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BISHOP MAKES ATTACK ON GAMBLING

CAUSE OF "DISHONESTY, CORRUPTION"

FROM OUR OWN CORRESPONDENT

Armidale, May 5

The Bishop of Armidale, the Right Reverend J. S. Moyes, made a vigorous attack upon gambling in his charge to the first session of Armidale Diocesan Synod last night.

Gambling, he said, "dries up the springs of generosity in a community, and, in a Church, it lowers the level of spiritual life in any parish which admits it."

Bishop Moyes allied his attack on gambling with an appeal for more generous giving to the Church and to charitable causes. He suggested that every person should set aside one tenth of his income as a "tithe", one half of which should go to the Church and one half to charitable calls from the community and from individuals.

"The practice of gambling began in the earliest stages of human development, when men were savage," said Bishop Moyes. "Man had not at that stage any real conception of God, or of law—human law or laws of nature. Life to him was a chance affair and he knew not enough to order it or rob it of its unpredictable happenings. Chance to him was almost synonymous with existence. Hence gambling was natural."

"But that means that gambling belongs essentially to the savage and uncivilised. We should have grown out of it. The ultimate objection to gambling is that it involves a principle which strikes at the root of morality itself: it de-thrones Providence and en-thrones Chance."

MISUSE OF MONEY

"The group which refuses to hold that gambling is wrong in itself certainly do appreciate in a great measure that it is responsible for intolerable wrongs in the life of the community."

"It goes without saying that the practice of it corrupts sport; that it gathers round it the dregs of the community. It is responsible for many broken homes, it is linked with dishonest practices, with thefts and embezzlements."

"It involves a wrong use of money, and in so doing brings corruption into life. I ask the clergy to ban gambling in every form from every parish in this diocese. I hope you will all ban it from your personal lives."

"I urge upon you a much more serious and responsible approach to the use of money. Money is an extension of the self, the result normally of the giving of oneself in service. The community in return gives us a claim upon the services of others."

"The only final safeguard against money becoming an end in itself and displacing God in the loyalties of our lives is to learn how to give it away."

CHRISTIAN GIVING

Bishop Moyes reviewed the importance attached to almsgiving in the Old Testament world and in the early Christian Church. He pointed out that the practice of lavish almsgiving and large bequests to the Church continued until the Reformation.

The breakdown of the belief that society was static and that the poor would always be poor meant the breakdown also of the old system of almsgiving.

"It took a long time for Anglicans to learn to give to God in their Church. This was the result of the leaning back on endowments, and the false belief that even to-day is found here and there, that the clergy

are paid by the State, in England at least."

"Even to-day in Australia, Anglican giving lags far behind that of the Free Churches, both for home needs and for missions."

"It is not a situation which makes an Anglican other than ashamed. What suggestions for action can we make to ourselves to-day?"

"Through taxation, the Church's members are free from some of the calls that in earlier days were made upon them. Dr. Lowther Clarke maintains that the ideal of the tithe without reckoning contributions to social services made in taxes should be ever before our eyes, and the conscientious man if he rejects the principle should do so only after serious consideration."

"I would suggest for the consideration of every Church person that each of us in receipt

of income, salary or wage, should, after paying income tax (and any other Government impost) set aside as God's tithe one tenth of the remainder of our income. This is sacred."

FAITH, NOT CHANCE

"Of this one half should go to the Church, and one half to charitable calls from the community, and from individuals. The five per cent. to the Church would include the parish, the diocese and the missions."

The bishop closed his charge with these words: "I recommend to you not a life of chance but a life of faith; not a life where you use your money in any way under the influence of the god of luck, but where you use it in stewardship under the guidance of the Providence of God; a life where having given yourself to God, you give freely of your possessions to extend His Kingdom and build up His Church for the salvation of all men."

DR. FISHER RELENTS ON TV

ANGLICAN NEWS SERVICE

London, May 4

The Archbishop of Canterbury, who said last year that the world would have been a happier place if television had never been discovered and that it is "another example of amenities being laid on for us unnecessarily," will soon appear on television screens in a new role.

He has co-operated with the British Broadcasting Corporation film unit in the production of three films dealing with the Coronation.

The Primate appears in the third of the series, which deals with the spiritual aspect of the Coronation.

The other two films illustrate the Commonwealth's attitude to the Crown (in which overseas representatives are shown), the Coronation plans (explained by the Minister of Works, Mr. David Eccles) and a survey of the regalia by Garret King of Arms. There is also a section dealing with the Queen's life from the time of her father's Coronation.

Television viewers in Britain will see the three films—each one runs for twenty-five minutes—during the weeks immediately before the Coronation. Afterwards the Corporation will sell the films to the highest bidder; it is likely that they will be purchased by an American who specialises in sponsored television.

Responsibility for election comment in this issue is accepted by W. Basil Oliver, J.P., Daking House, Rawson Place, Sydney.

OUR STAFF AT WORK—YESTERDAY



The scene in our present offices when this issue went to press. The other five toilers are in the room behind the beautiful brunette, left, handing round the tea. (She is our Junior, and a keen Fellowship member. She will greet all callers at our new offices.)

BISHOP COOPER'S ACCOUNT: HARDSHIP IN NORTH KOREA

FROM OUR OWN CORRESPONDENT

London, May 1

A forced march of nine days, during which 96 people died, was described by the Bishop in Korea, the Right Reverend A. C. Cooper, when he returned last week to England after his captivity in North Korea.

Bishop Cooper, who is aged seventy-one, arrived in London from Moscow in a Royal Air Force Hastings aircraft, in company with seven other repatriates. Short of stature, white-haired and bearded, the bishop bore obvious signs of the great hardship which he has undergone.

He was dressed on arrival in a loosely fitting khaki suit.

He spoke without rancour of his treatment by the Chinese and the North Koreans. The death march, he said, began on October 31, 1950.

"When the Americans nearly reached the Yalu River our captors wanted to put us out of reach of the victoriously advancing American troops, and we walked from 100 to 150 miles to the most northerly point in Korea," Bishop Cooper said.

"That march was terrible. We had about 700 American

troops with us, but our party included French priests—two over 80 and several over 70—old women and some children. There were about 68 civilian internees."

"Our food consisted mainly of one ball of millet in the morning and evening."

The bishop said that the column was in the charge of a North Korean major of the police whom they called "The Tiger."

The longest distance they walked in a day was 15 miles.

Two of his own mission died as a result of the march. They were Father Charles Hunt and Sister Mary Clare.

"They died of exhaustion," he said. "We had to march a hundred miles to an internment camp when the Americans reached the Yalu. The Koreans wanted us to be well out of the way."

Sex or age made no difference; they all had to undertake the march. They called it the "Death March."

Bishop Cooper said that Father Hunt was crippled by gout, and was suffering badly from dysentery. He reached the new camp, and shortly after he arrived, he died in the bishop's arms.

Sister Mary Clare was taken by truck on the last stage of the journey, but she had suffered too much, and passed to her rest.

