provision of technical training to the extent of eight per cent. of their available places. But by the end of 1949 the burden of Britain's internal post-war problems made the strain of this continued generosity to Asian countries too great. Hence the nations of the Commonwealth of Nations came to the rescue.

The Colombo Plan is a political and economic pact between the Commonwealth countries named above and the governments of those Asian countries who are prepared each to submit internal development plans which they undertake to work out.

It is a pact for mutual development over a term of six years, during which the Commonwealth governments are committed to provide for the Asian countries trained human leadership and capital grants amounting to £1,868,000,000, to be spent mainly in the fields of agricultural development, transport and communication, social services (including education), industry and power.

When we remember the continued fluctuation now going on in world raw material markets, and the social and political upheavals likely to follow any improved economic conditions in South-East Asia, this is a courageous and adventurous investment in goodwill and in the production of raw materials vital for human welfare.

While it is recognised that it is but a beginning, and that Australia could do vastly more if it were willing, it is nevertheless true that Australian statesmen have led the way in a far-reaching gesture in international neighbourliness.

WILL Australian Christians respond to this new urgent call from South-East Asia? Is the vision of Christians in Australia equal to that of its politicians? Do Christians dare to contemplate in their sphere what economists have dared to do in theirs?

After attending the Lucknow World Council of Churches' meeting, the Australian Primate took the opportunity of travelling widely in South-East Asia. What he saw moved him profoundly. On his return, seized with the greatness of the evangelistic opportunity and the call of God in connection with it, and at the unanimous request of the Australian bishops, Dr. Mowll travelled to the large centres in every state of the Commonwealth, sounding a call to arms. As Chairman of the Executive Committee of the Australian Council, for the World

Council of Churches, the Archbishop addressed his challenge not only to Anglicans but to all the Churches. The Primate issued his report to all Christians who would listen.

Very solemnly he expressed his conviction that the day is past when we can plan for 10 years ahead. The door of China is closed. Other doors show signs of closing. We may have five years. We must do what we can while we can.

A Pakistani clergyman "with a shining face . . . who was revelling in the joy of the Lord" told the archbishop of a meeting of a thousand Moslems in which fifty-nine stood before all the others to confess their faith in Christ—an unheard-of occurrence in bygone years.

This man said: "It's not missionaries we need, for they would take too long to learn the language; give us money so that we may get Indian evangelists."

In North India there was a scarcity of Christian literature because the printing press had closed down for lack of money. The need there is for \$7,500, and an experienced Christian printer.

In Malaya, in order to deprive the terrorists of support, General Templer has combed the jungles and rubber plantations and established half-a-million Chinese in four hundred villages surrounded with barbed wire. There is to each only one entrance. The greater number of these people have never heard of Christ. Many had come from China itself. The opportunity is great.

In Indonesia there is a sphere for Presbyterians, for Church tradition there is almost all of that type.

THE Primate did not go to Japan. It is probable that there we have the most strategic point in the challenge that faces Australia.

After the Tokyo conference of the World Student Christian Federation at the beginning of the century, Dr. J. R. Mott sent this word round the student world: "Japan leads the Orient, but whither?"

Strange to say, history appears to be repeating itself. This wonderful and vital race is recovering from its defeat by leaps and bounds, and experienced observers are convinced that before long it (and not China) will be leading all South-East Asia.

But whither? The last generation in Japan, as it steadily rose to power, purposefully rejected the ethic upon which Western civilisation has been built.

Will this happen again? This is what Australians are asking, for their experience of the Japanese has been so horrible, and has left such jagged scars, that many, understandably, regard them as inhuman.

No attitude could be more dangerous, more likely to nourish war. If in this crisis Australians could believe that, in spite of the terrifying difference of many of their soldiers, they share a common humanity, the future might be far less problematical and a good deal brighter for Australia.

But if Australians were to unite in conveying the evangel to Japan, the action would be so essentially Christian that God's blessing might be great indeed.

WHAT is the response of Australian Christians to the overwhelming situation that confronts them? In considering this, two or three facts need to be remembered.

First, the situation calls for united action. It is far too big for Churches to tackle successfully as separated, independent units. It is a task for the whole Christian Church.

There is only one body that is in a position to lead and inspire a united campaign. That is the National Missionary Council of Australia.

At its annual meeting a year ago, the Council passed one or two solemn resolutions and appointed an influential planning committee. But nothing

further appears to have eventuated.

Secondly, obviously it is a mission of help from one Church to another Church that will alone meet the case—from the Christian Churches in Australia to the Christian Churches in South-East Asia, and decisions and leadership must be left in the hands of the latter.

It is not a question of sending missionaries to evangelise, but of providing the kind of personnel for which the Asian Churches ask, to enable them more effectively to do the work of evangelisation. Moreover, the approach of the Australian Christian Church must necessarily be circumspect.

For instance, so far as India is concerned, it will be the approach of a younger Church to a senior Church. Not only is the Christian Church in India older, and more experienced than its counterpart in Australia, but it is numerically much larger than the Australian Church, and has recently led the world in most hopeful experiments in Church union.

THIRDLY, the missionary departments of the Australian Churches, and the Churches themselves, have their hands more than full at the present time. From the human point of view they are not in a position to undertake much more, particularly with the costs of existing work increasing all the time.

With tides of immigrants constantly coming in, new housing areas are springing up everywhere, and challenge the Church with an immensity and urgency of need that cannot be over-estimated. Hence, in the matter of South-East Asia, Australian Christians are, humanly speaking, being "challenged to do the impossible."

Nevertheless, the situation is not of their choosing. It is not their plan that Australia is now in "the very centre of the greatest developments in this modern world." These things are of God, and with Him all things are possible.

The Australian Christian Church has, therefore, made a commencement, while still developing its great work among the Aborigines of Australia and the vast island area of the South-West Pacific.

The Australian Presbyterian Board of Missions is concentrating on the re-establishment of their extensive work in South-East Korea which was interrupted and gravely injured by war. Nine missionaries are covering a wide area from Pusan and Masan, and are serving as a channel for the distribution of relief both in clothing and money.

A brief survey of the position in Indonesia has been conducted and an offer of token assistance has been made to the Church in Timor. Meanwhile, negotiation is hindered by such questions as permits for entry of missionaries, customs duty and exchange facilities.

THE Australian Unevangelised Fields Mission is turning its attention to East Java. Four nursing sisters have gone forward and are to be followed by a doctor and other personnel. A large amount of Christian literature has been placed in the hands of Indonesian students. But this mission, too, is being hindered by visa difficulties.

When the London Missionary Society's work in China was brought to an end, the society turned its attention to the millions of Chinese that are to be found in Formosa, Hong Kong, Indo-China, Burma, Indonesia and elsewhere in South-East Asia.

