Easter Magazine Issue

THE ANGLICAN

Incorporating The Church Standard

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Editorial

THE MOST CERTAIN FACT IN HISTORY

"Taking all the evidence together," says Bishop Westcott, "it is not too much to say that there is no single historic incident better or more variously supported than the resurrection of Christ. Nothing but the antecedent assumption that it must be false could have suggested the idea of deficiency in the proof of it."

That is a bold assertion: but it is abundantly justified. The evidence for the fact of the resurrection is cumulative and comes in from many sides. It would need a volume to expound it all. But there is one outstanding proof that is irrefutable. It is the argument furnished by the very existence of the Christian faith. Apart from the fact of Easter, that faith could never have been born.

Let us think of the facts. The ministry of Christ had been short and chequered. If He had experienced temporary and local phases of popularity, He had also provoked strong opposition. He had done so little to justify the belief of His followers that He was their promised Messiah. He had put forward no effective claim to be their King. Once, indeed, there had been a flicker of hope that He was about to commit Himself to the longed-for act of self-assertion. On the first Palm Sunday He had mounted an ass and ridden into Jerusalem accompanied by His excited followers and had accepted the plaudits of the crowd.

But it was not more than a flicker. In the weeks that followed the storm of malice and hatred which had been gathering round Him all through His ministry burst over Him in all its fury and engulfed Him. His friends saw Him arrested, accused, condemned and crucified without any gesture of resistance. They heard Him cry out of the darkness "My God, My God, why hast Thou forsaken me." And he was gone, and so far as the world at large is concerned the last that was seen of Him was the spectacle of His lacerated body being laid by pious hands in the tomb.

If that had really been the end of the story; if the one perfect life that has ever been lived on this earth had really been ended in agony on a cross to gratify the malice of hostile men, is it conceivable that within a few years the Christian story could have been offered and accepted as a gospel for mankind?

Somehow the record of that apparent failure must have been transformed into a story of a mighty triumph. Consider the contrast between those broken and dispirited men walking along the road to Emmaus and the triumphant evangelists of the early chapters of the Acts. Could anything account for that astounding change except the fact of Easter? There is much further evidence that can be adduced as proof of the Easter faith and in refutation of any alternative theory. But that consideration alone suffices to justify Dr. Westcott's claim that the Resurrection is the most certain fact in history.

It is also the most reassuring fact. To all of us there must come moments when the issue of the age-long world wide battle between good and evil seems to be in doubt. We cling to our faith that all things work together for good to them that love God; and there is much in life that confirms it. There is also much that seems to refute it. If only the matter could be decisively determined: if only there could be a test case!

The Easter Gospel is that once in time there was such a test case. On one side were arrayed the strongest forces that the world could muster, the might of a great military empire, the fury of a fanatical church.

Against it there was only one Man's invincible faith that God's will and man's welfare are one and the same thing, and that God is Master in His own world. On Good Friday night it must have seemed as though that faith had been decisively shattered and that the sun had set on a Godless world. But this proved to be only seeming. On the third day He rose again. So then, after all, good is stronger than evil, and love is stronger than hate, and the strongest thing in all the world is the love that men crucified but could not kill

AN EASTER MESSAGE FROM THE PRIMATE OF AUSTRALIA

The Primate writes:—

I gladly accept the editorial invitation to give a Good Friday and Easter message to the readers of THE ANGLICAN.

THE men and women of our generation are in danger of forgetting—if, indeed, the majority have not already forgotten—that the most important and far-reaching events in human history are not secular, but religious—a fact which surely constitutes a clamant challenge to all the members of our Church to remind their neighbours of life's true values, and of man's highest duties and privileges by the manner in which they themselves observe the sacred season.

The period between Friday, April 3, and Sunday, April 5, is not just part of a long holiday week-end, as so many people seem to regard it, but the most sacred time in the whole of the year, commemorating the great events on which the eternal welfare of mankind depends.

The incarnation of our Lord, His redeeming death, His glorious resurrection and Ascension, the coming of the Holy Ghost at Pentecost and the return to judge both the quick and the dead—these are the great events in the history of mankind, and they deserve a universal, earnest and appropriate commemoration year by year.

Moreover, let us not forget that all that is good and beneficial in our western civilisation owes its origin and strength to the Christian religion which has been its inspiration, and which is founded on the great events to which I have referred.

It is in our own interests, as well as being our bounden duty, to pause and think on these things and their implications, as their annual commemoration recurs.

So we turn our thoughts at this time of the year to the Crucifixion and Resurrection of our Lord. Calvary reminds us of the awfulness of sin and the wonder of the redeeming love of God.

As we gaze upon the Cross we realise that sin is no mere human imperfection, no mere lapse lightly to be forgiven, no mere offence against our fellow-creatures, but, as somebody has said, nails driven into the Hands and Feet of God, and a spear thrust into His Side.

It is something which drives a wedge between God and man.

It brings darkness over all the earth and calls forth the desolate cry "My God, my God, why hast Thou forsaken Me?" And as we continue to gaze, we remember S. Peter's words: "He bare our sins in His own Body on the tree," and the words of Isaiah: "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed."

As we think of the agony, physical, mental and above all, spiritual, the identification of the All Pure with the foulness of all human sin ("He hath laid on Him the iniquity of us all") and the experience of the wages of sin, which is death, separation from the eternal Father—we begin to realise something of the amazing love of God

(Continued on Page 12)

Printing difficulties due to the Easter holidays have compelled THE ANGLICAN to reduce its size to 12 pages for this issue.

Next week's number will return to the normal size It will contain, in addition to our usual features, a fascinating article on his conversion by a former Seventh-day Adventist, and a stimulating account of the A.B.M. by the Bishop-elect of North Queensland, the Reverend Ian Shevill.

Bulk agents will receive 50 per cent. more copies of this issue than they ordered; but they will be credited with all unsold copies.

AN EASTER SCENE IN AMERICA

An Easter Eucharist in the natural grandeur of Mirror Lake in Yosemite National Park.

ONE MINUTE SERMON

THE HOLY GOSPEL FOR EASTER DAY

The Text:

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

The Message:

Darkness and the Dawn! How real a fact is death to every man, how hard to believe there can be a victory over death!

So, the women had left the body in the tomb and all had gone to mourn their loss, till the time they might return and complete their work of love.

It is dawning towards Easter morn and Mary, eager to be near even the body of her Lord, is waiting.

But the tomb is open — and the body is gone.

Can she run quickly enough to Peter and John to tell them the awful news? Sorrow is being added to sorrow. They cannot now embalm the body of their beloved Master.

Peter impulsively runs and when he reaches the tomb he goes right in and sees the linen clothes lie, and the napkin set apart, as though the body had freed itself without disturbing them.

What is the answer?

Peter does not know nor understand.

But John, who had arrived first and waited, then follows, and he sees and "believes."

I am sure this means that he believes Jesus is alive. The words could hardly mean other than that.

For it is the very meaning of his gospel: "These things are written that ye may believe . . . that Jesus is the Christ the Son of God, and that believing ye may have life through His Name."

Here is the very heart of the Gospel for us all: "Christ is risen."

We have a living Saviour.

In the days when the anti-God campaign in Russia was at its height, in a certain city the campaigners had summoned the people to a great hall for a public meeting.

Here the chief speaker tore to pieces the Christian faith and mockingly denounced belief in God. Having completed what he believed was an overthrowing of the Christian Gospel he asked was there anyone who would care to answer him.

A young priest of the Orthodox Church rose and made his way to the front. "You may have five minutes," said the chairman. "I shall not need it," he replied.

Standing before the crowd who had sat sullenly silent all through the long speech, the priest lifted his hands and said, "Brethren, Christ is risen." As one man, the crowd arose and, with uplifted hands, shouted in reply, "Alleluia, He is risen!"

DIOCESAN NEWS

ADELAIDE

PRIMATE'S VISIT

The Primate will spend a short time in Adelaide after Easter. The Australian Board of Missions and the Church Missionary Society will convene a meeting, at which the Primate will speak, in the Freemasons' Hall on Wednesday, April 8, at 8 p.m.

HOLY WEEK MUSIC

Passion music was sung in a number of parish churches and in the cathedral this week. The cathedral choir, augmented by the Lydian singers, sang Bach's S. Matthew Passion on Holy Wednesday. The performance will be repeated on Good Friday.

MISSIONARIES

Mr. and Mrs. Rod Hart, of the New Guinea Mission, arrived in Adelaide on leave this week. Both were prominent in rescue work during the Mt. Lamington disaster, and Mr. Hart was awarded an O.B.E. for his services.

Sister Pat. Durdin, also an O.B.E., left Adelaide to return to New Guinea on Monday.

PATRONAL FESTIVAL

Choirs affiliated with the Royal School of Church Music visited S. Cuthbert's Church, Prospect, to join with S. Cuthbert's choir in singing Festal Evensong on the Patronal Festival of the church. The headmaster of Pulteney Grammar School, the Reverend W. R. Ray, preached the occasional sermon.

MOUNT GAMBIER

Celebrations for Mothering Sunday began at the 8 o'clock Eucharist in the Parish of Christ Church when, at the offertory, three children of the parish—two of them members of the C.E.B.S., in their uniforms—made their way to the altar with Simnel cake and trays of posies, which were solemnly blessed by the rector (the Venerable E. A. Codd). One of the members of the Fellowship of Marriage had made the cake, and the Comrades of S. George the posies. Later, both cake and flowers were distributed to the large congregation.

The church and altar had been specially decorated with flowers.

After the Sung Eucharist at 10 o'clock, parishioners set off, as a family, for Port MacDonnell, some 17 miles away, for the annual parish picnic, always a feature of Mothering Sunday here.

This year it was organised by the parish branch of the C.E.M.S.

The day ended with Evensong being sung in the grounds of S. Thomas's Church, Port MacDonnell. The little mission church itself was too small to accommodate the enlarged congregation.

The Pageant You Will Want To See Again!
"THE FAITH OF OUR FATHERS"
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APRIL 3, 4 & 6, AT 8 P.M.

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ARMIDALE

HOLY WEEK

The bishop will give an address each night at the Armidale School. The dean will do the same at the New England Girls' School. The Reverend J. Newton Bagnell will speak each night at the cathedral service, and on Good Friday night a talkie film will be screened.

GUYRA

Last Sunday, Palm Sunday, a set of pictures of the Oberammergau Passion Play was shown in the Guyra Parish Church, with a commentary by the vicar, the Reverend F. Kirby. The church choir sang a group of the Bach Passion Chorales.

Drama and music is always a feature of the Holy Week services in the Guyra parish. This year, there will be for the children also an "On-the-way-to-school Service" at 8.30 a.m. In the evening of Good Friday recordings of sacred music and Passion Play readings will be presented by the Guyra Church Players.

DELUNGRA

"It is my earnest hope that the parish council start a fund for the purpose of building a brick church in Delungra," said the Vicar of Delungra, the Reverend F. W. Heyner, in presenting his report to the recent annual meeting of parishioners.

"It is imperative that the Church of England should have a fitting place of worship, worthy of the position that the Church occupies."

The meeting accepted the vicar's suggestion and opened a building fund. It is hoped that the approaching jubilee of the Church in Delungra will see the commencement of work.

BATHURST

COMMISSIONER AT WYALONG

The Diocesan Commissioner is at Wyalong Parish this week, and will move on for engagements in West Wyalong Parish after Easter Monday, and to Condobolin the following week.

ORANGE

The new clergy at Holy Trinity are proving very popular as they "move" through the big parish. The rector, the Reverend G. Smee, is a versatile musician, and the Junior Anglicans appreciate their 15 minutes of folk dancing each week, with the rector at the piano and acting as instructor. His collection of "folk dances" runs into three figures.

A note in the local paper mentions his priest-assistant in the following words: "The Reverend W. Petersen, bass, has been accepted by the A.B.C. talent scouts for engagement over 2CR network. Recently appointed to Orange, he has had experience in the Old Country, where he conducted a choir and was heard over the air." The junior choir at Orange is part of his new work.

EAST ORANGE Parish, over the line, showed activity as I passed through. Guild ladies were cleaning their lovely "quiet atmosphere" church; a man was doing up the hedge around the church; and across the road, where I met their J.A. boys, I was shown the rear grounds of the hall, where the boys were continuing the work of ground clearing, well begun by Y.A.s. Alex Ralston had his hands full with a fine gang of virile young lads.

EUGOWRA

It was on June 15, 1862, that the Gardiner gang stuck up the gold escort near the Eugowra Creek in the days of Cobb and Co. A signpost, "Escort Rock," reminds folk of this event as they approach the parish from Cudal and Orange.

Sheep and wheat are the district's gift to the nation these days.

The rector, the Reverend Cec. Miller, has done great work in this part of the Central West, and the diocese will wish him and his flock well in the raising of funds to build a more worthy church for Anglicanism in Eugowra.

The Diocesan Commissioner on his visit, observed large congregations on Passion Sunday in the parish church (twice) and Gooloogong, collections for the Youth Department, an assortment of numerous booklets which have been purchased on the faith, and there was a Y.A. meeting and public "Asian Night" at the Imperial Theatre.

ROBBERY

Bad luck for a Central Western rectory when a burglar collected the wife's housekeeping money one early morning last week. He even made himself a cup of tea in the downstairs kitchen before he left.

COOLAH

Coolah Parish is far-flung, having ten centres, in each of which there appears to be progress.

The parish provides a number of boys for All Saints' College. The rector, the Reverend A. Reeder, writes, "Congratulations to those of our young people at Cobbora, who are making a big effort to achieve higher education. Barry Roberts, Richard and Graham Ordish have all gone to All Saints' College this year."

A very lovely brass sanctuary lamp was chosen for the memorial for Mrs. Rayner, at Coolah church.

Hannah's Bridge church has been painted inside and out, and two pictures, the gifts of Mrs. Wentworth and Mr. and Mrs. Knyvett, have been hung. A signboard, and possibly a fence and shrubs, are planned next.

A piano is wanted for the new Coolah parish hall: can anybody give one?

GOOLOOGONG

The Rector of Eugowra writes: "In the Parish of Eugowra is the sub-centre of Gooloogong, where there are seven badged Young Anglicans and one associate member (the whole group). From their ranks are drawn three churchwardens (1953) and two church organists, who give valuable service in the Church of S. Paul. The rector's warden is the church secretary and treasurer, and in addition, he is the president of the Y.A.s; one of the organists is secretary of the branch.

"During 1952 the branch raised and gave the following amounts: £20/5/-, Children's Homes Appeal; £5, Bishop's Jubilee Fund; £45, S. Paul's Church; £10, Youth Commissioner; £9, installation of power points to church.

"Their neighbour group of Y.A.s at Forbes created a slogan, 'Forbes Leads Again,' but it is an open question whether they or any other youth group within the diocese have done more 'for the cause of Christ and His Church' than this small but intensely loyal group at Gooloogong, who are one hundred per cent. churchgoers."

The branch was commended by the Youth Commissioner.

Y.A. EXAMPLE

At a Y.A. camp some time ago, the bishop advised groups to "cut their losses" and concentrate on loyal members. Since then, all youth groups have been told not to badge anyone unless they are sure that they sincerely "desire to serve." As a result, Y.A.s, J.A.s, and C.E.B.S. groups in the diocese are becoming a youth setup of which the Church may yet be proud. They are learning "how to give" and setting an example to adults in many parishes.

The first donations for Children's Homes this year from Orange, typical of other places, came from a Y.A. and a C.E.B.S. youth. The advice is "concentrate on quality rather than numbers."

ORANGE

Y.A.s met their commissioner last week and heard about the zone rally to be held at Forbes on May 24. Plans were also discussed in connection with their Y.A. Queen candidate, Betty Jones, and the work of her committee. Junior Anglicans at Orange, the next night, gave a welcome to their visitor, together with a big surprise.

WEDDING

Wedding bells will ring for former super-energetic Y.A. secretary Margaret Copeland, of Eugowra, when she marries Lou Knight, of Parkes, on April 11. Y.A.s presented Margaret with a gift, and a public kitchen tea took place for the couple at Eugowra last Saturday.

MANILDRA (CUDAL)

Y.A.s here are on the move, and have chosen their pretty secretary, Shirley Baker, as candidate for the 1953 Y.A. Queen contest. They will hold a barbecue at Mr. K. Miller's property on May 25, and there will also be a Y.A. ball.

EUGOWRA

Y.A.s gave the Diocesan Commissioner a happy surprise tea party on his arrival in the parish on the eve of his birthday—a lavish affair, such as Eugowra can do, with a huge cake; Y.A. cheque for £25 for the Children's Homes Appeal (they are like Forbes, they know how to give at every visit); and 164 postage stamps as a personal gift of an unusual and useful nature. No doubt one for each year of his life.

Gooloogong Y.A.s had a nice supper arranged after Evensong for the congregation to meet the commissioner.

URGENT

Members of all youth groups are asked to check with their leaders to see if the branch is registered with the Youth Department. The printed list of secretaries' addresses will be issued soon after Easter Monday — the deadline. Register your Y.A.s, J.A.s and C.E.B.S. groups and be in the Forbes rally on May 24.

The 1952 statements of receipts and expenditure from some branches are also desired before synod.

MORE REGISTRATIONS

Welcome to Forbes Y.A.s (44) and Tomingley (Peak Hill Parish) Y.A.s. The latter group, well scattered in a country area, has 20 members, church-going to the full, and active.

We congratulate Bruce Cross and Dorothy Newbigging on their engagement.