"After the march I was in a small room 12 ft. by 10 ft., and nine people died in that room in November and December," he added.

200 DEAD

About half-way through the march some transport was provided for the older people. He thought that, including the 96 who died on the march, a total

of about 200 died as a result of it.

The bishop said he did not think that the hardships inflicted during the march were the wishes of the North Korean authorities. At the beginning of his internment, which began in June, 1950, conditions were "very comfortable indeed."

The North Koreans were unable to provide any decent food or medicine.

In the following winter food was still bad.

"I think the Koreans were giving us perhaps as good as they were getting themselves," he said. "We had a small kind of millet which looked like canary seed, and Indian corn or maize. They gave us some pork on New Year's Day. And some vodka. Medicine was scarce."

Later on they were moved, and conditions improved. In August, 1952, another move brought them under the Chinese commissariat, where they were no longer guarded by armed men and there was a tremendous improvement in food.

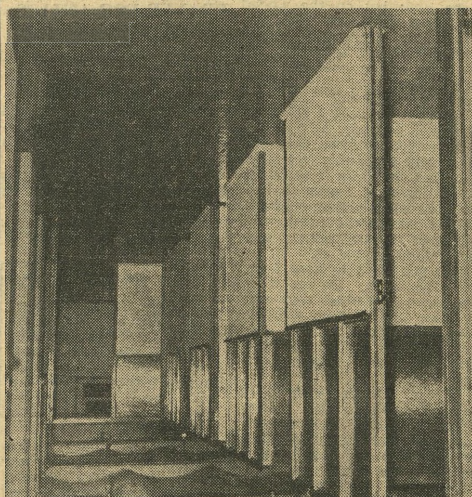
During the whole of the period of his internment, he carried his office book, which the Koreans allowed him to keep, until the moment of his release.

They would not permit any printed matter to be taken out of the country. But they promised to send the book to England when it had been examined.

"We held a service every Sunday," said the bishop, "but after Father Hunt and Sister Mary Clare died, the congregation numbered only seven or eight."

They were all Methodists, except for Commissioner Lord of (Continued on Page 10)

OUR STAFF—TO-MORROW



A small part of the palatial and cloistered new offices which we shall be occupying next week. We now need only to pay for them!

DUTY OF THE CLERGY

PRIMARY WORK PASTORAL

Armidale, May 5
The Bishop of Armidale, the Right Reverend J. S. Moyes, to-day urged parish priests to take more detailed and individual care of their flock.

He made this appeal in his report to Armidale Diocesan Synod, which is now in session.

"There are hardly any parishes with complete communicant rolls, and every parish should have a full record of every Anglican family, nominal as well as practising, and a roll of all those who are confirmed, again nominal as well as practising," Bishop Moyes said.

"Here is a basis for pastoral work. Good as the figures seem to be setting forth the number of communicants at Easter and Christmas, I can't but feel that in the larger towns, there must be many people with whom the clergy are not in touch at all. Indeed one vicar of a large town quite frankly said that he was afraid there were quite a thousand possible communicants not known to him within his parish."

"I suggest to the laity of every parish that here is a piece of work in which they really must help their clergy, and that every parish should be visited house by house by laity to provide complete records, so that some individual care such as we find our Lord continually gave, may be given to the wandering sheep who are certainly outside the fold at present, though they still are members of the flock."

RESIGNATIONS

Bishop Moyes reported that the diocese had lost more clergy by resignation in the past year than in any previous year since he came to Armidale.

The diocese had lost six men in all, he said. During the year he had ordained one man to the priesthood and four to the diaconate.

The bishop appealed for a circulation campaign within the diocese for THE ANGLICAN.

"As a Church we have no financial responsibility for the paper, but a very real responsibility to see that it lives and develops," he said. That is why I have asked you to do your utmost to increase the circulation.

"It is not more than 1200 in this diocese, which is nothing like as much as our 'Diocesan News' had. It is obvious, therefore, that many parishes are not doing a reasonable thing."

"By having lads taking the paper round to Church of England homes the Armidale Clergy have brought their circulation, including subscribers, to over a 100 copies a week, and I feel sure that with organisation a good many other parishes could compete with this. I ask your help."

NEW ORGANIST FOR SYDNEY CHURCH

Mr. Norman Johnston, who has just returned from Paris, has been appointed organist and choirmaster at S. Paul's, Cleveland Street, Sydney.

Mr. Johnston is an enthusiast for the method of chanting known as "speech-rhythm," and hopes to popularise this method in Australia. It is already being widely used in cathedrals and parish churches in England and elsewhere abroad.

He is a specialist in choral work. In Paris, as well as being deputy organist at the British Embassy Church, he was musical director of the American Students' and Artists' Centre. He studied at Canterbury, and under Andre Marchal in France. He is a licentiate of the R.S.C.M., and an associate of the Royal College of Organists.

Before leaving Australia, some years ago to study abroad, Mr. Johnston was organist at the Pitt Street Congregational Church.

DEDICATION IN W.A. GOLDFIELDS

FIRST CHAPEL OF KING CHARLES THE MARTYR

FROM OUR OWN CORRESPONDENT

Mt. Lawley, April 29
A congregation of nearly 200 assembled last Sunday evening in the mining town of Bullfinch, W.A., in the Parochial District of Southern Cross, for the dedication of the Chapel of Blessed King Charles the Martyr and the blessing of the church hall.

The Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, was assisted in the ceremony by the Archdeacon of the Goldfields, the Venerable G. S. Coxon, together with the Priest-in-charge of the Southern Cross Parish, the Reverend D. P. Davies, and the Rector of Kellerberrin, in the Diocese of Perth, the Reverend F. Hart, who preached the occasional sermon.

Padre Hart, formerly a chaplain in the New Zealand Forces, was one of the missionaries in the Great Mission to the Diocese of London in 1949. He exhorted his hearers to emulate the courage of Blessed King Charles in his devotion and loyalty, even unto death, to the principles of the Church of England, and the Catholic Faith as proclaimed by the Anglican Communion.

The dedication was completed early next morning at the Holy Eucharist, when the bishop celebrated Holy Communion in the presence of a congregation which included a number of miners and other men of the parish.

The church hall is separated from the chapel by sliding doors, and thus can be used on Sundays and festivals as the nave. It is used for secular purposes when the doors are closed. The Chapel of Blessed King Charles the Martyr is believed to be the first of that title in Australia.

Friends in England and New Zealand sent gifts for the equipment of the chapel and after the consecration of the altar the bishop blessed a chalice and paten which had been presented by the rector and parishioners of S. Charles the Martyr, Fort Morgan, Colorado, U.S.A.

For some years the Bullfinch goldmine had not been in operation until the Western Mining Corporation re-opened the project in 1951. A new residential area is being built, and, when completed, will provide homes for about 1,500 people.

APPEAL FOR HOSTEL AT "ALICE"

Alice Springs, N.T., April 30
An appeal has been launched by the committee of S. John's Hostel, Alice Springs, for £1,000 for alterations and repairs to the buildings.