The production of literature in Chinese is being planned for the benefit of Chinese Christians outside China. Work also is in progress among the Chinese population in Malaya, among whom four different dialects are used; and evangelistic work in the new villages is being developed and extended.

In the new territories behind Hong Kong, a Church training (Continued on page 11)

BROADCAST TALKS

"PLAIN CHRISTIANITY." J. B. Phillips. Epworth Press, 78 pp. Price 5/-.

THE name of the Reverend J. B. Phillips is already well known for his vivid translations of the New Testament into modern colloquial English, and for his admirable readings from the same, over the air, on the A.B.C. network.

This little volume of broadcast talks will further enhance his reputation as a logical, clear-thinking and forceful exponent of Christian teaching in simple, everyday language.

The nine talks which are printed here are largely unrelated to each other, but each one hits the nail fairly and squarely on the head, driving its point well and truly home.

One of the talks is an admirable summary of a larger book by the same author—"Your God is Too Small"—which attracted a good deal of attention when first published two years ago. The other talks are made up of material not before published.

It is interesting to get some insight, in the third talk, into Mr. Phillips' own ideals and methods as a translator of the New Testament, and the final talk—"The First Portrait of Jesus"—is as vivid a sketch of S. Mark's Gospel as you will find anywhere in popular theological literature.

Its closing sentence, "When you have seen for yourself the stature and quality of the Man (i.e., Jesus Christ) it will not seem to you nearly so difficult to accept what Christians always have accepted—that the Son of Man was also the Son of God," may be said to sum up the conclusions to which Phillips' studies of the New Testament have led him.

Clarity is the keynote of all the talks. Theological questions, such as Sin and the Atonement, Worship, and the Doctrine of the Holy Spirit, come alive under the magic of Mr. Phillips' pen. Each is copiously illustrated with quotations from his own masterly translations.

There is nothing flashy or sensational, no attempt at cheap popularisation; it is, as the title indicates "Plain Christianity," with no frills, no exaggerations, no sentiment, and the appeal of its simple and honest presentation of the Gospel is overwhelming.

Christians of every denomination will welcome this book. There is nothing distinctively Anglican about it, for its teaching is the basic orthodoxy which all Christians hold in common.

But Anglicans will be interested to know that J. B. Phillips, like C. S. Lewis (with whom he has much in common), is a member of their own Communion, and they may well be proud of the great contribution which he is making to the Christian cause.

He is still a comparatively young man, and his further work will be awaited with keen interest.

—J.H.B.

BLAKE PICTURES IN CANBERRA

By OUR OWN CORRESPONDENT
An exhibition of pictures from the Blake Prize competition was opened at the Canberra Art Club, on April 13, by the High Commissioner for Canada, Mr. W. Arthur Irwin.

The exhibition will remain open until April 25 at the Club Rooms, No. 8 Riverside, Canberra.

On Saturday, Sunday and Good Friday the pictures may be viewed from 2 to 5 p.m., and 7.30 to 9.30 p.m.; on week-days from 7.30 to 9.30 p.m.

CHURCH TEACHING

ANGLICAN NEWS SERVICE
London, March 29

A religious education week to demonstrate the influence of Church teaching throughout the community will be held in Wolverhampton from May 16 to 23.

MINISTRY OF THE LAYMAN

CONFERENCE AT MAFFRA

FROM A SPECIAL CORRESPONDENT

Maffra, April 5
Some 35 readers from the Archdeaconry of North Gippsland, the Latrobe Valley and Warragul area met in conference at S. John's, Maffra, on Saturday, March 27.

The Bishop of Gippsland, the Right Reverend D. B. Blackwood, presided.

After opening prayers, the bishop welcomed those present, and spoke of the value of the Lay Ministry and expressed his happiness at the encouraging development in diocesan readers' organisation.

The first paper was given by Mr. Boucher, of Sale, who traced the steps taken by a reader from early childhood towards the more advanced service of a reader.

The things that helped a reader to use his talents to the glory of God were: faith in and fear of God; simplicity of speech; love of truth; purity of life; long-suffering and patience; resistance to temptation; be temperate in all things; and do his best to conquer evil desires by the practise of good ones.

A helpful discussion followed on various aspects of the ministry of the reader most of which had to do with sermons, sermon material, and how to use them effectively.

The second paper was delivered by Mr. David Sankey, of Warragul, who gave an excellent talk on "The Equipment for the Work."

The equipment was both spiritual and practical.

The fact of being called to the office of reader indicated his spirituality upon which everything else depends.

He appealed for forcefulness in expressing the Faith; for something better than mediocrity; for naturalness in church services; for care in preparation; for knowledge of the subject in hand; to read prayers and lessons with meaning; to remember that our duty is to God, not to the pulpit or prayer desk; to conduct himself in humility as he recognises that he is ministering to God.

A further good discussion followed and perhaps may be summarised by the statement of one speaker that the best kind of preparation for the task was in one's own personal life.

The conference adjourned at 6 p.m. for tea together, after which a service was held in S. John's Church.

The service was conducted by four of the Maffra readers: the Venerable J. H. Brown gave the address.

During the conference the Venerable E. J. Lees gave a paper on the Prayer Book and showed the wealth of literature and spiritual strength to be found in the Prayer Book of the Anglican Communion.

He traced in brief outline the development of the English Prayer Book and how it reached its highest aspirations in the Service of Holy Communion.

UNIQUE SERVICE

ANGLICAN NEWS SERVICE

London, March 30

When the restored church of S. Stephen, Walbrook, was re-dedicated last night, the Bishop of London described the occasion as unique.

He said there had never been before and were never likely to be again two incorporated services, one of re-dedication and one for the institution and induction of a new incumbent.

The Archdeacon of London inducted the Reverend E. C. Varah into "the real, actual, and corporal possession of the parish church of S. Stephen, Walbrook, and S. Swithun, London Stone, with S. Benet Sherehog and S. Mary Bothaw with S. Laurence Puntney, with all the rights, dignities, and appurtenances thereunto belonging."

AN URGENT APPEAL FROM REFUGEES IN CHINA

By PASTOR K. L. STUMPF

LAZARUS in front of the door of the rich man is not a popular figure.

Less popular are the countless men and women who have been uprooted by social catastrophes, refugees from countries behind the Iron Curtain who are in search of a new homeland, a place to live and to work, but most of all for human kindness and understanding.

It has often been said that we meet God on this earth in the form of those in need.

In the twentieth century He indeed has given us ample opportunity to meet Him. Did we meet His challenge?

No one will deny that thousands of refugees found a new home, and that the process of re-settlement still goes on.

But it is a fact as well, that hundreds of thousands of people all over the earth are still living in camps and behind the Iron Curtain waiting desperately for the hour when the gate to freedom, to a new and a more hopeful life, will open for them, too.

Among those who have placed all their hope and confidence in the Western world are 15,000 European refugees in Red China.