Bathurst Junior Anglicans and the Bathurst small C.E.B.S. group have also registered under 1953 Youth Department plans. The Rector of Condobolin wrote, "We have a good lot of Y.As here," and the same mail brought the registration of 23 members and the news of a big working bee held last week to clean up the church and area.

Y.A. QUEEN

Coronation of the 1953 Y.A. Queen will take place at Condobolin on Friday, August 14. Our "Coronation Ball" is the biggest youth ball in the west, and Condobolin will know how to make it go. They have nominated Doreen. Parry as their own Y.A. candidate.

BRISBANE

COMMEMORATION SERVICES

Special commemoration services for Queen Mary were held in S. John's Cathedral, Brisbane, and attended by very large congregations.

Dean Taylor paid tribute to her memory on the afternoon of the day following the announcement of her death, and at the 11 o'clock service the following Sunday. The Governor of Queensland, Sir John Lavarack, and judicial, military, government, and civic authorities attended the Sunday service. The sermon was preached by the archbishop, Dr. Reginald Halse.

Palm crosses were blessed and distributed on Palm Sunday at services throughout the diocese, worshippers receiving the crosses at the altar rails at the beginning of the service.

GOOD FRIDAY

From reports received, the Procession of Witness on Good Friday night through the streets of the city of Brisbane will be up to the high standard of previous years.

Dean Taylor will give the address in the City Hall, at the mission service following the procession.

Over two hundred members of the Mothers' Union attended a corporate Communion service at S. John's Cathedral on Lady Day. Dean Taylor was the celebrant and the Archbishop of Brisbane gave the address. A picnic lunch in the school hall followed the service.

CANBERRA AND GOULBURN

GUNNING

The Gunning branch of the Anglican Men's Movement held its annual meeting on Wednesday, March 17. The following office-bearers were elected: Patron, Mr. John Medway; president, Mr. John Harvey; vice-president, Mr. R. H. Butler; secretary and treasurer, Mr. L. Bovis; chaplain, the Reverend B. Boddington.

It was decided that this year another "dinner" would be held in the early spring, that a fresh panel of speakers would be invited to address the monthly meetings, and that the year would end with a bigger party for the old folk than last year.

GRAFTON

CORONATION SERVICES

In his Easter letter to the clergy, the bishop urges careful planning of the Church arrangements for the services to be held in conjunction with the Coronation.

The bishop writes:

It is suggested that you should ask local bodies or other civic societies to attend a service, either on the evening of May 31 or on the morning of the Coronation Day. It has been suggested that it might be a good thing at the Sunday service, May 31, to read or paraphrase the portion of the Bishop Burgmann book which deals with the various points of the ritual, and then follow up each point with the appropriate prayer in the service book, and that this prayer might gain in impressiveness if it were said by all together, assuming that there are sufficient copies.

In large towns it would be natural and right for the Church of England to have their own service without any merging of other denominations, but I am prepared to approve in smaller centres of co-operation with other denominations, if it is strongly desired.

On the Coronation Day it is suggested that there should be in every case a celebration in the early morning and probably, though not certainly, a morning service at which in certain cases civic representatives may be asked. After this, in some towns there will be civic celebrations and it is suggested that the clergy should urge that these should include an act of Dedication appropriate to the day.

The bishop asked that a vigorous campaign to enlist subscribers to THE ANGLICAN be instituted in all parishes "as a valuable contribution to a very fine Anglican adventure."

HOLY WEEK

Holy Week services at Christ Church Cathedral included a performance of Stainer's "Crucifixion" on Palm Sunday evening. The performance revealed some unexpected ecclesiastical vocalists. Among the

(Continued on page 10)

DAVID JONES' for service

Quick service breakfast, 9.5

Your luncheon served, 11.45

Afternoon tea served at 3

Pre - Theatre Snacks, 3.30

Fine food, graciously served in D.J.'s Great Restaurant

Fine food is served with all its gracious accompaniments in our Great Restaurant on the 7th Floor, Elizabeth Street Store. Whether entertaining or shopping, these services at D.J.'s will fit in with your programme.

● Afternoon tea, at 3, is now accompanied by delightful music by Latvian concert pianist, Eugene Freimanis. Afternoon tea parties will be specially arranged. Ring our Restaurant Manager, M4404, Extension 417, stating the number of your party.

EVANGELIST WORK FOR M.U. IN THE HOME

Sydney, March 27

The Archbishop of Sydney addressed many hundreds of members of the Mothers' Union at S. Andrew's Cathedral to-day, on the occasion of their festival gathering.

The day's festivities began with the celebration of Holy Communion at 11,30 a.m. by the archbishop assisted by four rural deans.

Later there was a short service in memory of Queen Mary, and then at 2.15 the procession was formed for the afternoon service. It was headed by the Mothers' Union choir followed by branch representatives carrying their branch banners.

All were dressed in white. One half wore blue veils, the other gold veils, representing the M.U. colours.

The hymns, lesson, psalm, and anthem were chosen to keep in view the idea of the "Year of Challenge."

The archbishop chose as his text Matthew VI:9, "After this manner therefore pray ye:

Our Father which art in heaven, hallowed by Thy name."

He referred to the Coronation and the profound spiritual significance of the ceremony. On this occasion, he said, "The old Christian order puts itself over the surface of life and claims people's attention."

He told his listeners that the Archbishop of Canterbury had invited his wife and himself to attend the Coronation. A seat had been arranged for Mrs. Mowll in the Abbey, and he would be sitting in the Sanctuary.

He said that the Queen, with leaders of the world generally, is concerned at the lack of Christian life to-day.

"The M.U. committee has issued a challenge," he said, "recalling members to the primary function of the M.U.—the evangelisation of the family."

"Lack of houses to make homes, high wages for women, and both parents working, have given many people the wrong attitude to the value of money and spending. It has been detrimental to the honesty, sacrifice, and natural fulfilment of marriage and responsibility of parenthood," his Grace said.

"There is a desire to shift the duties of parenthood on to other people's families. There are a vast number of parents indifferent to God and incapable of giving children any Christian training."

Suggestions have been made which would help in the evangelising work. They are:

1. To hold Rural Deanery prayer and study meetings where the mutual advice and experiences of members would help others and do much to evangelise the modern family.

2. To contact rectors and make known to them the desire of the Mothers' Union to evangelise.

3. To encourage members to attend ordinary parish services and not only M.U. services and make their worship acts of personal witness.

4. To establish close co-operation between M.U. branches and Y.M.D. branches.

5. The M.U. must be world-wide in its outlook. Children must be taught to have the right regard to children of other nations. The overseas links are a great help here.

Archbishop Mowll said that last December he and Mrs. Mowll took 810 rupees from the branches in the Sydney diocese to the Church of South India.

At Bangalore, 3,000 feet above sea level, is the central home of the Women's Church of South India, whither it invites members to service and witness. It is a place for conferences and retreats, for quiet rest and refreshment.

At Whitsuntide, an inauguration service was held for Sisters of South India. 27 became sisters and eight were admitted as probationers. The Indian and white sisters alike minister to the women of South India.

This house is maintained on prayer and faith and not on appeals for support.

At the time the gift was made, the sisters were in arrears with running expenses, and some of this money enabled them to pay the debt.

The archbishop referred to the International Centre at Drummoyne, where twenty-two students of nine different nationalities are housed.

The warden reports that there is urgent need to extend, as there are so many seeking accommodation, and that there is a very suitable house nearby. It would cost £10,000.

CORONATION: FORMS OF SERVICE

ECUMENICAL PRESS SERVICE

London, March 27

The British Council of Churches is going to publish in April a form of Divine Service for use at United Services and on other occasions at the time of Queen Elizabeth's Coronation.

Four well-known hymns are included, and these and the passage of Scripture to be read as well as the Acts of Thanksgiving, Confession, Intercession and Dedication, are printed in full.

A special form of Service of Dedication recommended for use by young people at the time of the coronation may also be obtained from the Youth Department of the British Council of Churches.

For the first time in history the Moderator of the Church of Scotland has been invited by the Archbishop of Canterbury to take part in the coronation ceremony. He will present the Bible to the Queen—an act formerly performed by the archbishop.

"THREE TRUMPET CALLS" FROM DUBLIN

ANGLICAN NEWS SERVICE

Dublin, March 25

Three "trumpet calls of warning and appeal" were sounded by the Archbishop of Dublin, the Most Reverend A. W. Barton, in a pastoral read this month to all the congregations in the United Dioceses of Dublin and Glendalough and Kildare.

"The first call," stated the pastoral, "refers to the attendance at Divine Worship on Sunday. In past days one was accustomed to see parents and their children, Sunday by Sunday, worshipping together in the family pew. To-day the sight is a much rarer one.

"The second trumpet call which I sound to-day has reference to another change of habit connected with church-going. I refer to attendance at Evening Prayer on Sundays. My appeal has reference, of course, to those churches, where there are two services held each Sunday. In the vast majority of such parishes the numbers attending Evening Prayer have sadly deteriorated. I ask each of you to put this question to yourself: 'Can I, by a slight re-arrangement of my Sunday timetable, make it possible to recover the habit of church attendance on Sunday evenings? It will need some self-discipline and self-denial, but I am convinced that you will find it worthwhile.

"The third trumpet call has reference to the reading of our Bible. I fear that the daily reading is neglected by the majority of Christians. Our Lord came to reveal to us men the mind and will of God. What folly to neglect the constant and repeated study of that revelation. This is a matter not merely of personal, but of national, importance. Character is built on faith, and faith on knowledge of the truth."

"SPIRITUAL DYNAMICS FOR PEACE"

ECUMENICAL PRESS SERVICE.

Washington, March 28

The director of the Commission of the Churches on International Affairs, Dr. O. Frederick Nolde, spoke on "Spiritual Dynamics for Peace and Justice" before a conference on United States responsibility for world leadership in 1953, in Washington, on March 1.

Describing the objective to which, in his opinion, the people of the United States are "unwaveringly committed," he said, "we seek a world situation where the problems which will continue to arise from conflicting national interests can be resolved without recourse to war, and where the changes in human society which will continue to be needed can be brought about by constructive and co-operative action.

"War with Russia can be avoided and it must be avoided without compromise of basic convictions. In this connection, I was impressed, on returning from six weeks overseas, by what seemed to be a healthier and more widespread support for the United Nations as the instrument by which this objective can be promoted.

"The opponents of the United Nations, while still vocal in their criticism, were more clearly known to be disproportionately small in number and not truly representative of the popular mind."

Admitting that quite possibly coexistence was all that could be expected between the present forces of the divided world, Dr. Nolde went on to suggest six conditions which seemed to him "prerequisites for reconciliation of differences between the Soviet Union and the United States:

"1. When Soviet Russia and the non-Communist world recognise and define, both as to source and as to manifestation, enough common enemies—such as disease, food scarcity, land abuse, technical under-development, and the like—to ensure that co-operation will be of greater mutual advantage than conflict.

"2. When a plan for the international control of major weapons of destruction has been adopted—agreed to unanimously, and providing for continuing and trustworthy inspection—thus permitting the reduction of national and regional armaments in proportion to the progress by which the plan or elements of it are put into effect.

"3. When 'iron curtains' have lifted sufficiently to enable people of Soviet countries to meet normally and freely with people of non-Soviet countries—both on Soviet territory and in non-Soviet lands—thus permitting the free exchange of ideas at the level of non-governmental relations.

"4. When there is clear evidence that Soviet policy will allow people in other countries, including especially those now under Soviet control, to choose their governments and officials by free elections—where the right of secret ballot can be exercised to reflect personal decision and without fear of recrimination — thus permitting necessary changes by peaceful means, rather than by coercion and revolution.

"5. When there is an evident disposition, supported by enough actual cases, to justify the conclusion that Russia really wants to settle, as conclusively as possible, specific situations of international strain, rather than to block settlements by interminable delay and to postpone them until a 'fait accompli' or a certain prospect thereof leaves no alternative.

"6. When the gap between differing conceptions of human rights—the one that human rights are determined by society as embodied in the state, and the other that human rights are inalienable by virtue of man's nature and destiny—is sufficiently bridged to provide a working basis in the conception of 'individual freedom with social responsibility'."

THE CHURCH AND BUSINESS

The annual conference of the Church of England Men's Society in Tasmania was held in S. John's Hall, Launceston, on March 7, 1953, and was presided over by the President, the Bishop of Tasmania, assisted by the Lay President, Brother James Ross.

65 delegates from the various branches in the diocese were present.

The theme of the conference was "The Church in Industry and Business."

Reverend Brother John Collings led the discussion on the subject "The Church in Industry."

He pointed out the role the men of the C.E.M.S. should play in the church and in society by setting an example of true righteousness. They would need to think hard and to pray hard, to fit themselves for their task.

"There is the constant danger that we shall be caught up in the web of current ideals, systems and values—we need to disentangle ourselves from the social mess," he said.

Modern knowledge has opened wide fields of opportunity and given immense power, but emotionally man is immature and his knowledge is dangerous. The task of the Christian is to study the emotional and spiritual disease which underlines social problems."

"Fear is the root disease, dividing society into conflicting groups and obscuring the Christian idea of love and fellowship — evidence of this group conflict is clearly seen in industry."

He said that study is necessary to understand industrial and social problems. This must be united with prayer and new insight into the example of Christ.

"Christians to-day must be a 'creative minority' working towards an outbreak of real Christianity which would make short work of our present social order," he said, "The challange to society is to-day, as always it has been—'Why not give Christianity a trial?'"

Short Branch Reports were read from the following branches: S. Mary's, Moonah; S. George's, Hobart; S. Peter's, Sandy Bay; S. George's, Burnie; S. George's, Launceston; S. John's, Launceston; S. John's, New Town; S. Aidan's, Launceston; S. James', New Town; Holy Trinity, Hobart.

The reports showed that most branches were progressing favourably but a few were lagging slightly.

A verbal report on the "1/-in" Fund was given by the Lay President on behalf of the Organiser, Brother Trevor Wilks. A total sum of £620/9/5 had been received and distributed as follows:—Home of Mercy 60%, Claredon Children's Home 30%, and Roland Home 10%.

The bishop urged members to support "THE ANGLICAN" the new weekly paper for Church of England people.

CHAPLAIN TO MELBOURNE UNIVERSITY

FROM OUR OWN CORRESPONDENT

Melbourne, March 25

The official Service and Commissioning for the Reverend Donald Macrae, first Chaplain to the Melbourne University, will be held at S. Paul's Cathedral on April 9 at 8 p.m.

This appointment, made by the Victorian Committee for the World Council of Churches, is the first of its kind in Australia, and represents a significant step forward in Inter-Church co-operation and in a united Christian approach to the "secular" University.

Representatives of the various Churches and of the I.V.F. and the A.S.C.M. will take part in the Service.

Members of the public are invited to attend.

PARISH CHURCH FOR WHYALLA

FROM OUR OWN CORRESPONDENT

Whyalla, S.A., March 29

Church people at Whyalla expect that work upon the parish church will begin within a few weeks.

The town has grown rapidly in recent years. In 1938 population was 1,400; to-day it is more than 8,000. The erection by the Broken Hill Pty. Co. Ltd. of a blast furnace and shipyards has led to the increase in population.

For many years the church has shared with the Presbyterians a B.H.P. building in Kelly St.

The new church, to be dedicated to S. Martin of Tours, will be built on the block adjoining the rectory, in Wood Terrace.

Cost of building is expected to be £8,000. The brick church will be cruciform, will consist of the church proper (70 ft. x 24 ft.), chapel and vestry.

Whyalla is a town of wage and salary earners. It has no country community, and donations are urgently needed.

CANADIAN FUNDS FOR COVENTRY

ANGLICAN NEWS SERVICE

London, March 28

Mr. Basil Spence, architect of the new Coventry Cathedral, and the Provost of Coventry, the Very Reverend R. T. Howard, will visit Canada next autumn in the hope of raising enough money to make it possible to complete the building.

The Reverend C. E. Ross, Chaplain to the Bishop of Coventry, will visit Canada next month to make the preparatory arrangements.

That there is considerable interest in the Dominion in the rebuilding of Coventry Cathedral has already been shown by the donation of £A,12,500 by Canadian organists to pay for the organ there.

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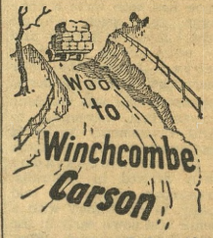

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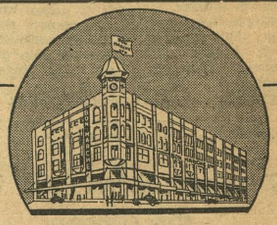

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CHURCH AND NATION

An Architect May Have the Answer

An architect with whom I spoke this week may have the answer to one of the most vital material problems of the day—how to build a house at a price the average wage-earner can afford.

Immediately I must make it clear that I have not the full details of the architect's plan so cannot vouch for its practicability. But, with so many Australians and New Australians without homes, there can be no doubting the importance of any proposal which seeks to reduce house finance from the airy-fairy realms down to a feasible basis.

We need about 100,000 new homes a year in Australia.. We are getting only about 70,000 or 80,000, which means that the housing problem is not being solved; it is growing steadily worse.

The architect's aim is to reduce the cost of building an average home by about £1,000. I gather that he sees little hope of cutting down labour costs. He is basing his economies almost entirely on design.

These proposals include:—

- Lower ceilings.
- No piers where the configuration of the ground permits their abolition, and the substitution of a concrete slab on which they erect the house. He even thinks a wooden floor on the concrete slab may be unnecessary.
- Elimination of laundry. But, as a counter to this, a washing-machine, capable of being accommodated conveniently in a kitchen, may be necessary.
- Throwing of lounge and dining-room into one room.
- Elimination of a bedroom or bedrooms by using beds that fold into the wall of a room used for other purposes.