The building, which is now used as a hostel for outback children, served as a recreation centre for the forces during the war years.

The rector of Alice Springs, Archdeacon P. McD. Smith, writes:

"It was our intention to have this building renovated after the war, but lack of funds and the necessity of completing the building caused this renovation to be postponed. Now it has become a necessity of paramount importance, especially as the boys' dormitory is almost uninhabitable in the winter months because of the cold and bitter winds."

"Service personnel will remember the good times they had on these premises, and we are confident that many will remember these times, and will wish to help us in this work for children of the outback."

"Donations towards this appeal will be most gratefully received."

HOSPITALITY FOR ASIAN STUDENTS

ANGELICAN NEWS SERVICE
Canberra, April 30

The Minister for External Affairs, Mr. R. G. Casey, last Sunday warmly commended the "Meet Your Neighbour" Campaign, an Australia-wide move to extend more personal hospitality to Colombo Plan and other Asian students.

The campaign was initiated in Brisbane two weeks ago by Queensland's Minister for Public Instruction, Mr. Devries, who appealed to Brisbane citizens to invite to their homes a party of fifteen Asian civil servants who are in Australia to study public administration.

Success was instantaneous. Brisbane, reputed for its hospitality, responded wholeheartedly. At the week-end every member of the party visited an average Brisbane home and was entertained as one of the family. The hosts were no less delighted than their guests, and many of the hosts have already arranged for further hospitality.

Mr. Casey said: "Overseas students have found one weakness in Australia's handling of the Colombo Plan. While they have returned to their home countries armed with much information and professional and industrial experience, few have known the average Australian working man in his own home surroundings."

"Yet this is hardly less vital a part of their education than the technical assistance provided through the Department of External Affairs and the Public Service Board. It is a part of the scheme which requires the co-operation of the average Australian family."

"By giving their full support to the 'Meet Your Neighbour' campaign," Mr. Casey concluded, "Australian citizens can help greatly in promoting good relations between Australia and her Asian neighbours."

ARCHBISHOP SEES CHANGE

FROM OUR OWN CORRESPONDENT

Perth, April 26

The Archbishop of Perth, in an Anzac Day sermon preached in S. George's Cathedral, Perth, said that he hoped for a spiritual change "which will lead to the salvation of our country and the nations around us."

"For 38 years we have observed Anzac Day with flickering hope and—sometimes I fear—with faltering resolution," said Archbishop Moline. "The public attitude towards the occasion has undergone changes, but we have kept this annual trust because we have never quite forgotten the debt we owe to those who died that we might live in freedom."

"There have been flashes of illumination in our history since 1915; but on the whole the hopes of a better world for which men fought and died at Anzac have not been realised. We have been groping our way in the dark and have almost despaired of the day."

"But now, at last, I believe a change is coming. At least we have reason to hope that the long night is drawing to a close and that the dawn is at hand. If that is true, I pray that it may indicate a deeper, spiritual change, which will lead to the salvation of our country and the nations around us."

"Do you want to keep faith with the fallen? Do you want the dreams for which they died to come true? If so, there is one thing above all else that you must do. You must lead the nation back to the faith of our fathers."

"Above the graves of those whom we remember, there stands the cross, the emblem of the perfect sacrifice of Jesus Christ, Who died for the salvation of the world. The challenge which comes to us to-day from the graves of our comrades is the challenge of Christ Himself, calling us back to believe and to worship and to obey our Saviour and our God."

HANDICAPPED CHILDREN

A.M.M. FORUM OPINIONS

FROM OUR OWN CORRESPONDENT

Canberra, April 30

"The Christian view is that from him to whom much has been given, much shall also be required," said the Reverend H. Hunter, of Canberra Boys' Grammar School, in Canberra this week.

Mr. Hunter was taking part in the Anglican Men's Movement Forum broadcast over 2CA Canberra, on Monday night, when the subject for discussion was "Our Responsibility to the Physically and Mentally Handicapped Children in our Community."

He said that in the case of handicapped children, and especially the heavily handicapped, it was our duty and privilege to bring to them love where there was no love; beauty and joy where beauty and joy were unknown; and to help them to feel that they were wanted as much as their more fortunate fellows.

Mr. P. Pentony, who is Senior Lecturer in Psychology at Canberra University College, said that stress must be laid on the task of re-orienting the community attitude to the mentally handicapped.

Despite some favourable trend, the tendency was still to ignore, or deplore, the existence of mental deficiency. Parents with mentally handicapped children usually were very reluctant to believe there was anything unusual. The difficulty was to get them to face the situation and assist the child in its present condition.

At the moment our reaction to the mentally disabled child tended to be very emotional. It would probably remain that way until we began to do something practical about it and found that we got results, he said.

A medical practitioner, Dr. Seagrim, late of London and Glasgow, said that the handicapped child should be treated as normally as possible. This should apply both in his relationship with his immediate family and with the wider community.

An attempt should be made to understand his particular handicap and, within the limits imposed, to accentuate his normality rather than his abnormality.

The President of the Canberra Section of the Subnormal and Incapacitated Children's Welfare Association, Mr. A. Sky, gave details of what his organisation was doing in Canberra.

He said some parents falsely believed that there was a stigma or shame involved. The public must be educated in new ways of regarding handicapped children, particularly those with mental defects.

PRAYER FOR ANZACS IN PARIS CHURCH

FROM OUR PARIS CORRESPONDENT

Paris, April 27

A special Prayer of Remembrance for the Anzacs was said in Paris at the Holy Communion in the Embassy Church on S. Mark's Day—Anzac Day.

The Embassy Church was packed four times over on Easter Sunday morning. There were 1,303 communicants. Bishop Chambers preached.

LATE DELIVERIES

Every single case of late delivery of THE ANGLICAN reported to us up to the time of going to press has been immediately taken up with the Post Office or Railway Department concerned.

Will readers who kindly let us know that they received their copies late please accept this general acknowledgement of their individual letters?

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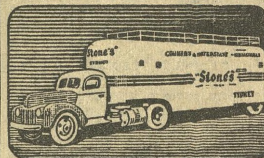
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CONSECRATION OF SUVA CATHEDRAL

PRIMATES OF AUSTRALIA AND NEW ZEALAND TAKE PART

Thirty years ago the second Bishop in Polynesia, the Right Reverend Leonard Stanley Kempthorne, arrived in Suva to oversee the biggest diocese in the world, and found his staff consisting of two elderly and rather worried priests.

On Sunday, April 26, of this year as the senior bishop in order of consecration in the Antipodes, he took part in the consecrating of this cathedral church in Suva in the Name of the Most Holy Trinity.

Bishop Kempthorne himself performed the acts of consecration of the cathedral, while the Bishop of New Guinea, a brother missionary bishop, consecrated the S. George's Chapel and several gifts to the new building.

The Governor of Fiji, Sir Ronald Garvey, attended all the services of the day.