These unfortunate people are for the second time in their lives, victims of our demon-ridden time. They fled from Soviet Russia during and shortly after the Bolshevik revolution.

Terror-stricken from what they had experienced, they crossed the border into China.

The Chinese nation was good and kind to them. They found a new home for their families, work for their men, schools for their children.

They became good citizens of China. They worked hard, and many became successful businessmen, scholars, scientists, engineers.

Many of them remained what their families had been for centuries: farmers who took deep roots in the dark earth of Manchuria.

They were "stateless," without passports, without nationality. This caused them no concern for a long time, as the Chinese nation treated them as their own, and did not bring any pressure upon them.

But darkness again fell over them when, in 1946, the Soviet army occupied Manchuria. Fathers, husbands, sons disappeared. They were grabbed on their way home or to work.

Thousands of women were suddenly without their husbands, children without their fathers, mothers without their sons.

Sternly-worded appeals forced them to accept the passport of those who had taken from them all that they had cherished and loved, what had made life worth living to them.

No one was ever able to say why these papers were forced upon them. Did they acquire citizenship rights? No.

Were they permitted to return to Russia? No.

Had they any legal, political or material protection from their consulates in China? No.

This development was watched by many thousands of foreign nationals in China, and still there are some among us who wish to throw the first stone towards these people who are now in danger of being crushed between the two millstones of East and West.

In 1949 China became a satellite of Soviet Russia. The darkest hour in the lives of these refugees had come. They

The author of this article is a pastor of the German Evangelical Church, who left Germany in 1937 to represent a German pharmaceutical firm in Shanghai.

He became a lay worker, and then secretary, of the Lutheran Church there. He was dismissed in 1941 with his pastor for admitting Jews into membership of the Church.

He was ordained to the Lutheran ministry in 1951. He is now the joint officer of the Lutheran World Federation and the World Council of Churches' Aid to Refugees Service in Hong Kong.

lost their jobs, their homes, their belongings.

The Resettlement Office of the World Council of Churches in Hong Kong received 3,000 letters monthly filled with despair, fear, and with hope that they would be rescued quickly.

Their letters were censored and the Russian papers in China started a powerful campaign against the many thousands who openly declared that they would like to emigrate at the earliest possible moment. They were called: "Certain elements..."

They have no one to turn to. There are no churches, no missions, no consulates, no philanthropic organisation where they might find help, a piece of bread, a kind word.

Many of them are facing death from hunger, cold and exhaustion. There is no border they could cross.

Hong Kong, deep in the south, is thousands of miles away, and no foreigner is free to travel in China. Exit, transit and entry permits are needed before they can move.

If ever human beings lived in an hour of emergency, then they do. Should we continue to

give red-tape, bureaucracy, selfishness, internal political rivalry, first priority, we then have lost a great opportunity to meet Him, Who looks at us in expectation whether we recognise Him in these the least of our brethren.

A WOMAN with three children recently wrote to me from North Manchuria:—

"My children are cold, hungry and sick. We are waiting for a visa since two years. You tell us that we must have a sponsor. But who in this cold and heartless world will guarantee for a mother with three kids? Christ was suffering, and told us to bear our sufferings. I have suffered years and years, but I cannot continue.

"I ask you: Where is justice? It is the second time I don't receive it. It is needless to describe our life any more.

"It is with the deepest sadness that we experience that the civilised part of our world heartlessly shuts the door, forcing me, my children and thousands of others to endure life in misery."

May these words of a simple woman who represents the voice of thousands, stir up our conscience.

It will otherwise rest eternally on the Western man if he should allow thousands of men, women and children mercilessly to perish, knowing that their rescue was not a matter of space or money, but the consequence of an unpardonable discord between principle and practice, between faith and work.

Let us unite and give the help which is so urgently needed, let us open the doors to freedom, let us exercise kindness and understanding which will again link us with the fundamental powers of the universe, with Him who will turn away in sorrow and sadness if we should add a new chapter to the history of man's inhumanity.

THEATRE REVIEW

"LA BELLE HELENE"

Provided you have sufficient sense of proportion never to take a theatrical show seriously the Victorian National Company production of "La Belle Helene" at the Princess Theatre, Melbourne, is quite good fun.

The spoken dialogue on the whole was tiresome and many of the prompter's words could be heard plainly in the audience.

The sets and costumes are excellent, but intervals of twenty minutes between acts is asking a good deal of the audience. The performance did not end until 11.15 p.m.

Producer Stefan Haag as Menelaus gets the acting honours and Max Chalker as Paris sings well, but Marie Collier is a tiresome, simpering Helen, a very long way removed from the brilliant performance she gave us as Mägia Sorel in "The Consul." Comedy is obviously not Miss Collier's métier, and her solo arias are very, very dull.

The dancing on the whole is ragged and amateurish, with the exception of the brilliantly-danced Can-Can.

The singing of the chorus is good and the end of Act 2 is very well done.

Offenbach's music is delightful and Verdon Williams and the orchestra made the most of it.

Lorenzo Nolan is a whimsical Mercury on roller skates.

The story is that of Helen of Troy in burlesque with many of the gods of ancient Greek myth thrown in, but thrown in chiefly for no purpose.

The lyrics and dialogue are by A. P. Herbert, fortified with some popular local lines, but Robert Allman is far too ponderous, both mentally and physically, as Calchas, the chief augur.

—W.F.H.

CANADIAN BISHOP TO RETIRE

ANGELIC NEWS SERVICE

Ottawa, April 12

The Bishop of Ottawa, the Right Reverend Robert Jefferson, has announced that he will retire this month.

He was a parish priest for twenty-five years, and a bishop for fifteen years.

He is retiring because he feels "such heavy responsibilities should be placed on younger shoulders."

He has chosen to retire before the Pan-Anglican Congress in August, so that the new bishop may be present at it.

HISTORY OF SOUTH INDIA

OCCUMENICAL PRESS SERVICE

Geneva, March 10

Professor Bengt Sundkler's important study, "Church of South India: The Movement Towards Union, 1900-1947," was published on March 4 by Lutterworth Press, price 25/-.

Dr. Sundkler, Professor of Missions at Uppsala, has surveyed the 47 years of negotiations and conversations which led ultimately to the formation of the Church of South India, and describes for the first time the full story of the growth of the unity movement in South India.

BISHOP IN VARIETY CONCERT

ANGELIC NEWS SERVICE

London, April 12

The Bishop of Willesden was among those who took part in an all-star variety show held at the Embassy Theatre, Swiss Cottage, last month, in aid of the rebuilding of the organ of St. John's Church, S. John's Wood.

The bishop appeared in a stage edition of "Any Questions," with four B.B.C. celebrities—Brian Johnston, Richard Dimbleby, Helen Cherry, and Peter West.



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THE MINISTRY OF THE LAYMAN . . . 1

THE READER IN THE PARISH

By E. LOVE

This is the first of four articles on "The Ministry of the Layman."