Those are only a few points in a comprehensive scheme, the details of which were not divulged to me. But I understand there is a hope that municipal councils will be persuaded to approve the use of substitute materials. In any case, it is hoped to persuade councils which insist on brick houses to reconsider their objections to wooden ones.

Indeed, the general approval of councils to relaxed building regulations is the key to the whole situation as visualised by this architect.

I hope we hear more about this proposal in the very near future. Many worthy people are forced to pay high rents for flats because they cannot finance the building or purchase of a home for their families on present-day costs.

One does not want to see housing standards fall. But if reasonable economies can be made, then indubitably this is a step of the first importance in getting to grips with one of the most urgent questions of the day.

* * *

We Cannot Keep on Hating the Japanese

There has been quite a controversy this week about whether Japanese swords and other relics should have been removed from the War Memorial building in Canberra.

Apparently this was not done (as was first suggested in Federal Parliament) to avoid embarrassment to Japan, whose first post-war ambassador recently arrived in Australia. It was done, so we are told officially, in conformity with a principle laid down early in the history of the memorial. What has not been explained is how the swords and other impedimenta came to be in the memorial at all if that principle had been consistently followed.

But all the arguments on either side appear to me to be beside the point. I feel that it is a matter of no real importance whether these emblems of our victory over the Japanese are publicly displayed or not.

What is important is that we should define our national attitude to Japan and stick to it. I can respect the feelings of those who suffered at the hands of the Japanese during the war—and the feelings, too, of their relatives.

Yet I think the right Christian viewpoint was expressed by the mother of Flight-Lieutenant W. Newton, V.C., who was beheaded by the Japanese in New Guinea. The tenth anniversary of this atrocity fell last week. A newspaper which interviewed Mrs. Newton found that she harboured no animosity. against the Japanese.

A steamer with many Japanese wives of Australians who served in the Occupation Force is now nearing our shores. That is another reason for emphasising that it is impractical as well as unChristian for us to go on hating the Japanese.

* * *

Surplus Miners and Watersiders

There was such a ready tendency in years past to blame miners and watersiders for strikes that dislocated the national economy that I hope there will be equal readiness to deal sympathetically with the problem that looms among both those important classes of workers through the present surplus of labour.

There are about 25,000 miners in Australia and about the same number of watersiders.

The over-supply of steaming and coking coal has resulted in some inferior mines being closed. Thus some miners have been thrown out of work. An effort is being made to solve the problem by transferring them to coalfields where labour is still short.

Somewhat similarly, an attempt has been made to deal with the surplus labour on the Sydney waterfront by transferring workers to Port Kembla and Newcastle.

But in the case both of miners and "wharfies" there seems to be no certainty that long-term permanent work can be provided elsewhere.

To persuade miners to move to new fields the colliery proprietors have offered to advance removal expenses. But, as these must be repaid in 26 fortnightly instalments over a year, or immediately if the miner quits, the scheme is not over-attractive. There seems to me to be a case for the Government and the industry in conjunction making free grants in recommended cases.

The waterside labour surplus problem is being tackled more directly but less sympathetically. Shipowners have applied to the Stevedoring Industry Board for a reduction of the labour force. Certainly total appearance money of 16/- a day for men for whom work cannot be found has been mounting since the import restrictions so drastically solved the problem of port congestion.

But there again surely a properly organised society should be able to produce a better solution than peremptory sacking—for that is what the success of the application to reduce the number of waterside workers would mean.

Just to put this question in an objective setting this quotation from the Stevedoring Industry Board's last annual report, released last week, is pertinent:—"The turnround of shipping in 1952 would have been improved still further but for two reasons: Shippers could not keep the flow of cargo up to the ships; and the improvement was apparently limited to the extent that shipowners and stevedores were capable or desirous of allowing. This demonstrates that 'low' rates of work by watersiders were not the dominant malady, although it is a fact that rates of work are not good enough and are capable of being improved without strain.

In other words: A plague on both your houses.

—THE MAN IN THE STREET

Devotional Poems — No. 7

by Mary Corringham

SOMEONE IS PRAYING FOR ME

Someone is praying for me—
I feel it by night and by day;
it wraps me around with a mantle of light,
and keeps all things evil at bay.

Someone is praying for me—
its peace enters into my heart
and fills, through the grace of the Spirit divine,
my purest and worthiest part.

Someone is praying for me—
the thought drives away every fear;
when any affliction o'er shadows my life,
a guardian angel is near.

Someone is praying for me—
whenever I falter or fail,
I know, though my own supplications be weak,
the prayers of the righteous prevail!

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THE CHURCH IN AUSTRALIA AND THE ROMAN CATHOLIC EUCHARISTIC CONGRESS

By The Reverend H. E. S. Doyle

Already the daily newspapers are publishing articles and illustrations in preparation for the forthcoming Eucharistic Congress of the Roman Catholic Church, to be held in Sydney from April 12 to April 19, and this raises the questions, "What is the Eucharistic Congress?" and "What should be the attitude of members of the Church of England towards it?"

Without tracing the history of the Eucharistic Congress movement within the Roman Church, it will suffice to say that such gatherings are in the nature of assemblies of members of the Roman Catholic Church, either on a national (as in Sydney this year) or an international scale, for the express purpose of emphasising the Roman Catholic doctrine of the Holy Communion.

Such gatherings are of immense value to the Roman Catholic Church itself, providing an occasion for assembling great crowds of the faithful, and for a vast amount of publicity in the press and over the air. The spectacular ceremonial of such gatherings will, no doubt, be filmed and widely publicised through the picture theatres, and every opportunity be taken to emphasise the age-old tradition and apparent solidarity and progress of the Roman Church.

At the same time, the Eucharistic Congress serves a definitely propagandist purpose, with its appeal addressed to the outsider—the non-Romanist—and especially the non-churchgoer, who might well be influenced by the pomp and ceremonial to enquire into the practices and principles of the Roman faith.

Much use will be made of the occasion to argue that surely so many men and women of good standing in the community — Cardinals, Archbishops, priests, nuns and others, as well as Romanists in secular occupations—cannot be mistaken or astray in what they believe and practise.

OUR ATTITUDE

In England such a thing as the spectacular procession through the streets bearing the "Host" (i.e., the consecrated wafer) would contravene the law of the land, but here in Australia no legal objection can be raised.

As members of the Church of England our attitude should be one of toleration, according to others the rights of free speech and assembly, and of propaganda, within the limits of decency, that we claim for ourselves.

At the same time, we should remember that the particular doctrine of the Holy Communion which the Roman Church seeks to emphasise and publicise through the Eucharistic Congress is a doctrine which has been rejected by the Church of England, and for which there can be no support from loyal Anglicans.

From this it follows that members of the Church of England should refrain from attending, even as onlookers, the rallies and meetings, and especially the street processions organised by the Roman Catholic Church. This is not bigotry, nor Protestant intransigence, but simply to provide that we do not give any semblance of support to teachings and doctrines which our Church has repudiated (see Articles 28 and 31).

The Roman Church enjoins upon its members belief in such things as Transubstantiation and "the sacrifices of Masses," and it is, of course, quite permissible for them to indicate their adherance to such beliefs by attendance at these gatherings. But these beliefs are not acceptable to Anglicans, and so they should stay away.

OUR REASONS

But in so doing, let us be certain of the grounds on which we abstain from attendance at, or support of, the activities of the Roman Church in this regard.

The Church of England accepts the Bible, and the Bible only, as the rule and standard of faith. This is expressly stated in her articles of religion, the sixth of which declares, "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of the faith, or be thought requisite and necessary to salvation."

When, therefore, we find doctrines publicly proclaimed that do not accord with the plain teachings of scripture, we must, at the least, decline in any way to be associated with them. Where opportunity presents itself, we must publicly refute them.

The Roman Church claims (Canon 3, Session 13, of the Council of Trent) that "In the Eucharist, before being used, there is the Author Himself of all sanctity . . . The veritable Body of our Lord, and His veritable Blood, together with His soul and divinity, are under the species of bread and wine."

On the other hand, the Bible teaches that our Lord is bodily absent from us, that the Lord's Supper is to be partaken "in remembrance" of Christ (Luke XXII, 19), and that in it we "show forth the Lord's death till He come" (I Cor., XI, 26). If the bread and wine in the Eucharist is Christ Himself, bodily present, then the Eucharist is no longer a remembrance of Him; neither is it a sacrament or a sign if it is "the Author Himself of all sanctity."

But, from this un-Biblical claim, the Roman Church goes on further to declare (Council of Trent, Session 13, Canon 5), "If anyone saith, that, in the holy sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored with the worship, even external of latria; and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in procession . . .; or, is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolators; let him be Anathema."

By the phrase, "the worship of latria," the Roman Catholic divines mean the worship which is due to God alone, and when it is realised that this is being accorded to the bread (and wine?) which has been consecrated by the priest in the Holy Communion, the unscriptural position of the Roman Catholic Eucharistic procession becomes clearly apparent.

Thus, as a result of these Canons of the Council of Trent, the Eucharistic Congress, and particularly the Eucharistic procession in which the consecrated wafer is solemnly carried through the city streets to be worshipped by the assembled crowds as " the veritable Body of our Lord," emphasises a particular doctrine of the Holy Communion which is not acceptable to those who take the Bible as the sole rule of faith.

OUR POSITION

Competent scholars of the Greek New Testament have pointed out that the words used by our Lord at the Institution of the Holy Communion do not support the inference drawn from them by Roman Catholic theologians.

Our Lord uses the Greek word *estin*, "is" (Mark XIV, 24; Luke XXII, 19), and avoids the Greek word *ginomai*, "to become," which is translated "made" in a large number of New Testament passages (e.g., Matt. IV, 3, etc.), and which had it been used in the Institution of the Sacrament, might have encouraged the doctrine which the Roman Church proclaims.

Actually, there is nothing in the New Testament record of the Institution of the Holy Communion, nor in the subsequent New Testament references to it, which suggests or implies any change in the bread and wine such as the Roman Church claims to occur. At the same time, no one denies—and least of all the Church of England—that in the united participation in the bread and wine in the Holy Communion, rightly understood, there is a sharing by the faithful of the Body and Blood of Christ. But the participation in the sacrament is, as the Articles of Religion declare (Art. 28), "only after a heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is faith."

The Church of England position, then, is that the Sacrament was given to be partaken of, and for no other purpose. Our Lord's words were, "Take, eat," (Matt. XXVI, 26; Mark XIV, 22), and S. Paul teaches that it is as often as we eat that we show forth the Lord's death till He come (I Cor. XI, 26).

We stand fast, then, by the simple teachings of Holy Scripture, which nowhere enjoins public processions in which the consecrated bread is "solemnly borne about," or "proposed publicly to the people to be adored." In this regard, the teaching of the Church of England is plain and clear, Article 25 declaring, "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." While Article 28 states, "The Sacrament of the Lord's Supper was not of Christ's ordinance reserved, carried about, lifted up, or worshipped."

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FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

The Protocols of the Learned Elders Of Zion

Mr. E. Welsch asks what evidence there is that the above publication (which I described in THE ANGLICAN, 6/3/53 as "a wicked fabrication published for the purpose of inciting and fomenting anti-Semitism") is a forgery.

"Please tell me why it is a forgery. And what proof there is of its being a forgery. I have given a lot of thought to this book and cannot be sure either way, but much of its plan seems to be happening in our midst to-day."

Much useful information concerning the "Protocols" is contained in a Penguin Special by Louis Golding: "The Jewish Problem," first published in 1938 and now out of print.

The "Protocols" purports to be a report of a series of twenty-four meetings held in 1897 at Basle by the Wise Men of Zion.

The plan was to undermine and sabotage Western civilisation with a view to establishing the Jewish World State.

The methods advocated were an ample use of liquor to befuddle the leaders of European opinion, the corruption of European womanhood, the organisation of economic crises, and the provision of underground railways to blow up the various European capitals.

The "Protocols" was first published after the first World War, having been translated from Russian into German, French, English and many other languages.

The "Morning Post" believed in the authenticity of the "Protocols" and took it as documentary evidence of a conspiracy by the Jews against the Western World.

* * *

That the "Protocols" was a forgery was first demonstrated by Phillip Graves, the "Times" Correspondent in Constantinople.

Graves was given an anonymous French book published in 1864: "Dialogues aux enfers entre Machiavel et Montesquieu."

It was a satire by a certain Maurice Joly on Napoleon III and his tortuous and unscrupulous foreign policy.

A detailed comparison showed that this work and the "Protocols" were substantially the same, and that the programme, which, according to the satirist, was recommended to Napoleon III by the ghost of Machiavelli, was identical with that alleged to have been arranged by the Wise Men of Zion in Basle for the purpose of securing world domination.

It was clear that the "Protocols" was a clumsy adaptation. Of the 110 pages, no less than 20 were a verbatim translation of the French original: the remainder were essentially a paraphrase with the setting altered.

The falsity was at once apparent: the translator had left not only various French phrases and turns of speech, but even the French spelling of proper names.

The result of Graves' investigations was published in a series of articles in the 'Times' on August 16, 17 and 18, 1921.

* * *

It was subsequently discovered that the forgery had been compiled at the instigation of the Russian Political Department at the beginning of the reign of the last Czar.

The Department was under the notorious Plehve, who instructed two of his agents, Rachkovsky and Manusewitch-Manuilov, to prepare a document showing that a revolution was being prepared in Russia by Jewish Freemasons, who were working for world dictatorship.

Rachkovsky was attached to the Embassy in Paris, and, taking for granted that no one in Russia was particularly well-informed about the French political satires of the Third Republic, took as his model Joly's Dialogues.

In 1901 Rachkovsky presented his plagiaristic compilation. A copy came into the hands of Sergei Nilus, a mystical fanatic, who added it to various publications he had written: "The Great in the Little, or the Advent of the Anti-Christ and the Rule of the Devil on Earth are near."

We need not pursue further its subsequent dissemination. It has been continually re-issued and revised by interested and malicious persons.

It is interesting to note that it was condemned formally by a Court in 1934 in Grahamstown in South Africa, and that heavy fines were inflicted on those responsible for circulating a document based on it.

In the following year, the Cantonal Court of Berne in Switzerland declared, after an elaborate inquiry, that the "Protocols" was not only a forgery, but also plagiaristic, obscene and ridiculous.

* * *

In my earlier comment, I pointed out that it was ominous that a body called "The Electoral Campaign (Queensland)" was propagating the pernicious doctrine of Anti-Semitism.

I have now received an issue of a paper called "The Clarion" which contains a virulent attack on THE ANGLICAN" in general, and on myself in particular.

What is disturbing and shocking is to find that an unholy alliance has been entered into between certain advocates of Douglas Social Credit and advocates of Anti-Semitism.

Under the heading "Faith and Morals," Mr. A. W. Noakes writes: "It is a tragedy that these reputably learned men, the leaders of the Churches, cannot or will not, recognise in Douglas Social Credit the greatest spiritual truth revealed this century."

And in the next sentence Mr. Noakes writes: "It is the stupid, untruthful utterances of men like Dr. Babbage which cause those working for the release of humanity from bondage to Satan's agents, the Zionist usurers, to cry out, as Jesus did two thousand years ago; 'Father, forgive them, for they know not what they do.'"

This is, of course, blasphemous nonsense. But at least we know where we are.

Anti-Semitism has again reared its ugly head: it has apparently infiltrated the ranks of Douglas Social Credit: we need, as Anglicans, to guard ourselves against any similar infiltration. Anti-Semitism is an insidious and loathsome doctrine, both anti-Christian and anti-social.

* * *

Life After Death

Several correspondents have asked me to say something further on the subject of life after death.

It is important to notice, in the first place, what the Christian doctrine is **not.**

It is not a belief in mere immortality or mere survival.

Immortality is apparently a belief which is common to all men. Every known religion has a belief in immortality, and Westermarck says that the apparent exceptions are dubious and inconsistent.

The most popular form of doctrine of immortality is Metem-psychosis or the Transmigration of Souls — the doctrine that the soul after death is re-incarnated on earth in another living creature, human or animal, according to its deserts, and that this process is repeated until it is wholly purified.

The Christian hope is quite different. Christians are not interested in mere immortality, or in the prolongation of this life: what they want after death is not merely to be relieved of the ills of the body, but life of a different quality.

* * *

The New Testament uses two different phrases to describe the life after death.

The first is Eternal Life.

To quote the Dean of Winchester: "Both words in the phrase 'eternal Life' are significant. The Greek word for 'life' is not 'bios,' the usual word for man's life on earth, which can be long or short, happy or miserable, but 'zoe.' It is something which is not quantatively but qualitatively different from life on earth."

"Its meaning is enhanced by the adjective 'eternal,' denoting something which transcends all human measurement and without beginning or end."

Eternal life, however, is not a natural endowment. It is a gift of God. It is a relationship with God.

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Secondly, the life after death is described as "the resurrection of the dead."

It is not merely immortality, nor is it the re-animation of this body of flesh and blood: on the contrary, it is the gift of a spiritual, incorruptible, and glorious body, appropriate to the life beyond.

To quote the Dean again: "It means that the personality is renewed after death, not as a disembodied soul, not as a ghost, but with all that is needed for its self-expression, and its power to communicate with others. What is promised to the Christian is fullness of personal life in fellowship with God."

* * *

It is clear that the researches of the Psychical Society, and the communications of the Spiritualists, are of little relevance.

Christians are not interested in the indefinite continuation of life, and of mere survival in the life beyond the grave: what they are interested in is life of a different, nobler, and higher quality, in which sin and death are done away.