The ceremony began at 7.30 a.m. The procession included clergy of the diocese; Canon Williamson, representing the Bishop of Newcastle, a diocese which has been generous to Polynesia; the Reverend E. G. Bucknell, representing the S.P.G., which has very loyally supported the diocese from its beginnings; the Bishop of New Guinea, and the Primates of Australia and New Zealand, both of whom have shown great sympathy with Polynesia.

The celebrant was the Primate of New Zealand, the Most Reverend Reginald Owen, with whose province the diocese is associated. The Primate of Australia, the Most Reverend Howard Mowll, preached the sermon, which was most appropriate, as the pioneer priest of the diocese came from Australia and Australia has always accepted responsibility for the work in the diocese. The congregation consisted of people of all races.

The first Evensong in the newly consecrated cathedral has been described as a marvellous service, once again attended (as is, indeed, usual) by Europeans, Fijians, Solomon Islanders, Indians, Chinese. The preacher was the Primate of New Zealand.

On Monday evening a public meeting of the World Council of Churches was addressed in the Town Hall by the visiting Primates. A feature of the meeting was an excellent address by a Fijian young man who had just returned from the Youth Conference in Travancore.

On the Saturday afternoon prior to the consecration, the visiting prelates were entertained in traditional ceremonies by the Melanesians in the Wailoku Settlement, where they saw some part of the direct missionary endeavour of the diocese. On Sunday afternoon the Bishop of New Guinea preached to these people at Wailoku at Evensong.

DR. GARBETT MEETS PATRIARCH

London, April 30

The Archbishop of York writes in his May pastoral letter from Istanbul, whither he has gone to visit the Ecumenical Patriarch. He gives the following account of his meetings with the patriarch:

"His cathedral and residence are in a poor part of the city, but with a fine view over the Golden Horn. I was received with great cordiality and kindness, and had luncheon with the patriarch and his synod.

"The patriarch is very tall and imposing with a flowing white beard; he spent some years in America, so we were able to talk without an interpreter.

"The following day I had a long private conversation with him on matters which concern our churches. He made abundantly clear his good will to the Church of England and his wish for close co-operation with it. Nothing could have been more cordial than his repeated references to the Anglican Communion.

"He made it plain that he is deeply concerned over the divisions of Christendom, and how eager he is to promote Christian unity. He is a man both of wisdom and of vision, and we should often pray for him and the great Orthodox Church to which Christendom owes so much, which amidst fierce storms has held so firmly the historic faith, and which has always rejected the claims of the Church of Rome."

FORMER BUDDHIST ORDAINED

The Bishop of Nassau recently ordained the Reverend Michael Haratani to the priesthood, at the church of S. John the Evangelist, Boston. Mr. Haratani is a former Buddhist. He is now completing his novitiate at the mother-house of the American Congregation of the Cowley Fathers.

THE YUGOSLAV CHURCHES

DRAFT LAWS REVISED

ANGLICAN NEWS SERVICE

Belgrade, April 26

After the breakdown of the talks between the Yugoslav Government and the Roman Catholic hierarchy in Yugoslavia, the Government to-day published a revised draft of the law by which it is seeking to compose its long-troubled relationship with the Churches.

The first draft was withdrawn two months ago after both the Serbian Orthodox Church, the largest religious community in Yugoslavia, and the Roman Catholics had reacted unfavourably to some of its proposed provisions.

The new draft significantly omits several former clauses which implied—if they did not actually impose—restrictions on the freedom of priests to enter the homes of members of their flock for religious purposes, including one which specifically prohibited the teaching of the Catechism in private houses; and it contains a new one which authorises religious communities to publish and distribute a religious tract subject only to the ordinary Press law of Yugoslavia.

Publication of the draft suggests that the Government, which has been holding its hand in order to give the Churches more time in which to state their views, now intends, after further talks with the more co-operative Orthodox and Muslim leaders, to complete preparation of the law for early parliamentary sanction.

The talks with the Roman Catholic leaders, the Government says, were deadlocked by the bishops' declaration that they have no authority from the Vatican to negotiate and by their reiteration of old demands over confessional schools, abolition of obligatory civil marriage, and other questions.

The Government statement said it had been made clear that some of the bishops wished to help create a better atmosphere, but their hands were tied by fear of their colleagues and the attitude of the Vatican. There existed interests abroad, the statement said, which were being served by "some of the bitter enemies of our new social order, such as Stepinac and other bishops, who do not wish an understanding, but wish to retain the present strained relations for political ends."

DR. MALAN AT CORONATION

A QUESTION OF PROPRIETY

FROM OUR OWN CORRESPONDENT
Cape Town, April 23

"Die Burger," the Nationalist newspaper, to-day discusses the propriety of the attendance at the Coronation by Dr. Malan as leader of the Republic Party which has just achieved victory at the polls.

"Die Burger" strongly censures the Archbishop of Canterbury, however, for his recent attack on the South African Government's apartheid policy.

It says that since the archbishop, as head of the State Church in Britain, is chief of the Coronation ceremonies, his attack on South Africa amounts almost to calculated discourtesy which might be regarded as releasing Dr. Malan from the obligation in courtesy to attend a ceremony conducted by the archbishop.

But, since the country has not yet given a majority for a Republic, the Nationalists, as good democrats, accept the monarchical position as it is with the accompanying obligations. Therefore, it is correct for Dr. Malan to go to London for the Coronation, the newspaper says.

CANTERBURY PLAYS

CARDINAL POLE AND MARLOWE

ANGLICAN NEWS SERVICE

London, April 28

Some details of the two new plays which are to be given during this year's festival season at Canterbury are published in the annual report of the Friends of Canterbury Cathedral.

"His Eminence of England," the play commissioned by the dean and chapter and written by Mr. Hugh Ross Williamson, has the life of Cardinal Pole for its subject.

It will be given in the Chapter House during the cathedral festival daily from July 14 to 18. The cathedral festival, ending on Saturday, July 25, will be followed by the civic festival from July 27 to August 1.

For this period Canterbury Corporation has commissioned from Mr. Richard Church "The Prodigal," a pageant play in verse about Christopher Marlowe, a citizen of Canterbury. "The Prodigal" will be acted in the grounds of S. Augustine's Abbey.

The cathedral has received an outstanding gift of 50 Queen Elizabeth Prayer Books—the first copies of this edition ordered from the Oxford University Press—for the choir stalls. The books, bound in blue Persian morocco, and costing about £10 each, are all individual gifts from friends of the cathedral and have memorial inscriptions; written by a craftsman teaching at the Canterbury College of Art.

The report reproduces, appropriately in Coronation year, a photograph of the "Accord of Winchester," the original charter of 1072 preserved in the cathedral library and drawn up to settle the question whether it was the Archbishop of Canterbury or of York who had the right to place the Crown on the head of the Sovereign.

It is recorded that Lanfranc of Canterbury pleaded his case so eloquently that Thomas of York rose and said that he gave in. Thereupon Lanfranc asked that the decision should be committed to writing for future generations, and it is here in the "Accord of Winchester."