They were originally delivered by the Honorary Readers of the Parish of Maffra, Diocese of Gippsland, at a Readers' Conference at Bruthen, on December 12, 1953.

The second article, "The Reader's Duty to the Rector" will appear next week.

1. His duty to God.

What is our duty? I do not think I can introduce this subject in a better way than to quote the Catechism that we all learned at Sunday school "thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength."

"The heart." To be a faithful Reader we must put our whole heart into the work we have been called to do since it is a definite call from God and we must, therefore, give of our best at all times.

We must begin in the home, then amongst our friends, then at our work in whatever calling we may be and there make our witness by word and example. As you know others are always taking stock of us and forming their judgements.

The witness in the home is tremendously important and I do suggest that it is one of our most important fields of witness.

The value of the Christian home, with its family prayers, daily reading of the Scriptures and home standards must provide a witness of which others take note.

Then at work our witness reaches beyond the home to our friends and workmates where it is not always easy to convince them of our standards.

But they must be enabled to see in us that our "hearts are set" by the words we use and the things we do.

It is common to hear that so and so has his heart set on certain things and we must leave them in no doubt as to where our hearts are set. Our hearts must be aflame for God and His Cause.

"The Soul." We must be

spiritually minded with heart and soul working together.

It is the soul which we are preparing for eternity and it is life's greatest joy and satisfaction to lead other souls in that direction. No human has ever converted another soul but what we can do is to point the way to Christ and the Holy Spirit will do the rest.

Our souls are the channels for the outpouring of the love and mercy of God for others. Nothing will serve to open our souls to God than prayer when we pour out our souls to God.

"The Mind." We must set our minds to the task given us and never let our thoughts wander to lesser things.

It is easy enough to have certain jobs to do and to know they must be done but if our minds are not set on the job then the work is not done effectively.

It is difficult at times but we will never achieve any worthwhile result without concentration of mind.

The mind has to be kept informed and alert, ever seeking new truths through reading and thinking and praying.

Only thus can we give of the best God has given to us for it is only by following the avenues He opens to us that our minds become more and more "set on things above," as S. Paul reminds us.

"Strength." We must be strong in spiritual strength as well as bodily if we are to possess the force that other men can see as a strong character.

After all it is strength of character that will count. To develop this we need to be "strong in the Lord" and S. Paul tells us in the Ephesians how to obtain this strength.

First, there is the Girdle of Truth. Perfect Truth based on Bible truth is the most complete "brace" we can have in this life—it is the "belt" we all need to wear.

Second, the Breastplate of Righteousness is the very thing that is needed to protect the affections and sympathies of the soul just as the hard breastplate was needed to cover the soft parts of the body. In the same way we need the invincible righteousness to protect us from the assaults of temptation.

Thirdly, there are the Shoes of Peace. We are in a battle and have to stand our ground of peace and seek that Peace which is the result of righteousness.

It is the Peace which passeth all understanding.

Fourthly there is the Shield of Faith. In the spiritual life faith is like a shield because it is not made of emotions and sentiments but is a principle of perfect conviction based on Divine Truth.

Fifthly, there is the Helmet of Salvation, or the Baptism of the Spirit to protect the reasoning and thinking faculties. This may also protect our eyes, mouth and ears.

The eyes to see the Light, the mouth to speak the Truth, and the ears to hear God's Voice above all voices directing us along the right paths.

Sixthly, there is the Sword of the Spirit, which is the Word of God.

The actual battle is far as we are concerned is to be fought by prayer hence S. Paul tells us to put on the whole armour of God that we may be able to withstand the common everyday assaults of sin.

There is no new modern armour but the same old sword.

It is the armour that has stood the test of centuries and is found in the Bible which we must use to the best advantage.

2. Preparation.

Our main duties as Readers is to assist in Divine Services and our preparation for this sacred work must be personal.

God does not use those who are unfit to be His servants. "Be ye clean, ye that bear the vessels of the Lord." (Isaiah 52:11.)

This implies that those called to the office of Reader should at all times live their lives as in His Presence.

One cannot at one moment call the people to worship God on Sundays and for the rest of the week break the commandments.

The Sunday's work and worship must condition the weekday's life and work or it becomes mere hypocrisy.

3. The Application.

However familiar the service may be, its performance must be as near to perfection as we can make it.

We can offer God nothing but the best of which we are capable and the basis of it must be prayer—prayer for ourselves and for dependence on God; prayer for the clergy with whom we work; prayer for the bishop of the diocese; and prayer for the congregation to whom we minister.

Only thus will the service render to the Lord Jesus Christ be uplifted and He be glorified and the people drawn to Him.

ROUEN CATHEDRAL RE-OPENED

ANGELICAN NEWS SERVICE

London, April 5

Rouen Cathedral was re-opened for public worship on Sunday, a few weeks short of 10 years after the allied air bombardment in the spring of 1944, in which much of the town was destroyed and the cathedral itself heavily damaged.

The task of restoration was found to necessitate the repair or replacement of about half the fabric, and will not be completed until 1956.

It has been carried out with scrupulous fidelity, incorporating whatever fragments of the original were recovered intact from the debris.

The work of restoration in the choir led to the accidental discovery of the tomb of John of Lancaster, Duke of Bedford, who as Henry VI's Regent of Normandy played a leading part in the trial and execution of Joan of Arc in 1431.

The lead coffin and its contents, which were found in some disarray, were put in order and re-interred beneath the pavement of the choir.

On Easter Monday, the 10th anniversary of the bombardment, a new carillon will be inaugurated in the bell tower of the cathedral.

With 50 bells—as against 29 in the previous set—the carillon will have a range of four full chromatic octaves, which is claimed to be the largest in Europe.

A.B.M. NEWS

FROM OUR A.B.M. CORRESPONDENT

Canon R. K. Sorby Adams, O.B.E., spent one week in Sydney, during which time he gave six addresses on the two Sundays, six addresses during the week to adults, and five addresses in schools. He was a most enthusiastic ambassador for the work of the Anglican Church in Singapore.

During the same time, the State Secretary, the Reverend W. H. S. Childs, was able to arrange for other speakers for A.B.M., and altogether 51 addresses were given during the period that Canon Adams was in Sydney.

OBITUARY

BISHOP E. J. PALMER

We record with regret the death of the Right Reverend E. J. Palmer, formerly Bishop of Bombay and from 1929 to 1951 assistant Bishop of Gloucester, on April 4, at Oxford, at the age of 85.

Edwin James Palmer was the only son of the Venerable Edwin Palmer, sometime Archdeacon of Oxford and Professor of Latin in the University of Oxford.

He was born on January 10, 1869, and was a scholar of Winchester and of Balliol College, Oxford, where he took a first in Classical Moderations and in Lit. Hum. in 1891, and won a Craven Scholarship.