And this belief is enshrined in the twin hopes of eternal life and the resurrection of the dead.

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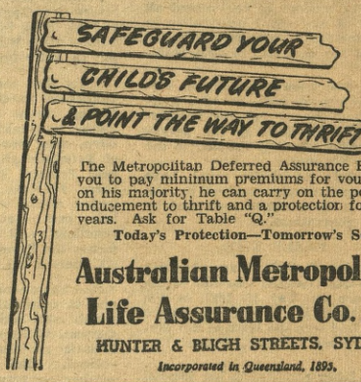

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QUEEN MARY'S WAS A LIFE OF DEVOTED CHRISTIAN SERVICE

THE death of her Majesty Queen Mary, which we announce with deepest regret on another page, will be learned with universal sorrow, and she will long be remembered with affection in the hearts of British men and women.

For a quarter of a century as Queen and for many years also as Queen Mother she discharged the duties of her high station with a dignity which was truly queenly and which yet won for her the warm-hearted admiration of the populace.

Queen Mary richly deserved the description of gracious—that adjective selected by the compilers of the Prayer-book to typify the virtues and charms of an English Queen. But her graciousness had none of the condescension sometimes associated with that word—it could rather be defined as an inherent instinct for what was fitting.

Extremely shy and extremely reserved (with any but the members of her immediate family), Queen Mary found her numerous public appearances far more of a tax than was often imagined by the public. Yet she was always ready to take an active part in helping the work of any charitable or noble cause.

This, which was well known to members of the public, endeared her to them. Moreover, her fellow-countrymen felt that Queen Mary typified not only the grace and distinction but the more sterling qualities of English womanhood.

Born in England, and she was the first Queen Consort born in this country since Catherine Parr in the sixteenth century, her Majesty had the great advantage of being familiar with the social outlook of all classes since the days of her girlhood.

In that connection the debt which Queen Mary owed to her mother was immense.

The Duchess of Teck — King George III's granddaughter—understood the British public and was beloved by it to a remarkable extent. She was the least conventional and the most anxious to understand all classes of any royal personality in the nineteenth century, and she trained her daughter in that tradition.

It is well known that Queen Victoria (no mean judge in such matters) had singled out the Duchess of Teck's daughter as the person most suited to marry the heir to the British Throne.

Certainly no choice could have been more amply justified by the result or more widely acclaimed by future generations.

EARLY LIFE

Princess Victoria Mary Augusta Louise Olga Pauline Claudine Agnes was born on May 26, 1867, in the same room in Kensington Palace which had seen the birth of her first cousin once removed, Queen Victoria.

The latter recorded in her journal how she went to see the baby, "who is a very fine one, with pretty little features and a quantity of hair." Princess Victoria Mary, or May as she was always called from her earliest days, was the eldest child and only daughter of Prince and Princess Francis of Teck.

The Prince was a grandson of the King of Wurtemburg, and a few years after his marriage he was created Duke of Teck.

It was on a visit to the Prince and Princess of Wales in 1865 that the Duke first met his future wife, Princess Mary of Cambridge. She was the younger daughter of Adolphus, Duke of Cambridge (George III's youngest son), and sister to Prince George, Duke of Cambridge, who was for many years Commander-in-Chief of the British Army.

Princess May was brought up with strict simplicity, partly as her mother's wish and partly through the necessities of economy.

Her father had no private fortune and her mother had nothing apart from her Parliamentary grant, from which she contributed lavishly to a large list of charities. It was for that reason that Queen Victoria granted the Duke and Duchess on permanent loan the large but lovely house in Richmond Park known as White Lodge.

The childhood and girlhood of Princess May could hardly have been passed in more delightful surroundings than White Lodge and the apartments in Kensington Palace, if a sojourn in London was necessary. Among the valuable lessons which she learned at home was that of punctuality, for her mother, with all her excellent qualities, had an infinite capacity for being late, and the child's suffering from the waste of time and temper involved in waiting for her was the cause of her admirable punctuality in later years.

Similarly, some thought that Princess May's reticence was due to her mother's extreme volubility, which made small talk on her part unnecessary.

The expense of a growing family and the cost of keeping White Lodge in royal state proved far beyond the financial resources of the Duke and Duchess.

In order to economise they shut up White Lodge in the summer of 1883 and went to live very quietly in Italy, taking with them their daughter, who was then 16, and a very small suite. Princess May was undoubtedly fortunate in having this agreeable opportunity of familiarising herself with examples of the work of the Florentine school which must form the basis for any serious appreciation of painting.

Florence not only stirred the Princess's interest in art, it also stimulated her curiosity about history.

ENGAGEMENT AND MARRIAGE

Princess May and her parents returned to England in the summer of 1885, living in a house in Chester Square while White Lodge was being put in order for them.

Later that year the Princess was confirmed in the Chapel Royal—having been prepared by her mother's great friend, Mr. Carr Glyn, who was afterwards Bishop of Peterborough. In the following year Princess May came out, and there followed a very strenuous period, during which, in addition to being present at a number of State functions and society entertainments, the Princess read steadily for six hours a day.

She was an accomplished linguist and 40 years later the facility with which she switched from fluent German to fluent French at a diplomatic reception was admiringly noticed. She accompanied her mother on many visits to English country houses, and nearly every summer to St. Moritz.

It was almost inevitable that as Princess May was the only unmarried English princess not descended from Queen Victoria she should have been considered as the most likely bride for the ultimate heir to the Throne—Queen Victoria's grandson, the Duke of Clarence.

At the end of 1891 their engagement was announced and was received with widespread approval throughout England and the Empire.

A few weeks before the date fixed for his marriage, the Duke died.

Prince George of Wales, created Duke of York in 1892, thus became heir to the Throne after his father.

The public, nervous for the succession, became insistent that he should marry, and it was generally hoped that he would choose Princess May. The public was not disappointed, and the marriage took place on July 6, 1893, on a memorably hot day. The wedding of the Duke and Duchess was the first wedding of the Royal Family to take place in S. James's Chapel since the death of the Prince Consort.

Most of Queen Victoria's own children had been married in the comparative seclusion of Windsor, and the London crowd, for long deprived of a Royal wedding, made up for the past by the warmth of its welcome to the Queen and the bride and bridegroom.

The bride was attended by five grown-up bridesmaids and five children. The Archbishop of Canterbury, Dr. Benson, assisted by the Bishops of London and Rochester and Mr. Carr Glyn, took the service. Queen Victoria, after the ceremony was over, made one of her rare appearances on the balcony of Buckingham Palace, where she was joined by the Duke and Duchess.

For the Duchess this was the first of many such appearances in times of national rejoicing or emergency. The honeymoon was spent at Sandringham, and immediately afterwards the Duke and Duchess went to Osborne to stay with Queen Victoria.

It is well known that Queen Victoria was especially fond of both the Duke and Duchess. They were homely, domestic, and simple—delighting to live the kind of happy, unpretentious life which the Queen and Prince Consort had enjoyed and made fashionable.

It contrasted strangely with the lively, restless life favoured by the Prince of Wales, which influenced society in the nineties and in Edwardian days. In London they lived in the suite of apartments in S. James's Palace which had formerly belonged to the Duchess's grandmother, the Duchess of Cambridge. In honour of their new occupants these apartments were raised to the dignity of a house and called York House.

It was subsequently lived in by the eldest son of the Duke and Duchess when Prince of Wales, who was born a year after their marriage, and is now the home of the Duke and Duchess of Gloucester. For a country home the Duke and Duchess lived at York Cottage, close to Sandringham, and it was there in December, 1895, that King George VI was born.

In April, 1897, the Princess Royal was born, and the Duchess was able to take part in the rejoicings for the Diamond Jubilee in the following June.

Shortly after the Jubilee the Duke and Duchess paid a visit to Ireland. After a rough crossing the party landed at Kingstown in brilliant sunshine and were received by the Viceroy, Lord Cadogan, Lord Roberts, and many eminent Irishmen.

The Duchess wore a dress of Irish poplin, which combined with the sincerity and charm of her demeanour to arouse what THE TIMES described as "a pitch of national enthusiasm which cannot be surpassed."

The position of the Duchess in the early years of her married life was not easy, and those attached to the Court formed the highest opinion of the courage and tact with which she faced her difficulties. The family of King Edward VII was singularly close knit and self-contained, a fact of which a newcomer to the circle was quickly made conscious.

For example, the Duchess was not able to arrange the furniture at York Cottage or plant the garden without previous consultation with her husband's family. The smallest change or innovation aroused immediate distrust and criticism.

Moreover, the Duchess was irked by the absence of any intellectual interests in her husband's family. In her home she had to efface herself, and this was not the best background for one whose shyness was a serious handicap in the ceremonial duties which were beginning to loom large in her life.

The closing years of the old century were ones of sorrow and anxiety for the Duchess.

In October, 1897, her mother died after a sudden operation, and three years later her father died. The outbreak of the South African war saw the Duchess's three brothers on active service.

The death of Queen Victoria in 1901 was a further blow to the Duchess, because a very strong tie, based on a real understanding and appreciation of each other's character, had sprung up between them. The only bright spot in that gloomy period was the birth of a third son—the Duke of Gloucester—in 1900.

VISIT TO AUSTRALIA

At the end of her reign Queen Victoria had shown keen interest in the formation of the Commonwealth of Australia and had deputed her grandson to deliver the royal message at the opening of the first Federal Parliament. It was the wish of the new Sovereign, King Edward VII, that this programme should be adhered to in spite of royal mourning.

The Duke and Duchess did not at once become Prince and Princess of Wales, but set out on their Empire tour as Duke and Duchess of Cornwall and York.

On March 16 they started in the Ophir on a seven and a half months' cruise which was to embrace the greater part of the British Empire. It was a strenuous tour, and the royal travellers visited Gibraltar, Malta, Aden, Ceylon, and Singapore.

The only times of real rest for the Duchess were when she was on board ship, and, as she was an extremely bad sailor, she found the journey excessively tiring. The Ophir arrived at Melbourne in May, and the Duchess was given a warm welcome by the Governor-General (Lord Hopetoun) — one of her mother's closest friends.

The opening of the Federal Parliament — the chief object of their visit—took place on May 9.

They returned to England by way of South Africa (where the war was still dragging on) and Canada.

In both Dominions they were received with the utmost enthusiasm, and it was noticeable that, with increasing experience, they gained greatly in the confidence with which they confronted crowds. As soon as they returned home the King created his son Prince of Wales.

On their return the Prince and Princess found considerable alteration in their lives. The modest cosiness of York House was exchanged for the formal splendour of Marlborough House. King Edward VII also gave them Abergeldie, near Balmoral, and Frogmore, a rambling and inconvenient house in Windsor Great Park.

For 40 years Queen Alexandra had been the wife of the heir to the Throne, and the eclipse of Queen Victoria by mourning made the Princess of Wales's position at once more arduous and more important than is usually the case. She was, indeed, the leader of Society. When Queen Alexandra became Queen the new Princess of Wales naturally took a less influential position than had her mother-in-law, at least so far as society was concerned.

At the end of 1902, a few months after the Coronation, the Princess gave birth to a fourth son, Prince George, the late Duke of Kent. For the next few years her time was much occupied in entertaining at Marlborough House and in accompanying her husband on numerous engagements (including a trip down a tin mine in Cornwall) throughout the British Isles. As the Prince was the Sovereign's only son these engagements were especially heavy.

TOUR OF INDIA

In 1905 the Princess had a fifth son—Prince John, who died in 1919—and at the close of that year came the memorable tour in India by which the Prince and Princess were to complete their journeys through the Empire. Although King Edward VII as Prince of Wales had been to India, this was the first time a Princess of Wales had ever been to that country.

She and the Prince embarked at Genoa on board H.M.S. Renown and landed at Bombay, where they were received by the Viceroy (Lord Curzon) on the King's birthday, November 9. They spent about 18 weeks in India and during that time explored the vast country from end to end—from Bombay to Burma from the North-Western Frontier to Mysore.

The Princess with her eager desire to see beneath the surface and her inexhaustible energy, employed the intervals of state receptions in seeing as much as possible of the actual life of the people. She had prepared herself by careful study at home; and her excellent memory enabled her to retain for years afterwards with singular vividness the deep impression which India made upon her mind.

King Edward VII died on May 6, 1910, and while still in their early forties the Prince and Princess became King and Queen. The Queen had always been officially called Victoria Mary, out of compliment to Queen Victoria, but on becoming Queen she dropped the former name and was known simply as Queen Mary.

After a year of strict mourning for King Edward the new Sovereigns then started on a series of brilliant and important functions. These began in 1911 with the unveiling of the memorial to Queen Victoria, for which the German Emperor and Empress were entertained at Buckingham Palace. This was followed a few weeks later by the Coronation. At the end of the year they went out to India for the Durbar.

In 1913 they journeyed to Berlin for the marriage of the Kaiser's only daughter with the Duke of Brunswick — the last occasion on which the Royalty of pre-war Europe was gathered in its full splendour. After this visit the Queen paid a flying visit to her Aunt Augusta at Strelitz, a remarkable lady of over 90 who was devoted to her niece and was a large influence in her life, since she was the last link between the old Royal Family of George III and modern times.

After the visit to Berlin the King and Queen paid a state visit to Paris, where the grace and dignity of the Queen's bearing made a deep impression on the French.

In those years before the 1914-18 war the ceremonial side of the Queen's life — brilliant and strenuous as it was—did not interfere with her less spectacular but no less important duties in the home.

The task of bringing up a large family is rendered more than usually difficult when its members have to face the prospect of great responsibility in the future, and cannot, even as children escape the dangers of publicity and flattery. Queen Mary was determined that her children should at any rate enjoy that which she had enjoyed but which had too frequently been denied to other Royal children—a real home life. She made certain that, at least in Sandringham and in Scotland, her children should enjoy the simplicity and discipline of family life.

The second Lord Esher drew in his book a forceful contrast between Court life at Balmoral under King Edward VII and under King George V. The whist and the fashionable life of the former reign gave way to picnics with the children and quiet evenings spent by the Queen in knitting. This even, domestic life of King George V and Queen Mary was greatly appreciated by the bulk of the nation, particularly during the stern and anxious days which were lying just ahead.

The four years of the war brought inevitably their own train of personal difficulties and personal anxieties for the Queen — not the least of which was the restricted field open to women's service.

Queen Mary at once showed one way in which every woman could be useful in the early weeks—the traditional one of providing the fighters with warm clothing. She transformed the Needlework Guild, originally founded by the late Lady Wolverton, into a central organisation, with headquarters at Friary Court, S. James's Palace, for the distribution of the thousands of parcels collected from every corner of the Empire.

As the struggle was prolonged and the need for greater exertion by all classes became more necessary, the Queen quietly but effectively played her part. The Royal households were among the first to set an example in the rationing of supplies by limiting the use of light, fuel, and food.

In the summer of 1917 the Queen accompanied King George V to France. Naturally her Majesty did not visit the front line, but she went up as far as Haig's headquarters, where she met King Albert and Queen Elisabeth of the Belgians. Her chief work in France was the inspection of hospitals, and this task she did with a sympathy and thoroughness which will never be forgotten by those who saw her.

HELP FOR SUFFERING

At a moment when the behaviour of the Women's Army Auxiliary Corps was being freely criticised, the Queen allowed herself to be appointed Commandant-in-Chief of the organisation, thereby enabling a high ideal of conduct to be set before Queen Mary's Army Auxiliary Corps.

Among other institutions in the founding of which the Queen played an important part were the workshops at Roehampton, the hospital for Indian soldiers at Brighton Pavilion Hospital, and Queen Mary's Hospital, Sidcup, for the treatment of facial injuries.

She established the Maternity Home, Hampstead, as "an enduring memorial to the efforts of many women of the Empire who gave their aid during the war." Of Queen Mary's Hospital for the East End at Stratford she became a patron in 1916. Her appreciation of the work done by women in the war was signalised at the end of it by messages to the women of the Empire and of India.

In 1918 the King and Queen celebrated their silver wedding and gave public thanks for their 25 years of happy married life in S. Paul's Cathedral. The Armistice set the seal on their happiness, though early in the following year they had the great grief of losing their youngest son.

The years immediately following the war were crowded with public rejoicings, with state visits from the heads of the allied States, with the Wembley Exhibition, and with the marriages of the Duke of York (later King George VI) and Princess Mary (now the Princess Royal). During those years, when the upheaval caused by the war had given a very raffish twist to social life, the Queen strictly adhered to her own rigid standards.

It may well be the verdict of historians that the work done by King George V and Queen Mary was never fully appreciated until the end of the King's reign. From the time of King George's serious illness in the winter of 1928 the affection of the public for their Sovereign and his Consort took on a deeper note. Queen Mary's dignified bearing during those anxious days no less than the constancy of her care for her husband struck a chord in the public imagination which stimulated and strengthened the feelings of affection for her.

This sentiment was particularly marked when, during the darkest period of the King's illness, her Majesty went to unveil the War Memorial to the officers and men of the Merchant Navy and Fishing Fleets, whose epitaph was, as she said, that "they have no grave but the sea." During the fluctuations of that long illness and weeks of convalescence the Queen's courage and spirit never flagged. One of the doctors on being asked who had really saved the King's life answered at once, "The Queen."

For the seven years of the King's life that remained those qualities were needed by the Queen in full measure. She accompanied King George on all his public appearances, but only those in close touch with Court circles were aware of the shadow of anxiety concerning the King's strength which marked that work, and must have added immensely to its strain. The culmination of public affection was marked by the wonderful scenes of the Jubilee of 1935, and, in the midst of her grief for King George's death, which occurred but eight months later, the Queen made special reference to that manifestation in her message to the nation.