IRISH CHURCH SYNOD MEETS

ORDER OF BAPTISM REVIEWED

ANGLICAN NEWS SERVICE

Dublin, May 4

General Synod of the Church of Ireland met in Dublin on Tuesday. Interest centred on the Bill to provide a revised Order for the Ministration of Public Baptism of Infants.

The revisers have been conservative in their work and have carefully safeguarded the doctrinal teaching of the Book of Common Prayer. A feature of the new office is a prayer for God's blessing on the home of the newly baptised infant.

A Bill was presented providing for an alternative Preface when confirmation is administered to "those of riper years." Another Bill presented made provision, in the event of a vacancy in one of the smaller sees, for the postponement of the election of a successor.

On Monday evening, the archbishops and bishops attended a service in S. Patrick's Cathedral. The preacher was Senior Fellow of Trinity College, Dublin, Canon A. A. Luce. He gave an address on George Berkeley, who was Bishop of Cloyne from 1734 to 1753.

This week, the principal Irish Church missionary societies hold their annual meetings in Dublin.

PERSECUTION OF CHURCH IN EAST GERMANY

ANGLICAN NEWS SERVICE

Berlin, April 23

The campaign against the churches in East Germany, in particular the Evangelical Church, has attained a new degree of violence. Attacks are concentrated particularly on the Evangelical youth organisation, the Junge Gemeinde, in which the communists have recognised the staunchest opponent to their attempt to win over young people.

The Evangelical Church conference, now taking place in West Berlin, which includes all the German bishops, yesterday issued a protest against the increasing religious persecution. "The pressure brought to bear in all matters of religion and conscience on members of the Evangelical Church within the German Democratic Republic threatens to become unbearable," the statement said.

"We declare that we regard the judicial methods employed against the Junge Gemeinde, as well as the attacks levelled against it as inhuman. He who wants the unity of Germany must not treat Germans in this manner," the statement went on.

It referred to the arbitrary arrests of churchmen and laymen and to the unusually high sentences passed on them, which violated the sense of justice of the whole civilized world, and it appealed to the sense of duty and humanitarianism of East German judges.

The statement repudiated the allegation that the Junge Gemeinde was a terrorist movement for espionage and sabotage. Bishop Lilje, of Hanover, who is the president of the Lutheran World Movement, pointed out the Communist attacks on the Christian Youth Movement were similar in many respects to those of the Gestapo under Hitler.

Secondary school children were questioned for hours by the East German state security services and degraded before their fellow-pupils and teachers had been instructed to do all they could against the Junge Gemeinde. The bishop concluded that the East German organizations which had made themselves an instrument of religious persecution had done a grave disservice to the Grotewohl Government.

As an example of the smears tactics used against the Junge Gemeinde, a church organization, the Pfeiffer Foundation for Crippled Children at Magdeburg, was said to have used its charges as sweated labour and to have prevented the Communist Youth from introducing its propaganda. It was also accused of being in league with the West Berlin authorities, of receiving mail from West Germany, and of teaching the children to sing "Fascist" songs, such as Preussens Gloria (a harmless old Prussian march).

Even more fantastic accusations were used to justify the closing of a church school at Schloss Mansfeld, near Eisleben, in Saxony, this month. The pupils were sent home and the head master arrested.

The leader of the Evangelical Youth Organization in Saxony, Herr Fritz Hoffmann, was sent to Mansfeld to see what could be done to prevent the closing of the school and was arrested too. The institution has now been turned into a sanatorium for miners.

The Evangelical Bishop of Berlin and Brandenburg, Dr. Dibelius, who has acquired a wide reputation for his courage, appealed four days ago to General Chuikov. He may have believed that the East German Government was displaying an excess of zeal which did not necessarily coincide with the new Moscow line and that

if it were allowed to go ahead unhindered it might be too late by the time the change in Soviet policy had become official in East Berlin.

Recent experience has convinced Church leaders that when the Church as a body refuses to comply with East German Government orders the latter has sometimes been obliged to retreat. An example was the order requiring every preacher to submit his sermon to the authorities in writing before he delivered it; the clergy were forbidden to do this by their bishops, and the order was not enforced.

Persecution assumes a multi-faceted form. Economic pressure is used to bring the clergy to heel; they are crushed by taxation and are not allowed to send their children to secondary schools or universities.

The Communists seem intent on suppressing all forms of charity not controlled by the State and religious homes are forced out of existence by such simple devices, for instance, as being deprived of fuel in winter.

The Roman Catholic have also had their share of persecution and have had as many churchmen arrested in proportion to their numbers. They constitute, however, fewer than 10 per cent. of the population of East Germany.

A Roman Catholic priest at Potsdam was sentenced to five years imprisonment recently for stirring up hatred against the regime and for beating children to whom he gave catechism.

Another, Father Hilderbrand, of Kirchmoser, near Magdeburg, was sentenced yesterday to four years and two months' imprisonment for "ill-treatment of children, and violation of laws on internal German trade." Another of his crimes was the distribution gratis of prayerbooks to members of his congregation and the acceptance of offerings in return.

A Government decision which caused widespread indignation was the ban on the distribution of the Petrusblatt, the Berlin Roman Catholic organ.

The policy of the East German Government, however, shows remarkable vacillations. It recently announced that 900,000 marks would be spent on the restoration of churches of historic and cultural value, and that the money would be provided by Her Nuschke's "office for church affairs." On Sunday Dr. Dibelius consecrated a reconstructed church at Halbe, in Brandenburg. The crowd was so big that the sermon was relayed to people outside.

AWARD FOR VICTOR GOLLANCZ

ECUMENICAL PRESS SERVICE

London, April 24

The German Charge d'Affaires in London, Dr. Schlange-Schöningen, presented Mr. Victor Gollancz, the publisher, with the Grand Cross, with Star, of the Order of Merit, of the Federal Republic of Germany, on the occasion of his 60th birthday. Mr. Gollancz, who is of the Jewish faith, became a well-known figure to the German people in the difficult years of 1946-1947, through his raising of donations in time of famine.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY MAY 8 1953

CENSORSHIP AND THE TRUTH

Democracies and the Church of England have one thing in common: their members, normally apathetic, tend to wake up suddenly when their somewhat negative freedom to do almost as they wish is endangered.

The trait shewed itself in a good cause last week, when democratic opinion in Australia and the protests of the Church compelled the Commonwealth Film Censorship and the Department of the Chief Secretary of New South Wales to abandon their stand on the content of a new A.B.M. film, "Children of the Waste Land."

The film, directed by the then Home Secretary of the Australian Board of Missions, BISHOP IAN SHEVILL, opened with a dialogue in which certain statements of historical fact were made. The Bishop, who wrote and delivered the dialogue, said in effect that the Aboriginal population of Australia had been badly treated—hunted, in fact, and persecuted—that they were God's children like the rest of us, and that the Church had always regarded them as such and had always endeavoured to mitigate their lot.