Elected a Fellow of Balliol in the same year, he entered Holy Orders and was ordained in 1896.

In 1908, he was consecrated Bishop of Bombay.

R.T.M. writes:

"Although a high Churchman, he was moderate in opinion and accommodating in all things except where basic beliefs and principles were involved."

"A striking example of his broad and tolerant outlook was afforded in his quarterly diocesan letter of January, 1914, when he announced that he had decided to join the movement towards a union of the Churches in India."

"His arguments were moderately expressed but cogent, and must have convinced many of the doubters among his own clergy."

"An impediment in speech prevented him from becoming the great preacher his intellectual gifts and moral fervour might otherwise have made him, but his sermons nevertheless carried the weight and conviction which flowed from a clear and limpid mind and an unshakable faith."

"For 20 years he laboured in his immense diocese, and reluctantly laid down his office in 1928, feeling that he should give place to a younger man, able to stand up to the strain of the long and tiring journeys necessary in a large missionary see."

"Soon after his return to this country he was appointed assistant bishop of Gloucester."

"There he remained until 1951, helping in the ever-increasing work of the diocese and content to labour almost anonymously in the hundred-and-one tasks of administrative routine and so allowing the holder of the see to exercise his true pastoral functions."

"He published a number of clearly thought and well-written works based on his Indian experience."

"Among them were 'The Great Church Awakes', 'The Destiny of the Anglican Churches', and 'The Challenge of an Indian Experience.'"

SINGAPORE'S NEW CHURCH SCHOOL

FROM OUR OWN CORRESPONDENT

Singapore, April 8

A long-awaited event was celebrated last month when the High Commissioner opened S. Gabriel's School, Kuala Lumpur.

Kuala Lumpur did not have an Anglican boys' school until S. Gabriel's was founded.

There are two leading Anglican girls' schools though, namely, S. Mary's and Pudu English Girls'.

The boys' school has been struggling along, borrowing the Pudu girls' school for some time.

It was the dream and achievement of the Reverend T. E. Currie that brought about the school.

Mr. Currie is an Australian, and will be going home in a few weeks' time on furlough.

The new school buildings are imposing and beautiful.

During Mr. Currie's leave, Mr. Christopher Weston, of S. Andrew's School, Singapore, will act as principal of S. Gabriel's.

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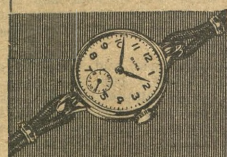
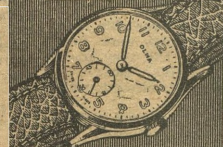
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DIOCESAN NEWS

ADELAIDE

GOOD FRIDAY AND EASTER

There will be continuous services for six hours at the cathedral on Good Friday. The services will begin with Prime at 9 a.m., which will be followed by a family service conducted by the Reverend E. C. Loan. A devotional service will be conducted by the Reverend Canon Pinnis at 11 a.m. The liturgical services will begin at 12 noon with Matins and addresses, followed by Litany, Ante-Communion and address at 1 p.m. and Evensong and address at 2 p.m.

These services will be conducted by the bishop. At 7.30 p.m. there will be the story of the Passion in words and music. On Easter Day the Holy Eucharist will be celebrated at 5.30 a.m., 7 a.m., 8 a.m., and sung at 11 a.m., when the Reverend Canon E. Pinnis will be the preacher. The bishop will preach at the Festal Evensong and Procession. At the conclusion of this service Bach's "Alleluia, Praise be unto God" will be sung. Special Passion music will be sung in many parish churches during Holy Week. Stainer's "Crucifixion" will be sung at St. Augustine's Church, Unley, and Handel's Passion music at the Church of the Good Shepherd, Plympton, and S. Andrew's, Walkerville.

"FIGURE ON THE CROSS"
The Passion play, "Figure on the Cross" by R. H. Jones, was presented by the Adelaide Religious Drama Society at six centres during Passiontide.

NEW ALTAR BOOK
A new Altar Book, beautifully bound in red leather with gilt edges, will soon be in use at St. Theodore's, Rose Park. It is the thank-offering gift of those who were confirmed in 1953.

ARMIDALE

BARRABA

A memorial vestry is being added to the Barraba church, and will soon be completed. The Youth Fellowship has attracted over 80 young people to its meetings. Leaders are Mr. G. Taylor and Miss Joan Halliwell.

GUYRA

Though Armidale is the shopping centre for the little community of Puddledock, set amidst the hills of New England, between Armidale and Guyra, the people belong to the Parish of Guyra. A Harvest Festival was recently held in the Puddledock church. The gifts were afterwards taken to the Guyra hospital.

CATHEDRAL
A beginning has been made with the re-seating of the cathedral parish hall. Fifty new chairs have been purchased and installed in the hall.

BINGARA

At the annual meetings in the Bingara Parish, the following were appointed wardens—Cobbadah: Messrs. C. Mason, J. Crowley and W. Randall; Ginella Road: Messrs. M. Kerrigan, E. W. King and J. Frost; Upper Horton: Messrs. H. McDouall and A. Cummins, and Mrs. N. M. King. On the Feast of the Annunciation, a bus load of members of the Mothers' Union journey to Cobbadah to keep their festival in the Church of the Annunciation.

GUNNEDAH
Miss Edie Souty, youth director, began her tour of the diocese with a crowded visit to Gunnedah, giving lessons in day schools, conducting Sunday school classes, teaching preparation classes, and addressing the C.E.M.S. and Mothers' Union. A social, held at the Gunnedah Dam centre yielded nearly £40 for parish funds.

QUIRINDI

In the latest issue of "The Sign," parish paper of St. Alban's, Quirindi, the Reverend C. J. Eldridge-Boyle takes leave of his people, among whom he has served for nearly two and a half years. In the paper he announces that Mr. C. B. Waddy has resigned from the parochial council, and Mr. E. P. Bender has been appointed treasurer. Mr. Lloyd Miller has been appointed vicar's warden.

BATHURST

BREWARRINA

Brother Kevin Boyd gave the D.C. ready welcome during his first trip to the large B.G.S. district of Brewarrina. With kindly donations given, Brewarrina will be in the £300 mark for the 1954 Children's Homes donations. A feature of Brewarrina and nearby villages and towns is the open-air theatres, with deck chairs and smoking permitted. With scarcity of rain in the Far West, it is pleasant to recline under the stars and be entertained.