NATURAL GOOD TASTE

It is necessary to go back in English history to Queen Charlotte, wife of George III, for a Queen Consort who was on the Throne for a longer period than was Queen Mary. Oddly enough, neither Queen was what might be called fashionable in the sense of being a society leader.

Yet historians of the future will probably agree that Queen Mary's example had a deep and abiding influence over the national life. Certainly her natural good taste, her genuine interest in furniture, pictures and objets d'art, and her wide knowledge of the subject played a great part in the general improvement in taste in the country which coincided with the period when she was Queen.

More than that, her late Majesty rearranged the furniture and decorations of the royal palaces so that they can to-day be seen to the best advantage. She was not, however, content that enjoyment of these things should be confined to the privileged few who were entertained by their Sovereign.

She encouraged and personally supervised the publication by Mr. Clifford Smith of his book on the contents of Buckingham Palace, and she did the same for Mr. Roberts's book on the history of the Brighton Pavilion.

After King George V's death Queen Mary moved into Marlborough House. This had stood empty for the 12 years since Queen Alexandra's death, and Queen Mary had it renovated throughout. It was not, perhaps, with its Victorian additions, an exactly elegant house, and its enormous wall paintings inside made it difficult to furnish.

However, all who were privileged to see it would have agreed that her Majesty furnished it with an admirable blend of homeliness and dignity. Queen Mary soon made it clear—and the public showed every sympathy with her—that she had no intention of leading a life of exclusive and lugubrious widowhood—such as had been usual in a past age. Her presence at the Coronation of King George VI (a new departure for a Queen Mother), no less than her many public appearances for charitable and beneficial objects, made that abundantly clear.

In the early summer of 1939 Queen Mary had a dangerous accident when she was motoring through Wimbledon.

Her car was badly damaged and overturned, and she herself was severely bruised and received an injury to an eye which affected her sight. She bore herself with characteristic courage—so much so that the family privileged to offer her a temporary asylum had no idea of the extent of her injuries. This accident was particularly untimely because the King and Queen were away in Canada and America, and Queen Mary had in consequence many extra burdens and duties thrust upon her. But that summer marked the close of an era, and in September, on the outbreak of war, Queen Mary, who had lived in and loved London all her life, was obliged to leave for the country. She went to live at Badminton, the house of the Duke of Beaufort, whose wife was her niece. Here she spent all the war years.

In the more circumscribed life of the provinces she maintained her activity, paying frequent visits to Bath, Bristol, Gloucester, and Salisbury. At Badminton she spent her free afternoons cutting down overgrown shrubs and battling with ivy, for which she had a lifelong aversion.

She was punctilious in offering "lifts" to service men, and she greatly enjoyed the informal conversations to which they gave rise. Eventually she had a metal disc made and inscribed "For Luck, M.R.," which she always gave to all who chanced to travel with her.

It was at Badminton one evening that she heard the news of the death on active service of her accomplished son the Duke of Kent. She was able to attend his funeral service at Windsor, but she was naturally extremely crushed and broken by his untimely and unexpected death.

Though she always saw personal questions in their due proportion, she felt acutely her enforced banishment from the capital. In all her war-time messages to the Lord Mayor at the time of her birthdays she emphasised her happiness at being still remembered by Londoners, her admiration for their courage, and her recollections of the happy years passed in their midst.

She loved the bustle of London, the theatre, the cinema, and picture galleries, and the chance of forwarding the great variety of societies and causes in which she was interested. She attended the great thanksgiving service in S. Paul's for victory in Europe and within a fortnight of the signing of the Armistice she was back in Marlborough House.

Two years later, in 1947, she celebrated her eightieth birthday, and although the occasion was saddened by the death of her son-in-law, Lord Harewood, she met with a resounding ovation when she appeared on the balcony of Buckingham Palace. During all these recent years she maintained a round of public engagements which at her age was truly remarkable.

Her capacity for standing and walking — sometimes commented upon rather ruefully by her attendants—was unimpaired. So far back as 1939 it was calculated that she had completed her 100 miles in touring the British Industries Fair, in which she had always shown the liveliest interest since it started.

A SKILFUL NEEDLEWOMAN

Even her leisure was turned to the interests of her country, as was evidenced by the tapestry covers for chairs which she worked and sold to the United States for a substantial sum in dollars.

An even more striking example of her taste and industry was the wonderful carpet in gros point which took her some eight years to complete and after exhibition in the United Kingdom, Canada and the United States realised $119,651 collected by the Imperial Order Daughters of the Empire of Canada.

The death of her beloved son, King George VI, could not but be a severe blow to her, then well past her eightieth birthday, but she met that catastrophe with characteristic fortitude and though she bowed to the decision of her doctors, who thought that the strain of attending the funeral would be too great, she accompanied her son, the Duke of Windsor, to Westminster Hall and, hardly noticed by the mourning throngs, thus shared in the people's tribute to their well loved Sovereign.

Queen Mary's place in the hearts of the British public was deep and will be abiding. To explain the reason for that is not wholly easy.

She lacked the graces and the captivating charm of her mother-in-law, Queen Alexandra—in fact, her shyness made her austere and even formidable in those necessarily brief encounters on which the popularity of famous persons must ultimately rest.

Yet the familiar figure of Queen Mary, invariably dressed in the gayest colours, with the close fitting hat and carrying the tight furled umbrella or sunshade was calculated to draw a deeper throated cheer from a London crowd than almost any other famous personality.

The explanation of her popularity perhaps lay in the appreciation by the public that she filled an extremely difficult position not only with complete decorum but bore herself with a courage and individual distinction which compelled the admiration of all.

Her services to the British Monarchy and her devotion to the highest ideals of kingship have never been fully revealed, but it will not be forgotten that when King George V paid public tribute to her at the time of the Silver Jubilee he said to those helping him to prepare the speech, "Put that paragraph at the very end. I cannot trust myself to speak of the Queen when I think of all I owe her."

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DR. FISHER'S SPEECH IN THE HOUSE OF LORDS

ANGLICAN NEWS SERVICE

London, March 26

The Archbishop of Canterbury spoke in the House of Lords yesterday for the Lords Spiritual and for the Church in support of an humble address to the Queen upon the death of Queen Mary.

His Grace said: "How very real and deep is the sorrow that has befallen the whole nation by the death of a very beloved Queen. That sorrow finds us in deep sympathy with her Majesty, with the whole Royal Family and perhaps especially with the Princess Royal and her brothers, and with the Earl of Athlone, to whom it must be a sorrow to be so far away at this moment. Queen Mary had won for herself and kept to the very end an unchallenged place in the life, respect and devotion of the British people.

"She impressed herself first perhaps, as she certainly did in my younger days upon me, by that regal bearing and quality, instinctive, natural, gracious, which shone with the pure rays of unstudied perfection.

"She impressed herself next, perhaps, upon the admiration and the love of all by the courage with which she bore blow after blow of personal, domestic and national suffering and sorrow.

"Under every strain she showed that rare virtue which, while feeling the full force of every grief, yet never yielded before it, but triumphing over it with all the resources of strong Christian courage, won a new grace out of every grief that she endured. And all the time, as has been said, she was winning the hearts of everybody by revealing in herself, shining and yet steadfastly, all those endearing marks of her great and gracious personality.

"Her own distinctive characteristics of ability, of shrewd judgement, of sagacity, of personal tastes and interests and all those much-treasured mannerisms of gesture and habit endeared her to us all.

"So she came to stand among us as a witness, in some ways perhaps the last surviving witness in full amplitude, to the happenings and the habits of persons and events, and of the wisdom of the Victorian past.

"LOVELY AND GRACIOUS"

"Yet at the same time she was fully apprised of her own times, full of good counsel and of keen criticism, with a standard of right thinking and of behaviour by which others judged themselves. The voice of to-day's good sense just as much as she was of yesterday's, and to the young every bit as much as to the old, she was a great lady in every sense and in the fullest sense of that term.

"So we all feel that she was to us a rock of steadfastness in this rapidly changing world and a superb example of integrity, duty, courage, rectitude, of care for others shown in astonishing little acts of kindness to multitudes of people of every kind. Fashioned as it all was by a lifetime of strict discipline and devotion and by a keen zest for life and people and things she shone out gloriously in that upright, lovely, commanding and gracious person whom we loved and admired.

"Undaunted, undefeated, she was walking with calmness, power, directness, and grace through all the demands of her times and of her station, and undaunted still, that brave, true spirit passes to Him who was the strength and the source of her strength.

"Life's term was reached. The journey was over. We feel the grief of losing her presence and all that she stood for among us. But here, above all, is ground for praise and thanksgiving from each one of us and from the whole nation for the three score years Queen Mary has contributed to our history by her constant devotion to duty, her fidelity and virtue, being the guardian and the example of all that make character fine and that make our people great"

THE TRIUMPH OF EASTER

Our Lord never promised that to be His follower would make life easier. He never said that those who followed Him would be spared the difficulties and sufferings and sorrows of life.

On the contrary, He promised hardship and struggle and a cross. "If any man will be My disciple, let him take up his cross and follow Me."

We have only to think for a moment to realise that this must be so; for the Christian is not spared the bodily and mental pains which are common to man.

He is as liable to toothache or cancer as any other; he must suffer the mental sorrow of bereavement, the disloyalty and misunderstanding of friends, disappointment and the like.

But apart from such ills which are common to man, he must suffer additional mental and spiritual, and not infrequently bodily pains as well—sufferings which he must face just because he is a Christian.

For the Christian is called not to ease and comfort but to warfare—to fight manfully under Christ's banner against sin, the world and the devil, and to continue Christ's faithful soldier and servant unto his life's end.

He is pledged to wage continual war against sin, to resist the temptations of the devil, boldly to rebuke vice and patiently to suffer for the truth's sake. Furthermore he is sure to be called upon to bear the sneers and mockery, as a rule only thinly veiled, of unbelievers and the misunderstanding often of his nearest friends and loved ones.

By the Bishop of Carpentaria

These are his cross. These are sufferings he must bear because of his loyalty to his Lord. They are almost wholly absent from the lives of those who make no attempt to follow Christ.

CLEARLY it is far easier to give way to every temptation as it comes than to fight it; clearly it is easier to drift with the stream of easy going morality and popular opinion than to battle against it.

Indeed the very temptations of a true Christian are bound to be fiercer than those of the worldling: the devil has not much need to tempt the worldling for he is drifting smoothly and unconcernedly towards hell anyhow. But the Christian is another matter.

He must be enticed with every wile if the devil is to draw him away from God. The better a man is the more he knows what temptation really means; the saints know it best of all; the wicked hardly at all.

And finally, like all others, the Christian must face "the last enemy," which is death.

So from none of the sufferings and sorrows of life, bodily, mental or spiritual is the Christian set free; indeed many are added to his lot which he might escape by renouncing his Lord.

WHAT advantage then has the Christian? Much every way. For to be a Christian means to be so united with Christ that the very life of Christ lives in him.

It means to possess the risen, triumphant, victorious life of Him, Who is the Lord of all life, to Whom all power is given in heaven and on earth.

Therefore the Christian knows that, as he faces pain and suffering and sorrow and finally comes to face death itself, he faces none of these things alone but with the Lord Christ Who has faced and conquered every one of them already and will conquer them again and again in His faithful disciples.

There is no pain or sorrow or temptation which we are called upon to bear which Christ has not also borne and triumphed over.

He knows what it is to suffer thirst and weariness and homelessness; He knows what it is to bear the most excruciating physical agony; He knows what it is to suffer the mental agony of desertion by his friends, denial by his trusted companion, bereavement, utter misunderstanding, and bitter mockery.

He knows what it is to suffer such fire of temptation as we have never dimly imagined; and He knows what it means to face death. Throughout His life on earth He triumphed constantly over the agonies of life and finally He triumphed over the agony of death.

Easter is the crowning triumph of His whole life of victory. It is the final proof that nothing is too strong for Him; and therefore nothing is too strong for His faithful follower.

Pain, sorrow, temptation, death, have no terrors for Him. He has fought and conquered each one of them already and will fight and conquer them again in and with us—if we will let Him.

But even that is not all. His promise of victory does not end with this life. "I go to prepare a place for you . . . where I am there shall also my servant be."

His promise is for eternity. His will is not only that His faithful ones should share His victory but also that they should behold His glory.

EASTER is the guarantee of the ultimate triumph of Christ and of the true Christian. Without that ultimate triumph, so far from death being swallowed up in victory, all else would be swallowed up in despair. If Christ be not risen, then indeed is our preaching vain and your faith is vain.

Christianity has never been veneration of a departed hero but adoration of a Living Lord. It is His risen, deathless Life which He imparts to us.

How has He appointed that we shall share His Life? Through the sacraments of His Body the Church, of which we are made members by Holy Baptism. By this sacrament we are made also members of Christ Himself; by this means He grafted us into Himself as the branch into the True Vine and raised us to share His risen Life.

Through the Blessed Sacrament of His Body and Blood, He feeds that risen Life in us, giving the branch health and vigour to abide in the Vine—to live and dwell in Him. "He that eateth My flesh and drinketh My blood dwelleth in Me and I in him."

No wonder Easter has always been regarded by Christians as the Queen of Festivals.

At one time it was the normal time for Holy Baptism. It seemed fitting that Cristians should enter into the risen Life of their Lord on the anniversary of His rising from the dead.

It was the day for the inauguration of the Christian Life; and it is still the spiritual climax of the Christian's year. Easter Communion has always held a special importance in the life of Christians.

And rightly so. For then we take our part in the annual corporate Communion of the Catholic Church, when the whole Church on the Day of Resurrection rejoices to share the Risen Life of her victorious Lord.

THE RESURRECTION IS THE SYMBOL OF LIFE TO ME

EASTER has lost its heathen associations completely and is now accepted by all, or nearly all, as the appropriate title for the Day of Resurrection.

We commemorate with joyful anthem the fact recorded in our Creed, "The third day He rose again from the dead." It is pre-eminently the festival of the Risen Christ.

But the title of the article which I have been asked to write makes this festival a peculiarly personal one. I am not to consider what Easter means to the Church or to the world, but what Easter means to me.

I am glad that the personal note has been struck, as there is danger that it may be forgotten. Easter may fade into the dim past and become an uncertain historic commemoration.

When this happens, vital religion perishes.

TO ME, then, Easter recalls a fact. The frightened company of the disciples in the upper room; the weeping Magdalen at the tomb; Peter and James; the disciples on the road to Emmaus; the five hundred brethren assembled in Galilee were not mistaken. They all saw the Lord.

Some of them heard His voice, others touched Him. There was a resurrection from the dead on the third day. The various concomitant circumstances and the magic effect on the hearts of the disciples supply additional evidences that cannot be evaded. JESUS CHRIST ROSE FROM THE DEAD.

But the fact has to me most important bearings on the messages of the Lord and the Apostolic Company. The resurrection is, indeed, in itself a stupendous fact, but it has its significance for me in the environment out of which it emerges.

It is the final seal to our Lord's own testimony. In the words of S. Paul, by the resurrection we have an assurance from God of a coming judgement for all men.

This is not prominent in the thought of very many at the present time. Yet, if the resurrection is a fact, and if our Lord Jesus Christ declared that men shall give an account even of every idle word, I am forced to the conclusion that judgement is inevitable.

It is a sobering thought that I must appear for judgement. It is no alleviation of my concern to know that every idle word shall stand in record at that day.

If that were all that the resurrection certified, the joyful anthem would be hushed, and in place of rejoicing I would find myself in an attitude of gloomy foreboding.

WHY THEN do I rejoice? Because in rising from the dead my Lord conveys to me the further assurance that death has no more dominion over Him. He has destroyed by His resurrection the power of the last enemy of man.

He has given to me the promise "Because I live ye shall live also." And this needs further development if the full gladness of Easter is to take possession of my heart.

The very purpose of the Incarnation is declared to be that "For us men and for our salvation He came down from heaven." And the very purpose of His death is that "He Who knew no sin" should become sin for us.

S. Paul, with the technical phraseology familiar to a student of Rabbinic thought, tells us that our Lord offered Himself as a propitiation in His blood. Here the whole imagery of the Old Testament is involved in one comprehensive word.

S. Peter, with the more direct speech of the sturdy fisherman, tells me "He bare our sins in His own body on the tree."

The resurrection speaks to me of a dread judgement anticipated and fully met by the atoning sacrifice of Christ my Lord. "He died, the just for the unjust that He might bring us to God."

AND SO I can gladly accept the message "There is, therefore, now no condemnation to them who are in Christ Jesus." He rose to certify to all men that His blood avails to wash away all sin. Those who are united to Him by faith are already acquitted.

By Archdeacon T. C. Hammond

When He was on earth he assured His followers that those who trust Him shall not come into judgement. Easter tells me these were no vain words.

Having met the full penalty of my ill-deserts He enters on a new life into which death cannot enter, and in His infinite grace, He makes me a sharer in that new life.

The resurrection is my guarantee of justification.

The sacrifice of my Lord, "the full, perfect, and sufficient sacrifice, oblation and satisfaction," is made available to me when once I place my trust in Him who died for me and rose again.

The gloomy foreboding of judgement is done away because I know, in the language of the Sixth Article, that I am accounted righteous before God only for the merits of my Lord and Saviour Jesus Christ and not for my workings or deservings.

The idle words remain in their sombre witness, but the risen Lord meets the demands of judgement which I could not do.

AND THERE is yet one other factor in what I have ventured to call the environment of the resurrection.