These words fell upon the bureaucratic rabbits of Sydney and Canberra like the crack of doom. Canberra was terrified lest the words of one who is now a bishop should ruin the good name of Australia overseas. Sydney was furious at the omission of any suitable reference to the work of the Aboriginal Protection Boards. The Commonwealth Film Censorship cherishes the quaint illusion that no one overseas has ever heard of our treatment of the Aborigines or that, if anyone abroad has heard the facts, he has dismissed them as "Communist propaganda." The N.S.W. Aborigines Protection Board, which is administered by the Chief Secretary's Department, is understandably, if unnecessarily, sensitive about its shortcomings, and shews an all-too-human desire to share in any bouquets that may be about.

For any Department of either Government overtly to recommend banning the film would, of course, have entailed too great a risk: any such outrageous impertinence would surely have become a *cause celebre*. Instead, in obvious concert, minions of the two Departments employed certain delaying tactics for several weeks until even the Australian Board of Missions, a patient body and slow to anger, realised that it was being subjected to intimidatory pressure.

Neither the Censorship nor the State Department would say straightly that it was prepared to ban the film; each said obliquely that it thought Bishop Shevill's opening remarks were "untrue" or "likely to give rise to misunderstanding abroad," and that if only they were omitted from the film then all would be well. The question of normal purchase tax remission was used as additional lever.

The attitude of both Departments was more than impudent: it was sinister. It revealed a wholly improper and misconceived approach to their duties by the officers concerned. It is no part of the functions of the Chief Secretary's Department to black-mail another body which is partly in the same line of business, and with which it should indeed co-operate. Nor is the purpose of the Commonwealth Censorship to prevent the publication of the truth in a film by a proper authority, supported by the weight of the Church of England. Yet the Censorship has for so long and so arrogantly succeeded in imposing its quaint notions upon Australia that it did make the attempt in this case. The record of the Censorship, it is proper to note, has since it came into being been unrivalled for stupid and repressive childishness by any other country in the world save, perhaps, Eire and Soviet Russia.

In the end, the Chairman of the Australian Board of Missions, Archdeacon C. S. Robertson, refused to alter a word of the opening dialogue, and won the day. The import of the words used has not in the slightest degree been affected by the "epilogue" which the archdeacon added. Thus, courage vanquished oppression.

LETTERS TO THE EDITOR

[Parts of some of the following letters have been omitted. None of them necessarily represents our editorial policy. The Editor is glad to accept letters on important or controversial matters. They should be short and to the point.]

SEVENTH-DAY ADVENTISM

A CONVERT'S VIEW

TO THE EDITOR OF THE ANGLICAN
Sir,—I read with much interest the article, "I was a Seventh-Day Adventist," printed in your April 10 issue of THE ANGLICAN.

I, too, was a Seventh-Day Adventist and feel that I must write to confirm what the writer says as being perfectly true in every detail.

During my seven years as an Adventist I listened to Mormons, Christian Scientists, Jehovah's Witnesses, Baptists and other denominations argue with Adventist pastors in my drawing room; but never on any occasion did one convince the other, and always I was left with the feeling of uncertainty.

Finally my health broke down and slowly I made my decision—I would return to the peace and holiness of my own Church.

You may ask how I came to leave my own in the first place? Through the very same reasons the writer gave—literature and people knocking at your door and quoting the Bible to you by the hour.

You stated in your editorial that you wished people had a good grip on the beliefs and doctrines of the Church of England, thus arming themselves against people such as these.

Since I have returned I have mentioned many times that I should like to get a good grounding in such matters; but not a soul has come forward, nor has any information been offered as to where I might learn.

Not a soul welcomed me back to the Church and I'm sure not a soul cared, but I dare to say that if I returned to the Adventists to-morrow they would hold a special service.

How can the Church ever hope to gain converts, or hold her own people, when such indifference prevails?

This is purely my own opinion and I have written because I am interested. I found that issue of THE ANGLICAN in the church; perhaps it was meant for me.

Yours sincerely,

(Mrs.) YVONNE FORDHAM.
Flinders St.,
Coburg, N.13,
Melbourne.

DRESS AT THE CORONATION

WILL ARCHBISHOP MOWLL WEAR A MITRE?

TO THE EDITOR OF THE ANGLICAN
Sir,—Anglicans throughout the Commonwealth will rejoice to realise that they will officially be represented at the Coronation of Queen Elizabeth II by their Primate.

It would be interesting to know the part which such a distinguished visitor will be called upon to play, and the place which is likely to be assigned to him in Westminster Abbey.

Presumably, all English bishops will be vested in their characteristic ceremonial attire, viz., cope and mitre, which are certainly "de rigueur" for such prelates as have assigned to them specific parts in the service itself, and of course we all know that this applies to quite a number of bishops other than their Graces the Archbishops of Canterbury and York.

Whilst our Primate will be representing the whole of Australia, he is also, of course, the Diocesan of the Sydney Diocese, which has, most embarrassingly, passed a piece of diocesan legislation which would appear to preclude the cope and mitre being worn on the bishop's head, although no attempt is made to prevent his using a representation of the mitre on his notepaper, gateposts, and from allowing it to be worn on the bands of school children's hats.

Perhaps, however, the problem will be solved without causing either the Dean of Westminster or the Earl Marshal any misgivings, by Australia's representative in non-ceremonial convocation robes, being assigned some seat not too close to the "theatre" while the actual Coronation takes place. If, on the other hand, he elects to be appropriately vested, would it not be a graceful gesture for Anglicans in the whole Commonwealth to contribute to the purchase and presentation to him of a cope and mitre worthy of the Australian Church?

Yours faithfully,

R. L. R. RABETT.
Double Bay, N.S.W.

[The Primate of Australia, like other bishops present, will be dressed in accordance with the instructions specifically laid down by the Earl Marshal. The only two prelates who will wear mitres at the Coronation are the Archbishops of Canterbury and York. All other English bishops actually taking a part in the service will wear copes, as will the Dean of Westminster. English and other bishops present in the Sanctuary will wear knee breeches, silk stockings, silver-buckled shoes, cassock, rochet, red chimere and bands. We doubt whether the Primate possesses shoes with silver buckles, and Brigadier Rabett's suggestion might be devoted thereto since the cope and mitre are not necessary.—Editor.]

THE QUEEN MOTHER'S CHURCH

TO THE EDITOR OF THE ANGLICAN
Sir,—There seems to be some doubt, according to your correspondent, the Reverend L. G. Kerdel, of Victoria, as to the Church to which the Queen Mother belongs.

Last year I visited England and Scotland and stayed at Forfar, Angus, only a few miles from Glamis Castle, which I visited.

The chapel there is purely Anglican.

The Strathmores, the Queen Mother's family, were regular attendants at S. John's Episcopal Church, Forfar.

On a notice board in front of S. John's is a notice saying: "S. John's Episcopal Church, in full communion with the Church of England."

Their family pew is still there, although the Earl of Strathmore and Lady Strathmore are both deceased now. I have seen it. I attended H.C. there twice during my short stay.

The rector, the Reverend D. O. Noble, showed me over the church.