GOODGOOGA

Close to the Queensland border and part of Brewarrina Parish, station properties are far apart at Goodgooga. A visit to the local school shows that few white children are amongst the large number of Anglican young people. Aboriginal children are a ready welcome. Waters still cut off properties after the heavy rain season in lower Queensland some time ago, and the road to famous "Brenda" Station, owned by the Newcastle Diocese, was still cut. Former All Saints' College, and Dubbo Anglican Hostel boys dwell in these far parts of the diocese. The D.C. spent a night on "Mogila" Station and met four Alex Dutton, one time chorister at St. Oswald's, Haberfeld, on his

property, "Muckerawa." Goodgooga Anglicans plan for a new church in their faraway centre, and already have a fine town site which is fenced and waiting for the church to be set in the midst. £1,000 is held for the building. The old church, like many others, is well down town and very weak.

BOURKE

Large congregations attended services on Passion Sunday during the first visit to Bourke of the D.C. Brother Giles gave welcome to the visitor, and during the morning service admitted seven servers, and blessed their badges of office, as well as special regalia for a number of Boy Scouts who attended the service. The parish hall is really a large middle oasis in the rectory area, but this was filled for a "Malayan Night" in support of the P.O.W. Memorial Children's Homes at Bourke as the appeal to raise its donations for the appeal this year.

ENNGONIA

Not much to see, but a welcome oasis on the long rough red-silt plain trip from Bourke. The next stop is Barinya, 20 miles north on the Queensland border where the Parish of Bourke ends in that direction. Kangaroos and emus cross the road as travellers move along. Aboriginal drovers move on horseback behind mobs of sheep while thousands of galahs parrot scream overhead. The Children's Homes Commissioner visited all Anglican properties along the road and added more support for the cause of unfortunate children. Met at Bourke Parish were Mrs. Maroulis and Mrs. Coburn (former Cullery girls, of Huntley, in Millthorpe Parish), Mrs. Sutton (nee Jean Lohley, of Grenfell), George Smith and Betty Batcup (both of Dubbo), while Bernie Cohn, of Forbes, is attached to the Bank of N.S.W. at Bourke.

BRISBANE

NEW RECTOR INSTITUTED

The Reverend J. Kruger, formerly Vicar of Mary Valley Parish, was instituted and inducted as Rector of Kilikivan Parish, in Christ Church, Murgon, on April 4, by the Rural Dean of the Wide Bay, the Reverend E. R. Chittenden, who also preached the occasional sermon as far as 150 miles away from Manangaro in the north-west, to Caboolture in the south of the diocese.

GENEROUS OFFER

Mr. E. D., a leading auctioneer of Gympie, has offered to give the net proceeds of one cattle sale to the parish appeal for \$5,000 in six weeks to pay for the church building. He has offered to sell cattle to be given by local farmers, free of all charges to them and the parish. The new church, which will cost \$25,000 exclusive of furnishings, will be dedicated on May 6 by the Archbishop of Brisbane.

CANBERRA AND GOULBURN

WOMBAT

Like several other parishes in the diocese, the Parish of Wombat has opened a "Sunday" school which is held on Saturday at Wombat. This enables teachers from other centres to assist in the pioneering stages or makes it possible for children in scattered areas to attend when their parents are shopping in the towns. On the first Saturday in February when the school opened at Wombat, ten children attended. Since then the roll has grown to thirty-two children.

NORTH GOULBURN

The Anglican Men's Movement held a church parade at Evenings on the 10th of April. The lessons were read and other duties performed by the members of the movement, including the address given by St. Faine. The parish is fortunate in having many of its men active in the general parochial life and it is showing in the practical service which is becoming a tradition in the Men's Movement.

MELBOURNE

MASS BAPTISM

On Sunday, April 4, at St. Michael's Church, Norlane, Geelong, a mass baptism was held. Twenty-one children were baptised by the vicar, the Reverend L. Face, assisted by Canon H. R. Potter.

The little church at Norlane was built by voluntary labour nearly a year ago. The church was packed to capacity. **SUNDAY SCHOOL TEACHERS**
Sunday school teachers in Melbourne met at St. Christopher's College, Malvern, on Saturday for their annual Quiet Afternoon. The director was the Reverend J. D. Sansom, Vicar of St. Peter's, Brighton Beach. **ARCHBISHOP'S ENGAGEMENTS**
The Archbishop of Melbourne preached at St. Augustine's, Mont Albert, at the church's 25th anniversary, last Sunday morning and at St. George's, West Footscray, at 7 p.m.

DEACONESSES

There have been several transfers of deaconesses recently. They are: Deaconess Lucia Koska from St. Mark's, Sunshine, to be principal of St. Hilda's Missionary Training College; Deaconess Amy Clapton from St. Stephen's, Richmond, to St. Luke's, South Melbourne; Deaconess Edie Wells to St. Stephen's, Richmond; Deaconess Hebe Martin to St. Alban's, North Melbourne.

KEW

Work has commenced on the new two manual organ incor-

porating the latest electro-pneumatic system, at Holy Trinity. The organ is being installed at a cost of £3,000.

NEW VICARAGE

The Archbishop of Melbourne dedicated the new vicarage of St. Silas, Balaia North, on Saturday, April 3.

APPEAL

From the parish paper of the Church of Holy Trinity, Kensington:

"What We Have: A piece of waste land overrun with weeds, broken-down fences that are gradually disappearing, conveniences that are a disgrace to the church, thanks to destructive hands, and altogether a piece of land that is a blot on the landscape.

"What We Want: A glorious brick building, erected in memory of those who served in the last war, and designed to serve as a kindergarten Sunday school, and which may be used as a supper room for those who require a nice place for wedding breakfasts and parties.

"What We Need: £5,000." The parish makes a special appeal for £2,000 before Christmas so that the foundations of the new hall may be laid in January, 1955.

NEWCASTLE

HOMES

The diocese has been fortunate during the past week in being the recipient of four monetary gifts from the Newcastle Bowling Association. The members, in response to the appeal of the Lord Mayor, arranged a gala day during the Royal Visit celebrations. As a result of their day the bowlers distributed the amount raised among sixteen charities of Greater Newcastle.

Four contributions were made to the Church of England on behalf of St. Alban's Home for Boys, St. Christopher's Home for Little Children, St. Elizabeth's Home for Girls and the Church of England Homes for the Aged. This timely help is very much valued by the diocesan committees concerned. Archdeacon Williamson represented the diocese at the distribution of the gifts.

ROCKHAMPTON

BARALABA

The Bishop of Rockhampton dedicated the Church of St. Mark at Baralaba, in the Dawson Valley, on January 31.

ORDINATIONS

On February 7, in the Cathedral of St. Paul, Rockhampton, Clifford J. Brown and Colin J. Blaw were admitted as deacons. Mr. Brown has been appointed to the Cathedral Parish and Mr. Blaw to the Parish of St. Barnabas, North Rockhampton.

The Reverend D. P. Brown was ordained to the priesthood in St. Saviour's Church, Gladstone, on March 14. Mr. Brown will continue as assistant priest of St. Saviour's Parish, Gladstone.

WINTON

The Reverend S. J. Matthews, formerly chaplain of Southport School, Brisbane, was inducted as Vicar of Winton on March 21, in St. Paul's Church, Winton.