I am not only united by faith with the death of the Son of God, I am also united with His new and risen life.

S. Paul lays great emphasis on this aspect of the resurrection. "The second Adam became a life-giving spirit." Indeed, in the Epistle to the Ephesians he speaks of this power that worketh in us as the very strength of the might of God.

The ideal of victory is the conquest of death and hell. I am not freed from the accusing testimony of idle words and vain deeds in order that I may continue undisturbed in the paths of evil.

On the contrary, I am invested, in the very moment of my union with the death of Christ, with a new desire and a new competency. The resurrection of Jesus Christ implied and asserted His entrance on a new condition in which sin and death had no power.

Even so, I am now impelled by the working of His power to walk in newness of life. It is as impossible for one who is renewed after the image of His Lord to live continually in sin, as it is impossible for one without faith to please Him.

The impulse to a new life is not mine, but it is a quickening of my powers so that the new life is mine.

And the very fact that the supreme change in character is associated with the unique event of an entrance on a new and exalted life by my Lord indicates at once its thoroughness and its divine origin.

Only the power of God could raise my Lord from the dead.

Only the power of God can set me on a course of life well-pleasing to Him and keep me on it. The resurrection is at once the guarantee to me of that power and the very manner of its operation.

I am lifted by my union with Christ into the heavenly place, and hence I have a daily incentive to set my affections on things above and not on things on the earth.

AND SO the joyful anthem peals out a witness to my confidence not in myself but in my Lord.

I am risen with Christ by the power of God; redeemed by the blood so freely shed for sin; delivered from wrath and renewed in the spirit of my mind.

The resurrection declares with no uncertain voice that these things are no idle dreams, but firmly established in the purpose of God and attested by the clearest proof available to man.

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7 a.m.—Holy Communion.
8 a.m.—Holy Communion.
10.15 a.m.—Mattins & Address.
12 noon to 3 p.m.—The Service of the Three Hours. Conductor: The Reverend Ian Shevill, Bishop-elect of North Queensland.
7.45 p.m.: THE PASSION, according to S. Mark, will be sung.
EASTER EVEN, April 4
8.15 a.m.—Mattins.
7.30 p.m.—First Evensong of Easter and Preparation for Easter Communion.
EASTER DAY
6 a.m.—Holy Communion.
7 a.m.—Holy Communion.
8 a.m.—Holy Communion.
9.45 a.m.—Holy Communion.
11 a.m.—Choral Eucharist, Procession and Sermon.
7.20 p.m.—Festal Evensong, Procession and Sermon.
MONDAY IN EASTER WEEK
7 a.m.—Holy Communion
8.15 a.m.—Mattins.
TUESDAY IN EASTER WEEK
7 a.m.—Holy Communion.
8.15 a.m.—Mattins.

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VICTORY OF EASTER

By The Reverend R. P. Hewgill

I think I can sum up in a single sentence what Easter means to me. It is something that was said to me once by a friend who was a believer, but one who had always found belief difficult, who had had to fight for his faith.

He had been dwelling on those old, old problems which vex the heart and mind of man, "the burden and the mystery of all this unintelligible world".

Then suddenly he said something which I have never forgotten: "After all, the victory has been won." He meant that Christ had risen. "The victory has been won; the Lord is risen indeed."

That was the message which shook the world; that is what Easter means to me.

As I see it, it is a threefold victory—over doubt, over death, over sin.

OVER DOUBT

I SUPPOSE that every age has its problems which seem to it more insoluble than any which went before, but I think we may be excused if we think ours especially insistent.

I grew in a comparatively peaceful age; things were good and every day they would get better and better. I remember as a boy seeing some instruments of torture in a museum and thinking, "those belonged to the dark ages, they will never be used again." I was wrong!

Barbarism, as someone has said, is not behind us; it is beneath us and the crust of our civilisation has worn very thin and is beginning to crack.

To-day the world is full of darkness and cruel habitations. I think of the millions in labour camps behind the Iron Curtain; of hundreds of thousands of dispossessed, hopeless, homeless, starving; of "right forever on the scaffold, wrong forever on the throne."

And I am tempted to cry with the psalmist, "Awake Lord, why sleepest thou?" or to say with Thomas Carlyle in one of his black moods, "God bless nothing."

And then I look back to the darkest day in history, the first Good Friday.

I see all the forces of evil concentrated on one human figure hanging on a cross—brutality, mockery, treachery, cowardice, greed, unprincipled expediency, religious bigotry. The sky is dark but not as dark as the hearts of men.

I hear a cry of seeming despair, "My God, My God, why hast thou forsaken me?"

If that is the end, then how can I believe that God cares? The best and holiest of men has died forsaken by God and man.

And then, on the first Easter morning, God spoke: the age-long silence of God was broken at last. Just when things were darkest a light shone. After all Jesus was not deserted, God raised him from the dead. He was declared to be the Son of God with power. "The third day he rose again from the dead." So the victory has been won.

I do not mean that the fact of the resurrection solves all my problems, I see and feel the seeming cruelty of nature, pain and death, the deliberate cruelty of man to man, the triumph of wickedness, a world seemingly bent on self-slaughter. But whenever I am tempted to despair of the world, to cry out on God, I say to myself, "the victory has been won." And if God can wait, surely I can wait too!

OVER DEATH

BUT Easter does not only mean to me victory over doubt; it means, too, victory over death. To me, perhaps the greatest problem about death is the silence of the grave.

I ask myself, as millions have asked before me, "Why, if our beloved are still living on, if they are still the same people, if they still love with the old affection — why do they not speak, why is there 'no voice nor any that answers' our passionate prayers? Have they lost interest in those they left behind? Have they forgotten? Or have they just ceased to be?"

I know that there are many subtle arguments for survival from Plato to William James. When I am reading them I find them very convincing, but somehow, perhaps because I am not a philosopher, I find them hard to remember and hold.

I know, too, that there are many exquisite analogies from the seed that dies to live, from the green grass that will be springing up soon when the autumn rains have come.

But the closest analogy is not an argument. I don't find them much help as I look at the face of my dead friend, or very convincing in the unbroken silence of the grave.

I know that the spiritualists assert that the silence HAS been broken, but I cannot accept their claims, and the scientific results of the psychical researchers seem to me, at best, "not proven".

Whatever may be true of other people, I want more than abstract argument or analogy or psychical research have to offer. They may give me grounds for a "frail and trembling hope", but I want more.

I remember as a young curate being sent to see a man obviously dying. I mentioned some of the grounds of belief in a future life, but he answered in a hopeless voice, "No one has ever come back."

But Easter means that someone HAS come back.

I hear a great voice breaking the silence and proclaiming, "I am he that liveth and was dead and behold, I am alive for evermore."

I am persuaded that in some way beyond our full understanding Jesus convinced his followers that He had conquered death, that the tomb could not hold him, that he has the keys of death and the grave. The silence of our beloved is still unbroken, the mystery is still unsolved, but I can leave them in his keeping and school myself to wait. For the victory has been won!

OVER SIN

LAST and best of all, Easter means to me victory over sin. I say "best of all" because victory over intellectual doubt and victory over death would have no value to me unless they were accompanied by victory over sin. I don't want victory over death if it means that I shall always be as weak and prone to sin as I am now. So I welcome as best of all the news that Easter promises me victory over sin.

I used often to wonder why the Epistle for Easter was not taken from the great triumphant close of the fifteenth chapter of 1st Corinthians instead of from Colossians beginning, "Since ye then are risen with Christ seek those things which are above." But I can see the reason now.

The believer's crowning victory, the best gift of Easter is the conquest of sin.

Ever since the first Easter there has been a new Spirit in the world. In every land and in every generation where the message of Easter has been heard, unnumbered thousands of Christian people, great saints and little saints, unknown and well-known, have been living the victorious life, dying to self and living to God in Christ.

So it has come about that, instead of arguing as I used to do, "Jesus rose, therefore He lives", I find myself saying, "Jesus lives, His Spirit is at work in His members, and therefore I know that He rose".

The victory HAS been won; some day it will be complete through all Creation.

That is what Easter means to me!

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CLERGY NEWS

PREFERMENTS AND APPOINTMENTS

GRIFFITH, The Reverend M. E. De B., Rector of Mid-Clarence, Diocese of Grafton, examining chaplain to the Bishop of Grafton.

SANDERS, The Reverend W. L., formerly Rector of Woodburn, Diocese of Grafton, Rector of Tweed Heads, Diocese of Grafton.

CHESTERFIELD, The Venerable W. J., registrar of the Diocese of Wangaratta, to administer the Diocese of Wangaratta as vicar-general during the bishop's absence in England.

DONNELLY, The Reverend A. C., formerly Vicar of S. Mark's, West Preston, Diocese of Melbourne, Vicar of S. Luke's, Yarraville, Diocese of Melbourne.

ROBERTSON, The Reverend W. M., formerly Vicar of S. Batholomew's, Ferntree Gully, Diocese of Melbourne, Vicar of S. Stephen's, Highett, Diocese of Melbourne.

BATT, The Reverend A. K., to the charge of S. Mary's, Warburton, Diocese of Melbourne.

PERRY, The Reverend K. J., to the charge of S. Mary's, Sunbury, Diocese of Melbourne.

OLDS, The Reverend J. F. G., formerly Rector of S. Aidan's, Annandale, Diocese of Sydney, Rector of S. John's, Glebe, Diocese of Sydney.

YUILL, The Reverend A. C. H., to the oversight of the Provisional District of Berowra, Diocese of Sydney.

RAWLING, The Venerable J., Locum-tenens at Narrandera, Diocese of Riverina, during the rector's absence on sick leave.

SYMONDS, The Reverend F. H., Rector of Creswick, Diocese of Ballarat, in place of the Reverend F. Downing, who resigned the parish because of ill-health.

WILLIAMS, The Reverend L. H., Vicar of Stawell, Diocese of Ballarat, to the canonry of Christ Church Cathedral, Ballarat, vacant by the resignation of Canon Jessop who has retired and upon whom the Bishop of Ballarat has conferred the title of canon-emeritus.

COHN, The Reverend C. J., formerly of S. Luke's, Yarraville, Diocese of Melbourne, Vicar of S. Clement's, Elsternwick, Diocese of Melbourne.

WARNER BISHOP, The Reverend H. A., formerly Vicar of S. Mary's, Warburton, Diocese of Melbourne, Vicar of S. Paul's, Ringwood, Diocese of Melbourne.

BROWN, The Reverend R. J., Rector of Mansfield and rural Dean of Seymour, Diocese of Wangaratta, honorary Canon of Holy Trinity Cathedral, Wangaratta.

ABBOTT, The Reverend David, formerly of the Diocese of Perth, to the charge of S. Mark's, Preston, Diocese of Melbourne.

THE FINAL AND LASTING DEFEAT OF FEAR

I believe that Easter means to me something of what it meant to S. Paul!

To him the whole effectiveness of Christianity rested in the reality of the Resurrection of Jesus Christ from the dead. "If Christ is not risen," he says, "your faith is vain, ye are yet in your sins."

So the first fact is the victory over death. "If in this life only we have hope in Christ," he says, "we are of all men most miserable."

Death is a terrifying fact to so many people. . . . It seems so final, there is nothing left to hope.

And now! Jesus lives! Death is not the end, not a prison, but a gateway. The horizon has been pushed back.

The whole meaning of life (as well as death) is changed through Easter. There is a new and living hope of a life fulfilling our dreams, our companionships, ourselves. There is a new solemnity, too, as one knows this life to be a prelude to the larger life, and that all the actions here, in time, have value (or loss) for eternity!

Jesus lives! And that fact means more even than just the victory over death.

Why was He not held by death? Simply because His life was in accord with the will of God, in tune with God, and therefore had the quality of eternal life.

He had defeated evil and sin found no place in Him. Good has triumphed over evil!

What a thrilling fact is this! For to most people evil is stronger than good. They expect evil to win. It did seem as though evil had won when Jesus died on the Cross. "It is finished" seemed a triumph for the devil and his angels.

And to-day evil often seems to be on the throne, and we half suspect that all the good man can do in the face of evil forces and exploiting powers is to suffer martyrdom! But the Easter victory says "no"!

The really good life wins over sin a victory that lasts, for that soul lives in resurrection with the eternal life that will never die!

By the Bishop of Armidale

The resurrection of Jesus has declared once for all that God has accepted Him as the life and character He desires, and has crowned Him to live and reign for evermore, and have the keys of death and hell.

These things Easter means to me; and yet there is more! For not only has He overcome death and overcome sin, but He overcame fear!

Fear is the mightiest fact in the world of to-day. It makes it impossible for us to win a victory over evil, it paralyses men, it robs them of the faith that is the way to victory. It makes us meet evil with the weapon that evil uses—and so we lose in the battle of life.

Jesus conquered fear and met the judgement hall, the suffering, the Cross, unafraid!

Such a Saviour who is not afraid of the world and its power, such a Saviour who lives with a quality of life which has overcome sin, such a Saviour who has overcome death and lives for evermore is the Saviour whom Easter Day gave to the world—and to me!

For Easter means what He had promised, "because I live ye shall live also".

He means first of all a new quality in living now—that in place of struggling and failing in face of the temptations of every day, in place of sin having the dominion, I can open my life to Him and ask Him to give me "the comfort of His help again" and to "establish me with His free spirit".

And also one who trusts in Jesus can be unafraid in all the turmoil of life, unafraid of what men can do, or of what men may say.

Not that they cannot hurt us. They can destroy the body. But what can a world of dying men do to stop the final victory of a Saviour who lives for evermore? His Kingdom is sure. He must finally win.

And we can share His victory —that is part of what Easter means. He showed Himself alive to those who wanted Him.

He guides us, "He that followeth me shall not walk in darkness but shall have the light of life". A new quality of life can be ours now day by day and a certainty of resurrection to eternal life in the time to come.

Is it any wonder that we can sing with the whole heart on Easter Day, "Jesus lives! Alleluia."?

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DIOCESAN NEWS

(Continued from page 2)

soloists were the Reverend W. R. Paton, assistant curate (tenor); Mr. A. E. Singleton, diocesan registrar (bass), and the dean, the Very Reverend A. E. Warr (baritone). Mr. Ray Matchett, the cathedral organist and master of the choristers, directed the performance.

On the Wednesday before Easter, the Cathedral Players presented the Passion Play, "The House of the Other Mary," written by Miss Ethelreda Waddy and directed by the dean.

The conductor of the Three Hours Devotion will be Archdeacon O. C. J. Van, Rector of Casino.

The latter service will be held in most parishes of the diocese. It has been revived this year at S. Paul's, Ulmarra, where the rector will be the conductor. At Ulmarra on Maundy Thursday evening, there was also held "The Holy Hour" of silent prayer, from 7-8 p.m., based on our Lord's remark in the Garden of Gethsemane, "Could ye not watch one hour?"

LADY DAY

The Lady Day services and meeting, arranged by the Mothers' Union, were better attended than ever. At S. Mark's, Casino, the bishop addressed nearly 500 women, who came from Lismore and other surrounding parishes as well as from Casino.

At the cathedral, the address by the dean linked the experiences of the late Queen Mary with those of Our Lady.

Miss Phyllis Cullen, the newly appointed Sunday school organiser, spoke of the importance of studying the child before trying to teach.

YOU MUST NOT MISS
"THE FAITH OF OUR FATHERS"
SYDNEY TOWN HALL,
APRIL 3, 4 & 6, AT 8 P.M.

At Kempsey, the principal speaker was Mrs. V. R. Lane, of S. Matthew's, South Grafton, the hon. treasurer of the Diocesan Council of the M.U.

APPOINTMENT

The Reverend William Leslie Sanders has been appointed Rector of Tweed Heads, in succession to Canon W. Hopwood Evans, who retired at the end of January.

Mr. Sanders received his education and training for the ministry in England. He was ordained in 1938 and, after ministering in Ettrick and Condong, he became assistant priest at Lismore, where he served for some years under Archdeacon Benyon.

During the archdeacon's illness and during the interval after his death, Mr. Sanders was for a considerable time virtually in charge of the parish.

He became Rector of Woodburn in 1948, where he is still working. Mr. Sanders will remain in his present parish for the next few months, until a new rectory has been built at Tweed Heads.

KYOGLE

Before the Sung Eucharist on Mothering Sunday, the rector, the Reverend H. W. Carr, blessed the Simnel cake, which was presented to him by fellowship members Mrs. Ann Gastin and Mr. Powell. The cake was distributed to all mothers present at both services. Mothering Sunday cards, obtained from G.B.R.E., were distributed by the rector to the Sunday school children during the previous week. The church was filled to capacity for the services.

MELBOURNE

MEMORIAL SERVICE

The 11 a.m. service at S. Paul's Cathedral on March 29 was an official Memorial Service for the late Queen Mary. The preacher was the archbishop. A special anthem, "How Lovely is Thy Dwelling Place," was sung.

The Governor of Victoria read the lesson, and representatives from the three Services attended.

Before the evening service at the cathedral, bells rang in a half muffled peal.

MISSIONARIES

Reinforcements for the Diocese of Central Tanganyika are due to leave by the Strathaeden next Tuesday. They are the Reverend N. N. Gelding and Mrs. Gelding and the Reverend R. Frazer and Mrs. Frazer.

Mr. and Mrs. Gelding are returning to Tanganyika for their second term of service. Mr. and Mrs. Frazer are going out for the first time.

C.M.S.

At S. Luke's, Vermont, last Saturday, there was a reunion of the annual C.M.S. Summer School. Amongst the speakers was the Reverend J. Benson, recently appointed Home Secretary of the C.M.S. in Victoria.