Yours sincerely,
(Mrs.) G. MARSHALL.

CONDOBOLIN RECTORY

TO THE EDITOR OF THE ANGLICAN

Sir,—In reference to the rectory mentioned in the Condobolin news (THE ANGLICAN, April 24), I would like to state that there is a letter in our family written by the late Mr. Charles Burcher to my late father, Archdeacon Nellid.

In it he states that the rectory was given out of personal regard for him and in recognition of the wonderful work he was doing in rehabilitating the run-down parish of Condobolin.

During his ministry there of 17 years, which commenced in 1915, much of the beautiful furniture was donated by members of the church, not all residents of Condobolin.

He retired whilst there after faithful and arduous service, and was farewelled by 800 people of every denomination.

Sincerely yours,
(Mrs.) MAUDE WOODS,
Chatswood, N.S.W.

NO OBERAMMERGAU PLAY NEXT YEAR

London, April 25
At a meeting of Oberammergau town council last week, it was decided to abandon plans for a performance of the Passion Play in 1954.

The three S.P.C.K. publications, "Ezekiel and Alexander," 6/-, "Documents Illustrating Papal Authority," 29/3, and "Why do we believe in Jesus Christ," 4/6, reviewed in THE ANGLICAN on March 7, are available at Church Stores, Sydney.

ONE MINUTE SERMON

THE HOLY GOSPEL FOR THE FIFTH SUNDAY AFTER EASTER

The Text:

Verily, verily I say unto you, whatsoever ye shall ask the Father in my Name, He will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I

came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Message:

After the Resurrection of Jesus the first message given is the message of forgiveness—the coming home of the soul.

After the promise of the Holy Spirit, when the Saviour shall have ascended on high, and with the Father send the Comforter, the first message is the message of prayer.

And the promise is that Christ's men and women—those who are His and who live by His life and are loyal to His trust—can pray to the Father with utter confidence, putting before Him in loyal obedience every longing and every need. And God will answer. Ask and ye shall receive. Yes! tell God everything, consult Him about everything when you are seeking above all else Jesus' way and will.

Then comes one of the most tender and revealing passages in the Gospels. "I came forth from the Father." It was not easy; almost He says, "to come into this world where evil has control meant coming away from the Father."

I fought the battle for you. I won the victory, I'm going back home to God. But now through Me you will be able to find the Father even in this world. You will be human, you will fail, you will forget your loyalty—but the victory has finally been won and you can come to God.

And He tells them so that they may not worry that they may never finally be discouraged. He tells them that they may have the peace of God in their hearts, the peace that can do more than any human cleverness, the peace that can guard them through His victory.

For no matter how difficult life may be, no matter how many trials they may meet, they can hold on! He has overcome the world and "neither death nor life nor things present nor things to come nor height nor depth nor any other creature can separate them from the love of God which is in Christ Jesus the Lord."

CENSORED!





Camera as Political Weapon

Bad taste, I feel, has been shown by the use of unflattering photographs of political opponents in Senate election advertisements.

This old technique of producing a studio photograph of "your" man and a "warts-and-all" picture of his rival was revived during the New South Wales election campaign three months ago, when the Leader of the State Opposition, Mr. Vernon Treast, was the main victim. Labour advertisements showed Mr. Treast with pursed mouth—a newspaper flashlight picture taken while he was making a speech.

Perhaps the Liberals remembered this when preparing their propaganda for the current Senate campaign. If they did, they retorted less unkindly. Nevertheless, they balanced a studio portrait of Mr. Menzies with an unposed picture of Dr. Evatt, gazing rather quizzically through his spectacles.

But the Labour Party has pulled no punches in two photographs it has produced in this final week of the Senate campaign. One shows Mr. Menzies in a Uriah Heep sort of pose, washing his hands with invisible soap, to support a caption: "We fooled them once, let's try it again." The other, even more personally offensive, shows Sir Arthur Fadden, with puckered lips and without collar or tie.

Now, I do not think that any fair-minded reader of this column will consider it has any bias for or against any political party. Certainly its aim is to examine national questions fearlessly . . . and especially to

emphasise ethical viewpoints.

So, then, I deplore this type of photographic personal abuse, for which the Labour Party is mainly responsible, and will, indeed, be surprised to hear that it is approved by Dr. Evatt. It has always seemed to me that Dr. Evatt has been scrupulously careful to avoid personalities in his speeches, both inside and outside Parliament, whereas Mr. Menzies is prone to put a cutting edge to his remarks with such sarcastic adjectives as the "learned" doctor and the "scholarly" Mr. Ward.

A little humour lightens political campaigning. For instance, most press cartooning in this country is unmalicious. Not infrequently the victim of the cartoonist seeks the original drawing to adorn his office wall.

But we could well do without spiteful personalities, either by word or photograph. Fortunately, such lapses from grace usually carry their own condemnation. If a campaigner will go to the trouble of distorting his opponent's features, or even of just not showing them in the best light, he is not likely to be very scrupulous about putting his opponent's political record more fairly.

No Minister

Last week I criticised the casual nature of the official welcome given to the Governor-General-Designate, Sir William Slim, and particularly the delay of a week in arranging his swearing-in ceremony.

This delay is believed to have been due to the inconvenience it would cause some Senate election campaigners to be in Canberra before today, the eve of the election and the day after the broadcasting curtain has descended.

But surely Australian casualness was carried too far in allowing Sir William and Lady Slim to arrive in the national capital without a Minister being on hand to greet them.

If Sir William felt slighted he gave no indication of it. But that does not excuse the series of discourtesies to which he has been subjected.

The sudden illness of Lady Slim only a day after her arrival in Canberra has switched attention, perhaps, from the official neglect shown to the vice-regal couple.

They can be assured, of course, that they are very welcome, and the widespread sympathy expressed for them both in Lady Slim's illness shows that they are indeed among friendly people. But they must know now that when there is an election campaign on hand our politicians put their own convenience first.

Three Lost Leaders

The tragic death of the Leader of the Victorian Opposition, Mr. Trevor Oldham, in the Comet disaster near Calcutta last Saturday gives another twist to the vexed problem of Liberal leadership in that State.

Mr. T. T. Hollway was deposited from the leadership after a bitter internal feud. But he scored over his rival, Mr. L. G. Norman, by defeating the latter in his own electorate at the State general election last December.

Mr. Oldham was abroad as a delegate to the Commonwealth Parliamentary Association conference in Canada when the Hollway-Norman quarrel was mounting to its climax. He cut short his visit to Canada to fly home when it seemed that his vote might be vital in saving the McDonald Country Party Ministry, supported by the Norman Liberals, when the Hollway break-away group was working with Labour to overthrow the C.P. Ministry.

As it happened, Mr. Oldham arrived a day too late to vote.

The election, which led to Mr. Norman's personal defeat, followed. And, Mr. Hollway and his group still being in disfavour with the official Liberal Party, Mr. Oldham was elected leader.

Now, less than four months later, the much-disputed post is vacant again.