SYDNEY

FOR DODOMA

The Reverend E. F. and Mrs. Engel, left on April 10, aboard the "Himalaya" for Bombay where they will tranship to the "Kempala" for Dar-es-Salaam, after which they travel by train to Dodoma, the capital of Tanganyika, and headquarters of the Church Missionary Society in Tanganyika. Mr. Engel was curate at St. Alban's, Corralim.

FAIRY MEADOW

The church property at Fairy Meadow is now being fenced by voluntary labour in preparation for the erection of a church hall later in the year.

TASMANIA

PENGUIN

On March 11, the Bishop of Tasmania confirmed 26 candidates at St. Stephen's Church. Among the candidates was a family of six and two families of three. As a prelude to the service, the bishop dedicated and lit a sanctuary lamp given to the church by Mr. L. G. Farmer, synodman and churchwarden, in memory of his late wife, Maude Farmer.

WANGARATTA

CLERGY RETREAT

The annual Retreat will be held from April 27-30. The conductor will be the Rector of Tocumwal, Canon Douglas White. The subject will be, "Christ, the Wisdom of God."

S.E. ASIA TO-DAY

(Continued from page 8)

centre has been opened. This feeder for the older colleges, designed to supply native ministers and workers, is a hopeful forward step.

The China Inland Mission, on being compelled to close its great work in China, is distributing its missionaries far and near among Chinese populations in other parts of South-East Asia. Their language ability and knowledge of the Chinese temperament are of priceless value, for instance, in new villages and elsewhere in Malaya.

AUSTRALIAN Methodism is so heavily involved in vast new projects recently undertaken in the South-West Pacific, that for the present it is unable to contemplate plans further afield. But it has resolved to strengthen its work in India, and is asking recruits for South-East Asia to offer their services to the American and British Methodist Churches rather than to open new work just now.

The response of the Anglican Church in Australia is an appeal for £100,000 of new money, and an effort to equip and send new missionaries to strategic centres. This is in addition to its heavy commitments in the South-West Pacific, Africa and elsewhere. Already, most of the money urgently required for the reopening of the printing press at Ahmednagar, in North India, has been guaranteed.

Four doctors are being sent to India this year. A large, unevangelised area in the Diocese of Borneo has been undertaken by the Australian Church Missionary Society, while the Board of Missions is strengthening its medical work in Singapore and its evangelistic and educational work in Japan.

Meanwhile, all the Churches are conscious of the challenge on their own door-step in the presence of hundreds of Asian students doing post-graduate work for two or three years at the Australian universities. A simple offer of friendship may well send these potential national leaders back to their own lands as ambassadors of the democratic way of life, and some of them, please God, as ambassadors of Christ.

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Entries for North Coast (July) close on May 5, and for September series Non-Metropolitan Districts, June 30; Sydney and Saburbs, July 15.

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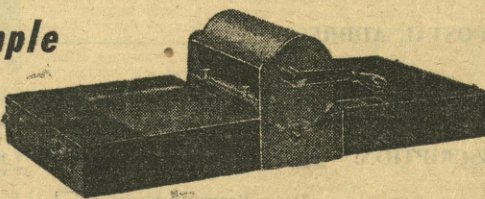
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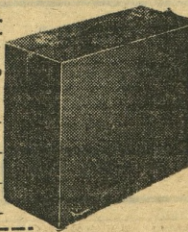
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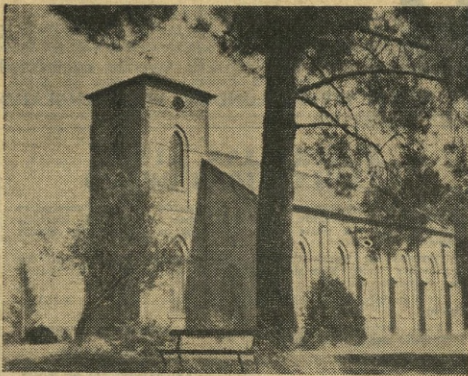
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mrs. J. T. Powell of Parkville, Victoria who sent us this picture of historic Christ Church, Longford, Tasmania. The church, which was erected in 1839, has a beautiful West window and many handsome fittings.

THEATRE REVIEW

"CANDIDE" PREMIERE

With all its usual brilliance the Borovansky Ballet Company is giving Melbourne a rare treat in the world premiere of Kiril Vassilkovsky's choreography of one or two episodes from Voltaire's story of "Candide", to music by Rossini.

Candide is a youth living in the castle of a baron and he falls in love with the daughter of the house, but her father surprises them in one of their love-making acts and kicks the young man out.

Some soldiers try to persuade him to join the army, and give him a flogging when he refuses—a somewhat novel form of conscription!

His girl friend is busy nursing him back to health when her father catches them again and the young couple run away, and we hope, live happily ever after, in spite of dad.

The ballet is a triumph for the petite French Prima Ballerina—Christiane Hubert, of the Paris Opera. She may not be able to speak much English but she certainly can dance.

The Brazilian Raoul Celada also is excellent and Peggy Sagar is beginning to show signs of coming to life.

"Scheherazade" is a story of the "good old days" in the Middle East when the Shah was able to fill his house with dancing girls and slaves.

The Hungarian Anna Mariya as Prima Ballerina is young and very beautiful and a first-class actress as Zobeide—the Shah's favourite wife.

Vassilie Trunoff is at his best as her favourite slave who has no objection to a spot of love-making when the old boy's back is turned, and John Auld is ex-

cellent as the Eunuch who is left in charge of the harem, when the Shah goes hunting.

The girls persuade the Eunuch to let the male slaves into the harem for a spot of love-making and dancing, but unfortunately the Shah returns unexpectedly and catches them at it and orders his bodyguard to massacre the lot of them—wives and all.

Even his number one wife—Zobeide—is not spared. She pleads for mercy and when none is forthcoming stabs herself with a dagger and dies at her loving husband's feet.

There is a wild abandon in the dancing of Vassilie Trunoff and some remarkable leaps in the air.

Kurt Herwig's orchestra plays the Rimsky-Korsakoff music very well and the sets and costumes are excellent.

The final offering for the evening is the well-known toyshop fantasy—"La Boutique Fantasque," in which all the toys in the shop come to life at night in an attempt to prevent the two dancing dolls, who are lovers, from being sold to separate customers.

In the morning when the customers return for their parcels the two dancers have fled, leaving only the paper wrappers. The customers—a Russian and an American—show their annoyance by wrecking the shop but the toys all come to the shopkeeper's assistance by coming to life and chasing the customers out into the street.

Claude Algeranova and Paul Grinwis are delightful as the Can-Can dancing dolls and Tom Merrifield, as the shopkeeper's assistant gives his best performance so far, and a very good performance it is.

—W.F.H.