CHOIR

All Saints', S. Kilda, choir, under the direction of Bernard Clarke, visited the Parish of S. Alban's, West Coburg, on Tuesday in Holy Week to sing Stainer's "Crucifixion".

GOOD FRIDAY

The Three Hours Devotions at S. Paul's Cathedral on Good Friday is to be conducted by Dr. S. B. Babbage, principal of Ridley College.

At 8 p.m. at the cathedral on Good Friday, the cathedral choir, under the direction of Mr. Lance Hardy, will sing the "Crucifixion," by Stainer.

BRIGHTON

Last Saturday there was a quiet afternoon for Sunday school teachers from the Diocese of Melbourne at S. Peter's Church, Brighton. The conductor of the afternoon was the Reverend M. J. Clarke, Vicar of S. James's, Dandenong.

A prayer desk in memory of the late Reverend G. A. Calder Wade, the first vicar of the parish, was dedicated at S. Luke's, Brighton, by the Venerable R. H. B. Williams on March 21. Archdeacon Williams was also a former vicar, and he spoke of the history of the parish and the splendid work done by Mr. Wade in laying the foundations there.

SOUTH YARRA

On Good Friday the Three Hours Service will be conducted by Bishop Baker, formerly principal of Ridley College.

At 8 p.m., Christ Church choir, under the direction of Mr. Leonard Fullard, will give a performance of Sir Sidney Nicholson's sacred cantata, "The Saviour of the World." A procession to the font and thence to the chancel screen, with appropriate words and music, will be a feature of the cantata.

C.E.M.S.

S. Augustine's branch of the C.E.M.S., Moreland, is making preparations to hold the annual Anzac Day Communion and breakfast, to which all ex-service men of the congregation are invited. The principal of Ridley College, Dr. S. Barton Babbage, will be the guest speaker.

NEWCASTLE

DEATH OF QUEEN MARY

A special Memorial Service was held on March 26 in Christ Church Cathedral, conducted by the Dean of Newcastle. A large congregation, representative of the City Council, the armed Services, Newcastle Hospital staff, and citizens joined in the universal mourning for the late Queen Mary.

The occasional sermon was preached by the Bishop of Newcastle.

MOTHERS' UNION

The annual service of the Diocesan Mothers' Union was held on March 25 (Lady Day) in Christ Church Cathedral. Approximately 800 members attended the service, including representatives from Newcastle and suburban parishes, Singleton, Raymond Terrace, Kurri Kurri, Woy Woy, The Entrance, Weston, Cessnock, Bulahdelah, and Gloucester.

The address was given by Canon E. J. Davidson, Rector of S. James's Church, Sydney. The service was taken by the dean and the cathedral chaplain; the bishop took the intercessory prayers.

After the service the congregation met in the parish hall, where choral items were performed by the Mothers' Union choir.

During the afternoon Mrs. F. de Witt Batty, diocesan president, gave the annual address to members, in the course of which she dealt with the significance of the Coronation for the women of the Church.

WICKHAM

The 81-year-old parish church of S. James's, Wickham, has been completely repaired, renovated and restored. White ants had done much damage to the chancel, sanctuary and roof.

Thanksgiving services will be held on Low Sunday, April 12. The preacher at the 8 a.m. Eucharist will be the Dean of Newcastle, and the bishop will be preacher at the 7.30 p.m. Evensong, when it is hoped that the Lord Mayor and aldermen will be present.

RIVERINA

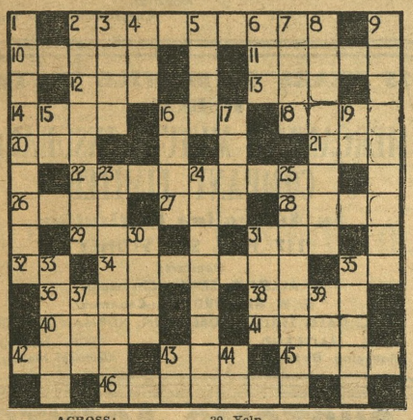
CLERICAL ILLNESS

The Reverend R. W. Dobbinson, O.B.E., Rector of Berrigan, is a patient in the General Repatriation Hospital, Heidelberg, Victoria, having suffered a stroke. The bishop of the diocese has given relief in the parish, visiting for two Sundays in March and giving Communion at Jerilderie, Berrigan and Savernake, and will visit the parish again on Low Sunday.

During the indefinite period of the rector's enforced absence, Canon D. A. White of Tocumwal, will celebrate Holy Communion at S. Aidan's, Berrigan,

(Continued on page 11)

THE ANGLICAN CROSSWORD—No. 35



ACROSS:

2. Paul informed the Romans that Timotheus and three of Paul's kinsmen, including this one, saluted them.
10. A damsel who answered the door when Peter, after his imprisonment, called at the house of John Mark's mother.
11. They employ.
12. One of the chief gods of the Babylonians.
13. The Lord told Ezekiel "And I sought for a man among them, that should make up the hedge, and stand in the (what?) before me for the land, that I should not destroy it."
14. Whose is the hill in Athens whence Paul said: "Ye men of Athens, I perceive . . . ye are too superstitious."
16. Father of Phinehas.
18. Name of a range bordering two continents.
20. Successor of Mohammed who married Fatima.
21. Any system of belief or doctrine.
22. They received a letter from Rome.
26. A son of Canaan, and a younger brother of Sidon.
27. Isaiah foresaw a time when the wolf shall dwell with the lamb, and the leopard shall lie down with this.
28. Whoso stoppeth these at the cry of the poor, he also shall cry himself, but shall not be heard.
29. Yelp.
31. Sicken.
32. Preposition.
34. Departing.
35. Twelve ounces in old Rome.
36. Brother of Mamre and Eschol who accompanied Abram on the expedition to recover the captive Lot from the King of Sodom.
38. This son of Omri did evil in the sight of the Lord above all that were before him.
40. Bohemian whose tiny hand was frozen until she met a tenor masseur.
41. One of the birds which, being abomination, shall not be eaten.
42. Aureole often seen in religious art.
43. To the (French).
45. What Simon and Andrew straightway forsook when Jesus said: "Come ye after me, and I will make you to become fishers of men."
46. Profession of mercy.

DOWN:

1. The district to which belonged the Joseph who gave his own new tomb for the body of Jesus.
2. Paul told Timothy that women should adorn themselves in modest apparel, with shamefacedness and this.
3. Poems.
4. Salt or Sarah.
5. Most famous epistler of all.
6. Draw with jerks.
7. A cunning hunter, a man of the field.
8. A deed performed on the eye-for-an-eye basis. (8).
9. David and Asaph, for instance.
15. Jolson.
16. The name of the well of spring-water found by Isaac's digging servants, much to the annoyance of the herdman of Gerar who said it was theirs.
17. The same (abbreviated).
19. Like.
23. The epistle which bears his name was also intended for Apphia and Archippus.
24. Peter regarded as "a faithful brother" this one of the three apostles who addressed the Thessalonians.
25. Jeremiah declared that the snorting of horses was heard from Dan, and the whole land trembled at this sound.
30. Iolanthe is one.
31. Caleb drove out of Hebron the three sons—Sheshai, Ahiman and Talmai—of this man.
33. Judah took a wife for Er, and this was her name.
35. Helps.
37. Nothing.
39. Greek goddess of infatuation and mischief.
43. Moabite city consumed by "a fire gone out of Heshbon, a flame from the city of Sihon."
44. Cricket team.

SOLUTION OF CROSSWORD No. 34

ACROSS: 1, Kir (II Kings xvi, 9); 4, Arpad (II kKings xviii, 34); 8, Bas; 11, Oreb (Judges vii, 25); 12, Hob; 13, Noph (Ezekiel xxx, 16); 14, Hen (Zechariah vi, 14); 15, Peter; 16, The; 17, Anah (Genesis xxxvi, 24); 19, Ail; 20, Step (I Samuel xx, 3); 21, Teman (Genesis xxxvi, 10-12); 23, Balkh; 24, Emu; 25, Awe; 26, Is; 28, Maath (Luke iii, 25-26); 29, P.T.; 30, Top (Exodus xix, 20); 32, Lui; 33, Eleven (Matthew xxviii, 17-20); 35, Arbela; 37, Sower (Matthew xiii, 3); 38, Irish; 39, Ass; 41, Ame; 42, Joel (I Samuel viii, 2); 43, Anna (Luke ii, 36); 44, Shishak (I Kings xiv, 25-26).

DOWN: 1, Kohathites (Numbers iv, 15-18); 2, Irene; 3, Rename; 5, Rhea; 6, Potiphar (Genesis xxxvii, 36); 7, Abel (Genesis iv, 10); 8, Bottle (Genesis xxi, 14); 9, Aphek (I Samuel iv, 1); 10, Shephatiah (II Samuel iii, 4); 18, Ham (Genesis ix, 18); 20, Saw; 22, Numbers; 23, Bahurim (II Samuel iii, 16); 27, Solomon (II Samuel xii, 24); 29, Pulsing; 31, Pew; 32, Lei; 34, Veals; 36, Break (Exodus xxxiv, 13); 40, Ski; 41, Ash.

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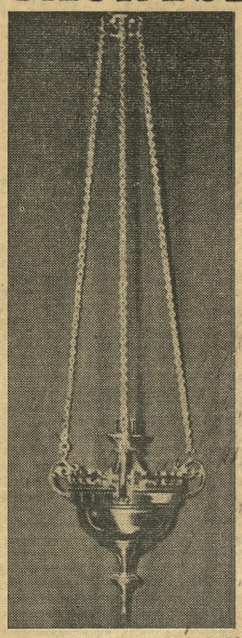

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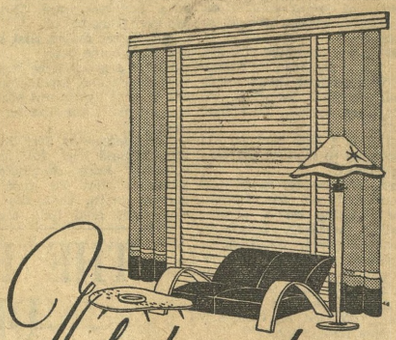

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DIOCESAN NEWS

(Continued from page 10)

on the first, third and fifth Sundays, and the Reverend R. Lambert, of Urana, will visit Jerilderie once a month for the same purpose.

Other services will be in the hands of the lay readers, Messrs. R. Godden and I. Gilbert. The Parish of Berrigan greatly appreciates the manner in which the neighbouring parishes have come to their aid.

The Reverend A. J. Withers, Rector of Narrandera, has recently been a patient in the Narrandera District Hospital, but is now sufficiently recovered to return to duty. During his illness the parish reverted to the care of his greatly beloved predecessor, who still resides locally, the Venerable Archdeacon J. Rawling.

NEW CHURCH AT GALORE

A new church, to be called S. Michael and All Angels, has been commenced at Galore, in the Parish of Lockhart. It will be a brick structure and is designed to seat sixty people, and will be complete with vestry and sanctuary.

On Passion Sunday, the Bishop of Riverina, the Right Reverend H. G. Robinson, visited the parish for the purpose of blessing and laying the foundation stone, and the ceremony was performed in the presence of a congregation of more than two hundred people, amongst whom were representatives of the congregations of neighbouring parishes and of other religious bodies.

A notable and very welcome visitor was Mrs. Bryce, widow of the late Reverend A. W. Bryce, formerly Rector of Lockhart, who conducted the first service in the hall at this centre twenty-eight years ago.

The procession to the site was headed by a cross-bearer, with attendants, followed by the clergy, the Rector of Lockhart, the Reverend H. F. P. Tassell, the Venerable Archdeacon J. Rawling, and the Rector of Narrandera, the Reverend A. J. Withers, who acted as bishop's chaplain. The Reverend R. Lambert (Urana) was also present.

In the course of his address, the bishop called the new church "another lighthouse in the darkness of a pagan and indifferent world."

He said that the people of Galore, without calling upon aid from the hard-pressed and almost non-existent resources of the diocese, had shown their confidence in God's holy, catholic, and apostolic Church, and her continuing life; proclaiming their faith in the Gospel as the only message of real hope in a tired and distracted world; making known their trust in those covenanted sacramental means of grace, which have been preserved under God, for mankind, through the Church; and declaring that life is not only natural, but supernatural; not only physical, but spiritual; not only temporal, but eternal.

A collection raised nearly £200.

The whole gathering was entertained afterwards to luncheon by the Galore people. The rector welcomed all the guests, and thanked all who had made possible, by their work or donations or in other ways, the building of the church, for which all but £200 is now in hand. His remarks were supported by Messrs. J. W. Scilley and A. B. Obst, and by Mrs. J. W. Scilley.

Mr. Copper, one of the builders, spoke of his pleasure in being engaged in this work, amongst a happy band of people, and Mr. Heckendorff (Lutheran) conveyed the good wishes of other bodies to the Galore church people.

The Pageant You Will Want To See Again!
"THE FAITH OF OUR FATHERS"
SYDNEY TOWN HALL,
APRIL 3, 4 & 6, AT 8 P.M.

SYDNEY

"B.B." GUARD OF HONOUR

Members of two Anglican companies of the British Empire Boys' Brigade, S. Paul's, Cleveland Street, and the Carlingford Boys' Homes, provided the guard of honour when his Excellency the Governor opened the united Missionary Exhibition at S. Paul's on Saturday, March 28.

His Excellency won the interest of all by his simply told story of what he had seen of missions in various parts of the world; he told the company that it was the duty of all Church members to support missions in every way.

On the Sunday afternoon, and after church in the evening, the hall was crowded, children and adults coming from the surrounding churches and missions, as well as from farther afield. Canon Loane delivered a challenging address at the evening gathering, calling upon the Churches to be faithful to the missionary obligation while there is yet time.

PROCESSION OF WITNESS

A pastoral letter from the archbishop was read in all churches of the diocese on Sunday, urging full participation by all Church members in the procession of witness on Friday.

The procession will assemble in the Domain, behind the Sydney Hospital, at 4 p.m., moving off at 4.20 towards the cathedral, where a service will be held at the conclusion of the march.

Parishes will assemble in their respective rural deaneries, and are asked to carry suitable banners.

The archbishop has also urged church pepole to support the Easter pageant in the Town Hall.

It will be held on Friday, Saturday and Monday nights at 8 o'clock.

The pageant was written by Bishop Pilcher and depicts the Church in its progress through the centuries, its struggle against oppression and superstition, and its flowering in the missionary enterprise of modern times.

ROSEVILLE MISSION

The Rector of S. Andrew's, Roseville, the Reverend S. G. Stewart, has announced that Dr. A. W. Morton and the Reverend George Rees will conduct a mission for one week, commencing on Sunday, April 12.

Mr. Rees will specialise in the children's and young people's side of the mission, which is called a "parish family mission" and is aimed at the winning of the whole family to Christ and to allegiance to the Church.

ENMORE

A fund has been opened for a war memorial to those from the parish who lost their lives in World War II.

It is proposed to complete the wall in front of the church, incorporating a pair of wrought iron memorial gates (similar in design to those already in place) and bearing an appropriate inscribed tablet.

TASMANIA

NORTH-WEST CENTRAL RURAL DEANERY

Members of the chapter of the N.W.C.R.D. met at S. John's, Devonport, on Monday, March 23.

Subjects discussed were: Coronation services; the sesquicentenary of Tasmania, and the Church congress in November. The Reverend C. K. Warren gave an address on "The Priest in the Parish."

MOTHERS' UNION SERVICE

The annual combined service for the Launceston branches of the Mothers' Union was held on Lady Day at Holy Trinity Church. There was a large and representative attendance of members. The address was given by the rector, the Reverend T. B. McCall.

S. LUKE'S HOSPITAL

Members of S. John's Auxiliary to S. Luke's Hospital, Launceston, arranged an American tea at the residence of their president, Mrs. K. F. Brown. They raised £140 for their funds. The auxiliary has made itself responsible for supplying all the linen for the hospital.

S. BEDE'S

S. Bede's, Hobart, Mothers' Union resumed activities after the summer break on March 18. Canon Harding conducted the service. He is at present looking after this part of S. John's Parish. It was decided to open the money box for the Clarendon Children's Home. It was found to contain £9/2/-.

WANGARATTA

CLERGY RETREAT

A retreat for the clergy of the Diocese of Wangaratta will be held at the Retreat House, Cheltenham, shortly after Easter.

The conductor will be the Reverend J. S. Drought.

TASMANIAN WOMEN IN CONFERENCE

Hobart, March 20

Delegates of the Women's Council for Church Work, representing all phases of the practical work done for the Anglican Church in Tasmania, met early in March in Launceston to hear reports of the year's work.

These reports were read by the secretaries of the various organisations from all over the island.

They included: Mothers' Union, Diocesan Children's Homes, youth organisations, women's guilds, Mail Bag Sunday school, A.B.M., C.M.S., Glenview Home for the Aged, S. Luke's and S. John's Hospitals, Harbour Lights Guild.

The outstanding achievements during the past year have been the completion of the Hudspeth wing at the Glenview Homes for the Aged in Hobart, and the installation of an X-ray plant at S. John's Hospital.

Over 1,000 children are now enrolled in the Mail Bag Sunday school, and isolated mothers are being linked to the church through the Lone Mothers' Group within the Mothers' Union.

The activities of the Home of Mercy have been transferred to the Clarendon Home at Kingston, the age group now being catered for being toddlers from the age of two years.

The Harbour Lights Guild supplied over 1,000 suppers to seamen visiting Hobart.

Deaconess Yeolland gave an interesting account of her work in the isolated areas of the North.