THE TRAINING OF AFRICANS

MOBILE UNITS AND HOSTELS

ANGLICAN NEWS SERVICE

London, April 7

The Bishop of Mombasa, the Right Reverend L. J. Beecher, who is in England with the main object of obtaining support for the Church's activities in Kenya after the "shooting war," spoke yesterday of three projects that he has in mind.

The ultimate aim, he explained was to give the Africans a real share in an effective plural society, and the first step was to teach them the principles of Christian citizenship.

The first project mentioned by the bishop was one on which a beginning has already been made.

This is for tours of the emergency areas by mobile units travelling on a regular itinerary.

The local pastor accompanies the unit, which is equipped with reading matter and film projector apparatus, and there are facilities for instruction in such subjects as child welfare and agriculture.

At present two such units are at work, and it is hoped to have six by the end of the year.

The Kenya Government has given a grant of £3,750 towards the expenses, and some of the emergency fund of £7,000 raised by the Church Missionary Society has also been used for this purpose.

The total cost of keeping these units on the road would be £3,000 a year, and it is hoped to raise more funds from the Church in the United Kingdom and from private subscriptions.

TRAINING TEACHERS

The second project is for a "task force" of 20 educationists, to be recruited in Britain, to go to Kenya to supervise the training of African teachers and primary education in the rural areas.

It is hoped by this means to bring the staffing of mission schools up to full strength.

The third scheme is concerned purely with Nairobi. It is intended to build a series of church hostels in the African residential areas (the bishop deprecates the word "locations").

It is hoped to persuade the Church Army, whose activities have hitherto been largely confined to Britain, to provide the staffs for these hostels.

It is hoped also to get a capital grant from the Kenya Government for this purpose, in addition to financial aid to meet recurrent expenses.

Here, again, the ultimate object is to recruit African workers to run the hostels themselves.

A SCHOOL FOR CHRISTIAN LIVING

FROM OUR OWN CORRESPONDENT

Armidale, April 12

An experiment in Christian adult education will be conducted at St. Peter's Cathedral, Armidale, after Easter, when a series of weekly lectures will be given on the theme, "The Anglican Way."

Lecturers will include the Bishop of Armidale, the acting vicar, the Reverend J. Newton Bagnall, and the Reverend John Potter.

The School for Christian Living is designed to help men and women who want to learn what the Christian way of life means, and what it means to be an Anglican.

It will offer a course of study for men and women who desire to be confirmed, and a "refresher course" in the fundamental beliefs of the Anglican Church.

There will be seven lectures in the series, including "Why be a Churchman?" "Why be an Anglican Churchman?" "What do Anglicans Believe?" "How do Anglicans Worship?" and "The Life of an Anglican."

MISSION AT COBURG

FROM OUR OWN CORRESPONDENT

Melbourne, April 12

The Reverend Walter Spencer is conducting a Holy Week campaign at Holy Trinity Church, Coburg, Victoria.

It commenced on Palm Sunday and will conclude on Good Friday evening.

Mr. Spencer, who is Rector of Mirboo North, is a young man who was a fitter and turner by trade until the age of 25, when he was accepted by the Bishop of Gippsland as a candidate for the Ministry.

Studying under great difficulties—he was a married man with a young son, and had heavy Sunday duties—he nevertheless topped the class lists for Th.L. (Second Class Honours) and gained his Th.Schol. degree last year.

He is Director of Religious Education in the Diocese of Gippsland and examining chaplain to the bishop of that diocese.

B.B.C. APOLOGISES FOR R.C. BROADCAST

ANGLICAN NEWS SERVICE

London, March 29

The Government of Northern Ireland, the Protestant Churches, and the Orange Order have protested to the B.B.C. against a remark on religious intolerance which was made by the Roman Catholic Bishop of Leeds, Dr. Heenan, in the religious service, "Lift Up Your Hearts," broadcast yesterday.

Dr. Heenan declared: "We are so used to toleration for minorities in England that we take it for granted."

"They don't elsewhere—in Spain, for example, and in Northern Ireland—but their intolerance is nothing compared with the savage treatment of believers where active Communists are in control."

In an apology broadcast after the 1 p.m. news yesterday the B.B.C. said:

"This morning, in 'Lift Up Your Hearts,' the speaker made a last-minute interpolation alleging religious intolerance in Northern Ireland."

"The B.B.C. wishes to express regret that a statement of this nature was broadcast in a programme of encouragement and worship."

Lord Brookeborough, the Prime Minister of Northern Ireland, sent the following telegram to the Director-General of the B.B.C.:

"On behalf of the Northern Ireland Government, I protest strongly against the unjustified attack on Northern Ireland in Bishop Heenan's talk in 'Lift Up Your Hearts,' broadcast today. I must request immediate repudiation by the B.B.C."

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word (minimum 2/6d.) is charged for "Positions Wanted" insertions.

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"COMPASSION," a piece of statuary by the well-known Australian sculptor, Mr. Wallace Anderson, which the sculptor has presented to St. John's Church, Horsham, Victoria. It is intended to decorate the new Church of St. John, but in the meantime it stands in the present building.

FIVE WEEKS TO GIVE \$5,000

FROM A SPECIAL CORRESPONDENT

Brisbane, April 12

The new parish church at Gympie will be dedicated by the Archbishop of Brisbane on May 6.

On Mothering Sunday the rector, the Reverend E. R. Chittenden, launched an unusual appeal for \$5,000 to complete the building by that date.

Parishioners were asked to give one-twelfth of their income for the six weeks preceding the dedication.

Already they have given \$18,500 by direct giving to the fund, and the additional \$5,000 will pay for the building, exclusive of furnishings.

S. MARK FOR AUSTRALIA?

FROM OUR OWN CORRESPONDENT

Brisbane, April 10

It was proposed at a meeting of the Brisbane clergy last month that S. Mark be chosen as the Patron Saint of Australia.

The festival of S. Mark falls on April 25, which is Anzac Day, and it was suggested that the name could easily be accepted by all Christian sections of the community.

A PRAYER FOR THE ATOMIC AGE

O GOD, forgive us That we take THY precious gifts And use them ill.

Forgive us for the lands Torn and dispersed; For sea and air, And all that therein is Made poisonous.

Forgive us, LORD, Making of peace A mockery, Preparing for our enemy Not yet declared Weapons ferocious Beyond all imagining.

Forgive, O LORD, and grant That, by THY HOLY POWER, Love and trust may take the place Of hatred and of fear In all our hearts— While yet there is time.

J.F.

ARCHDEACON OF ROCKHAMPTON

Rockhampton, April 8

The Bishop of Rockhampton collated the Reverend S. J. Matthews as Archdeacon of Rockhampton in the Church of S. Andrew's, Longreach, on March 24. The Reverend R. C. Johnston and the Reverend L. P. G. Smith were present at the service.

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