The meeting discussed the introduction of television into Australia. The evils of the commercial system as it existed in America were outlined, and the government-controlled system in England discussed.

The general feeling of the meeting was that it would be better to introduce television slowly, so that we may profit by overseas improvements.

WOMEN'S GUILDS MEETING

The half-yearly meeting of Church of England Women's Guilds was held in S. John's Hall, Launceston, on Wednesday, March 11, at 3 p.m.

Mrs. Cranswick presided, and opened the meeting with prayer.

The secretary reported that there are sixty-one Guilds affiliated — seven new affiliations since the meeting in September.

The secretary had the opportunity of visiting guilds in Deloraine, Orford, Triabunna and Woodsdale during February.

Mrs. Maling was the speaker at the meeting, and talked on the subject of "Listening-in."

THE OBERAMMERGAU PASSION

PAGEANT OF INTENSITY AND DEVOTION

By The Reverend W. Weston

THE EVENTS of Holy Week have inspired men to give to the world the very best in all fields of art.

Some have painted the scenes of that week on canvas, some have carved them in wood and stone, many have composed music through which to reveal Our Lord's Passion, and others have interpreted that music through voice and instrument. The Passion has also been the central theme of some great literature, poetry, drama and prose.

All of these arts are combined in the Passion Play which is produced at Oberammergau, in the Bavarian Alps of Germany, every ten years.

Artists paint the lavish scenery, sculptors prepare exquisite work for the tableaux, composers write special music and choir and orchestra present it, dramatists and poets prepare the script of the play with its prologues and hymns for the actors to portray.

It is not an historical pageant. It stands aloof from history, having no part in the strife of nations.

THE first performance of the play was in the year 1634. Following the Thirty Years War a terrible plague broke out in Bavaria spreading rapidly throughout the land.

Oberammergau was at first free from the plague, but eventually it entered the village.

Something had to be done, so the people of Oberammergau vowed that they and their children, till the end of time, would devote one year in every ten to preparing a presentation of the Tragedy of our Lord's Passion.

The old records of the village tell us that the vow was made one July morning in 1633.

"The village elders made their way to the church, followed by all who were able to walk. Before the candle-lit High Altar, before the assembled clergy, the vow was solemnly made. With hands uplifted the people promised to keep trust with their maker in the Passion Play once every ten years—promised for themselves and their descendants from generation to generation."

From that time onwards the plague claimed no more victims in the village.

THE last performance of the play in 1950 seemed to fulfil the prophecy specially written for the three hundredth anniversary performance in 1934—

"And when, throughout the world, faith droops,
When nation wars against nation,
Laying waste the earth in ruin black,
Throwing the brand of war
Into the last refuge of peace—
Then will our Lord plant, as a tree,
The play in Oberammergau;
So that the sons of men,
Wandering homeless through dreary wastes,
May come to this, our tree,
And rest beneath its blessed shade,
To hear the tale of Him
Who is the Way,
The story of the bitter need and death
Of Jesus Christ our Lord."

THE play is performed in a huge theatre constructed specially for it.

The stage is divided into three parts. In the centre is the inner stage in which the scenes are changed and on either side of the outer stage are two arcades with steps leading up to them, one denoting the outside of Pilate's Palace, the other the house of Caiaphas.

The outer stage is completely open to the weather and in the background the lovely mountains can be seen towering above the roof of the inner stage.

The auditorium, which holds over five thousand people, is covered.

Before each act a person called the Prologue and members of the choir wearing white albes and grey cloaks file across the stage.

The Prologue describes the action that will follow, comparing it with a parallel incident from the Old Testament which is shown as a tableau while the choir sings a chorale, moving back on either side of the inner stage as the curtains are drawn to reveal the tableau.

For example, the tableau before the betrayal scene depicts Joseph being sold by his brethren; the one before the Last Supper is that of Moses calling down manna; and that before the Crucifixion shows Abraham preparing to sacrifice Isaac.

IT WOULD be impossible to describe the details of the play in one article. So perfect is the presentation that the audience feels that it is actually witnessing the events of the first Holy Week.

The atmosphere is intense from the very beginning, when our Lord, riding upon the ass, enters Jerusalem to the joyful hosannahs of the vast crowd of people, who lead him through the tall arches to the wide front of the stage.

The curtains of the inner stage are opened, revealing the merchants in the temple.

The cattle are driven off and the doves seem to fly into the mountains behind the stage.

The Sanhedrin is assembled. Complaints are made and orders are given for our Lord's arrest.

Our Lord visits Bethany and here He sees His mother and bids her farewell.

With His disciples He approaches the city and weeps over it. Judas is persuaded to betray his Master.

THE Last Supper scene is wonderful.

As a lovely hymn is sung, our Lord goes to each of the disciples as they kneel on one knee, placing the bread in their hands; and similarly each one received the cup. "He gives Himself with His own hand."

Judas is seen receiving the bribe from the council.

The scene in Gethsemane is dramatic and moving.

It is one of the greatest tests for the actor portraying Christ, for he must reveal the misery of human fear without losing the majesty of the Son of God.

Then follows the trial, Peter's denial and the remorse of Judas.

Our Lord is led to Pilate who sends Him to Herod. Herod places the gorgeous robe on Him and returns Him to Pilate. Pilate accedes to the demand of the multitude and orders our Lord to be scourged.

The soldiers mock Him and crown Him with thorns.

From all sides, masses of people led by the priests converge upon the stage. In this scene there are several hundreds of people on the stage.

Pilate yields to their demands, washes his hands and delivers Jesus to be crucified, setting Barabbas free.

Our Lord carries the cross, He falls beneath its weight and is dragged up by ropes and driven on by blows. He meets His mother, the cross is laid on Simon's shoulder.

When the curtains open on the Crucifixion scene the two thieves are raised on their crosses. Slowly our Lord is raised, nailed to His cross.

The last words are spoken.

An Oberammergau Scene: The False Accusers.

THIS scene is a sermon in itself.

In the background are the soldiers. They have merely carried out their orders. They are quite indifferent to the whole thing.

On one side there are the priests, quite satisfied that all has gone according to their plans.

On the other side the ordinary onlookers are moving away.

The show is over for them.

Near the cross are the men who actually nailed Him there. They are casting lots for His garments. On either side are the two thieves, one penitent, the other cursing as he dies.

Closer to the cross stands the centurion inspired by the bravery and calmness of Jesus.

And at the foot of His cross, His loved ones—His mother, His friend and Mary Magdalene, the sinner made whole.

His dead body is taken down and His loved ones place it in the tomb. The guard is set.

Then follows the Resurrection scene, the terror of the soldiers, the woman at the tomb and the appearance to Mary Magdalene.

The play ends with a fine chorale and a tableau of the peoples of the world worshipping the ascended Christ.

"Praise to Thee, who on the altar
Gavest Thy blessed life for us.
Thou hast purchased our salvation
After death—Eternal Life!
Hallelujah.
Praise, Fame, Adoration, Power and Glory be Thine for ever and ever. Amen."

THE PRIMATE'S MESSAGE

(Continued from page 1)

for man—the love of God the Father, who so loved the world that He gave His only-begotten Son, the love of the incarnate Son who gave His life a ransom, the love of the Holy Spirit through Whom He offered Himself, without spot, to God.

And our contemplation should lead us to a re-affirmation of S. Paul's reaction: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me."

Easter speaks to us of the victory over sin and death, it sets the Divine Seal on the significance of the death of Christ as an atoning sacrifice accepted and made effective for the salvation of penitent and believing mankind, it gives us our only certain assurance of personal immortality and reveals the glorious quality of the life which awaits the Christian on the other side of death.

It assures us of the eternal value of our Christian work, and it challenges us to a fruitful reaction to its message.

If we know that life is eternal, we must live in the consciousness of that truth; there is no point in reciting in the Creed a belief in the life of the world to come if we live as though our life on earth were the only life.

If we are risen with Christ, we must seek those things which are above, where Christ sitteth at the right hand of God; we must relate our sense of values to our faith.

May we all have this year a fresh vision of what Good Friday and Easter mean, and may we respond with a deepened earnestness and zeal to the challenge that they bring!

CLASSIFIED ADVERTISEMENTS

The classified advertising rate of THE ANGLICAN is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

Advertising will be classified in the following sections:—

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ACCOMMODATION for young women, bed and breakfast, at the C.E.N.E.F. Hostel at the rear of S. Andrew's Cathedral, Sydney. For particulars ring the Matron. 'Phone MA4668.

POSITIONS WANTED

THE Reverend J. P. Dryland is available for Sunday duty in the Diocese of Sydney. 24 Colane Street, Concord West, Sydney. 'Phone UF2757 (Sydney exchange).

GOOD FRIDAY IN BRISBANE

The 46th Annual Procession of Witness, organised by the C.E.M.S., and members of the clergy, will be held on Good Friday night, at 7 p.m.

The procession will be broadcast by the Chairman of the C.E.M.S. Executive Council, the Reverend Brother N. R. Tomlinson, through Brisbane Station 4KQ.

The Archbishop of Brisbane will lead the procession, with his attendants, followed by the principals and students of S. Francis' and S. John's Colleges, the Cathedral Parish, and clergy and parishoners from Metropolitan parishes.

The procession will move in silence, except for the music of the bands, through the city streets of Brisbane. At the conclusion of the procession, the clergy, banner-bearers, and choristers, will be arranged on the ramp of the City Hall, and all who take part in the procession will assemble in King George Square, for the short service.

The service on this occasion, will be conducted by the Reverend W. B. Ward, and the Reverend G. W. A. Kircher will give the short address.

A Mission Service will follow, in the Brisbane City Hall, at 8 p.m. The service will be conducted by C.E.M.S. member, Mr. E. Newcombe (Lay Reader), and the address will be given by the new Dean of Brisbane, the Very Reverend Dennis E. Taylor.

SYDNEY G.S.S. GUILD OFFICE

The next Guild Office of the Sydney Chapter of the Guild of Servants of the Sanctuary will be sung at St. John's Church, Balmain, on Thursday, April 9, at 7.30 p.m.

A short meeting and Instructional Address will follow the singing of the Office.

All those interested in the activities of the Guild are cordially invited to be present.

MELBOURNE C.M.S. VISITS

Last year the C.M.S. Overseas Unit, which consists of the younger set of C.M.S., visited the various organisations of 20 parishes in the Diocese of Melbourne.

The unit has commenced its activities for this year, and recently visited the C.E.F. at Winchelsea, Vic.

Melbourne readers interested are requested to make inquiries from C.M.S. Cathedral Buildings, Flinders Lane, Melbourne.

GENEROUS GIFT FOR MISSIONS

ANGLICAN NEWS SERVICE

London, March 21

As Canon R. R. Martin, Rector of S. Martin and All Saints', and Vicar of S. Michael-at-the-Northgate, Oxford, was leaving a recent missionary exhibition in Oxford Town Hall, a woman handed him a packet and slipped quickly away.

When he opened the packet at his home, Canon Martin found that it contained a bundle of notes worth £101 sterling to be used for foreign missions.

COMMUNITY CHURCH

ANGLICAN NEWS SERVICE

Nottingham, March 29

The Reverend S. Verney, who is curate in charge at Clifton, most recent housing estate in Nottingham, has reached a new stage in building his "community out of bricks and mortar."

This week the people of the estate, all of them young married couples, are launching an appeal for £30,000 for materials for the church, and church hall they will build themselves.

Every trade necessary is represented on the estate, and by supplying their own labour they estimate they will save £10,000.

Work will begin on April 20, with only £100 raised so far.

The men will build the church and the hall and the women will make the curtains and carpets. This week they will address 40,000 circulars to be distributed in and around Nottingham, appealing for money.

Mr. Verney said today: "Clifton, like many other housing estates, is at the moment not a real community.

"We have got to turn it into a community, and I am sure the community only comes by what people do together.

CORONATION PRAYER

ANGLICAN NEWS SERVICE

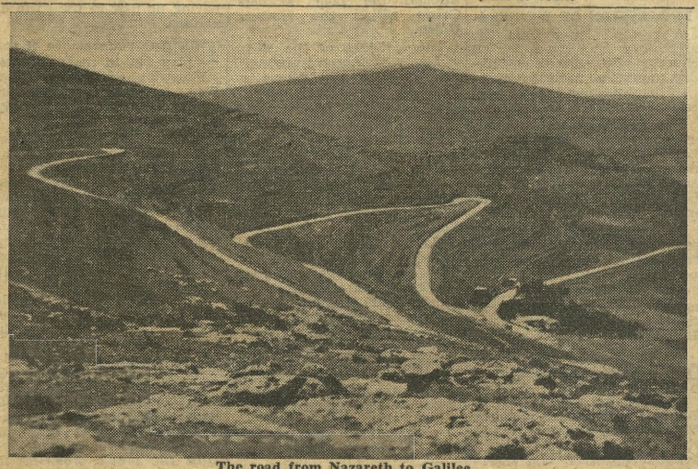
London, March 24

The Special Form of Service to be used at united services and on other occasions at the time of the Coronation will be issued shortly.

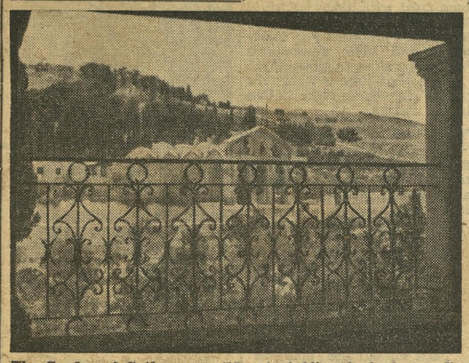
It has already been issued for the British Council of Churches, and has been printed by the three privileged presses, the Oxford and Cambridge University presses, and the Queen's Printers (Eyre and Spottiswoode).

The Bidding Prayer, which we give here, is a fine example of direct and dignified English:

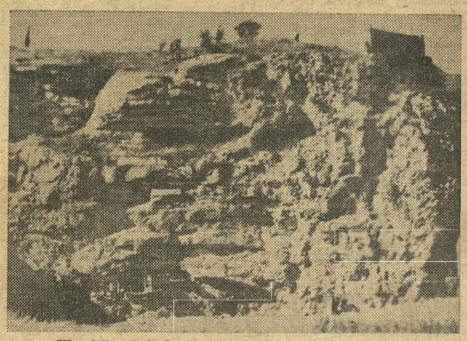
BRETHREN, we are met together on this day to give thanks to Almighty God, who has set upon the throne of this Realm our most gracious Sovereign Lady Queen ELIZABETH; and to pray and beseech him that he would grant her those gifts which she needs to fulfil her high calling. We shall pray also for His Royal Highness the Duke of Edinburgh, and for all the members of the Royal Family; and we shall commend ourselves, and all the peoples who acknowledge the Queen as Head of the Commonwealth, to the guidance and protection of the Lord our God, that we may serve him faithfully through the years to come.



The road from Nazareth to Galilee.



The Garden of Gethsemane (Mount of Olives in background).



The hill of Golgotha from the Damascus Gate.

RELIGIOUS BROADCASTS

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

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

***April 4: The Reverend Brian MacDonald, S.A.**
April 7: The Reverend Kevin Halpin, S.A.
April 8: School Service — "The Story Without an End."
April 9: The Reverend A. P. Campbell, N.S.W.
***April 10: The Bishop of Tasmania, the Right Reverend Geoffrey Cranswick.**

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

***April 9: S. Paul's Cathedral, Melbourne.**

***FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL. (The speaker in this session for the six weeks March 9 to April 13, inclusive, will be the Reverend John Bell.)**

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

April 5: From S. Andrew's Presbyterian Church, Gardiner, Melbourne. Preacher: The Reverend J. Eric Owen.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL.

***"Easter" The Bishop of Croydon, the Right Reverend Cyril Bardsley.**

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T. NATIONAL.

April 12: The Reverend Michael Scott.

WEDNESDAY EVENING TALKS: 10 p.m. A.E.T. NATIONAL.

April 8: "The Search of Peace." Major-General S. W. Kirby.

"PRELUDES": 7.15 p.m. A.E.T. NATIONAL. (On the six Sundays, March 15 to April 19 inclusive, singing will be by the Adelaide Singers.)

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

April 5: Rockdale Methodist Church, Sydney.

***READINGS FROM THE BIBLE: 8.10 a.m. A.E.T. NATIONAL. (The session is being conducted by the Reverend W. R. Ray for the period February 23 to April 17, Monday to Friday inclusive.)**

***EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE.**

April 6: Sister Julian.

EASTER DAY BROADCASTS

At 9.30 a.m. the Australia-wide "Radio Service" will come from the Gardiner Presbyterian Church, Melbourne, and will be conducted by the Reverend J. Eric Owen.

At 11 a.m. two Divine Service broadcasts will be made in each State—one from an Anglican Cathedral, which will be heard in capital cities and regional areas, the other from a Roman Catholic Cathedral.

At 3.45 p.m. the Reverend Frank Hambly will speak on "Who Moved the Stone?" (Mr. Hambly is Master of Lincoln College within the University of Adelaide.)

At 6.30 p.m. Community Hymn Singing will come from the Rockdale Methodist Church, Sydney. (Well known Easter hymns will be included in the programme.)

At 7.15 p.m. "Prelude," a session of great religious music, old and new, will be broadcast by the A.B.C. Adelaide Singers.

This will be followed at 7.30 p.m. by "Plain Christianity," when the speaker will be the Bishop Suffragan of Croydon, the Right Reverend C. K. M. Bardsley. (Bishop Bardsley is liaison officer between the Archbishop of Canterbury and the fighting services. At present he is organising a mission to the Royal Air Force.)

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