Delayed Reforms

The unfortunate illness of Mr. Justice Maxwell while abroad is likely to mean further delay in the presentation of the report on the liquor law disclosures which "rocked" New South Wales last year.

I was never able to see the necessity for the Royal Commissioner's tour abroad. Certainly it should give some additional comparative value to his recommendations. But surely this will be outweighed by the delay in getting the report and in allowing the Government if it is so minded, to act on it.

In fairness to the Royal Commissioner, it cannot be said that further delay now will make much difference. Until the Premier, Mr. J. J. Cahill, returns from the Coronation and his subsequent tour abroad about August, Cabinet consideration of the report, even if it is available earlier, cannot be expected.

But one wonders idly whether the parties who appeared in so unfavourable a light before the commission are being permitted to follow their old bent? And whether the after-hours "open slather" at Broken Hill, which came into prominence somewhat later, still continues? Or whether, the State election campaign, being over, no one is much interested in seeing whether statute law is obeyed and enforced there?

Fussy Censorship

Wisely the Australian Board of Missions stuck to its guns in the dispute with the Commonwealth Film Censorship last week over the wording of the dialogue in the film "Children of the Waste Land".

The request to amend the dialogue because the script referred to Aborigines as "the people whom White Australia has exploited" was an unwarranted attempt to interfere with the expression of an honest opinion.

Surely censorship was not established for that purpose, but primarily to ensure that no offence against decency occurs.

Ultimately an agreement was reached to expand the dialogue. But I gather that the original expression of opinion has not been withdrawn. And, as for the film itself, the censor is reported to have conceded that it is highly impressive.

Perfect Complaint

Dr. Evatt, in flying twice to all States and three times to some, is setting a standard of endurance which is reported to be leaving some of his camp-followers floundering.

I hear his new press secretary is gamely trying to keep pace with his chief, but was mildly rebuffed for taking to his bed after one long, strenuous, sleepless period.

But another journalist, not in Dr. Evatt's service, is reported to have earned a rest with better excuse.

A series of long flights brought on temporary deafness. And deafness in a journalist on an election assignment is surely the perfect occupational disease. Anyway, it gave the journalist a few days away from the meteoric Evatt entourage. But the hearing of the journalist has now been restored, and at last report he had rushed West with the flying doctor.

—THE MAN
IN THE STREET.

FAITH AND MORALS

A WEEKLY QUESTION BOX

By DR. S. BARTON BABBAGE

The Coronation

A parish priest from South Australia raises an interesting question:

"First, is the actual anointing with oil and crowning of the Sovereign a sacrament (it certainly seems to fit the Prayer Book definition of 'an outward and visible sign of an inward and spiritual grace') or is it merely the continuation of the ancient rite for the anointing of kings to be found in the Old Testament?"

"Secondly, if the Coronation as a sacrament, is it part of the Sacrament of Holy Union, anointing for a special purpose other than physical and spiritual health, or does it constitute an eighth sacrament?"

Much confusion results from the inexact use of words. It is, therefore, necessary to define the sense in which we are using a particular word; otherwise we shall find that we are arguing about different things.

The question before us illustrates this common difficulty. The word "Sacrament" has a narrow and technical meaning (which we find in the Prayer Book); but it has also a wider and more general application.

The Prayer Book defines a Sacrament in the Catechism as "an outward and visible sign of an inward and spiritual grace, given unto us, ordained of Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof."

The Prayer Book recognises that there are only two Sacraments which fulfil these conditions: "Baptism, and the Supper of the Lord."

From this point of view, then, it is clear that the Anointing with Oil is not a Sacrament.

Historically, however, the word "sacrament" has been used in a much broader and wider sense.

It originally meant something set apart as sacred, consecrated, dedicated. It also had a military use when it signified the "military oath of obedience" to the Commander. The soldiers took a sacramentum to their imperator.

It was first used, in connection with Christianity, in a letter written by the younger Pliny to the Emperor Trajan in A.D. 112. He says that he has examined some of the Christians under torture and that he finds that "the sum of their guilt and error had amounted but to this, that on an appointed day they had been accustomed to meet before day-break and to recite a hymn antiphonally to Christ, as to a God, and to bind themselves on an oath (sacramentum) . . ."

The word was rapidly used in a wide variety of senses. It was used to designate not only religious rites, but doctrines and facts. Almost any external form, whether of word or action, which conveyed a symbolised and religious meaning, might be called a sacramentum.

The consequence was that the word sacramentum had two main uses: one vague, the other definite. On the one hand it might be used of anything, whether word, statement or fact, which expressed an implied religious truth. On the other hand, it was applied to certain Christian rites, not fixed in number, but understood to be few, of which the chief were Baptism and the Lord's Supper. The other rite which was commonly placed side by side with these two as being of almost equal rank was unction or Chrism, which has the authority of Apostolic tradition. (Jas. v:14.)

A list of seven Sacraments does not appear to have been made before the twelfth century, when first Gregory of Bergamo and then Peter Lombard fix on this limit. It was adopted by Thomas Aquinas

and was formally ratified by the Council of Trent.

The Tridentine formulation has no Scriptural authority. The choice is plainly between the two Gospel Sacraments and an indefinite number of lesser Sacraments.

It is clear that the anointing with oil in the Service of Coronation can properly be called a Sacrament in this general sense.

There is no reason why the word "sacrament" (when it is used in this vague and broader sense) should be restricted to those five commonly called "Sacraments" (Confirmation, Penance, Orders, Matrimony, and Extreme Unction).

The interesting thing is that some of the ancient orders, (e.g. the Gelasian Sacramentary) refer explicitly to the anointing of a king and the washing of the saints' feet as "sacraments."

There is, therefore, ancient precedent for this use of the word.

It is doubtful, however, whether the anointing should be thought of in terms of unction. Its antecedents plainly lie in the Old Testament. It is a distinctive and symbolic act for a specific purpose.

As the Bishop of Canberra and Goulburn has put it in his attractive and suggestive brochure:

"The anointing is considered the central point in the service. There are numerous references to it in the Old Testament. We have only to remember the anointing of Saul by the prophet Samuel, where we are told that after the anointing Saul became 'another man.' When the same Samuel anoints the boy David, we are told that the Spirit of Yahweh came upon David from that day forward. We have also the exciting anointing of Solomon by Zadok the priest and Nathan the prophet, which has had considerable influence on our Coronation service."

"We notice that anointing regularly signifies a change of condition. It is something like a new birth, a resurrection, and the old life is left behind and a new life begins. It creates a new person, the Lord's anointed, and calls for the grace to enable a monarch to fulfil his or her ministry, to do justly, and to love mercy, and to walk humbly with God."

Civilisation and Christianity

Mr. F. E. Brown, of North Fitzroy, raises a number of questions in relation to the general problem of "Civilisation and Christianity."

He writes: "Your comments in THE ANGLICAN (27/3/53) on 'Civilisation and Christianity' prompt me to ask one or two questions. Firstly, what is your definition of Christianity? Is it a body of doctrine, a system of beliefs and practices, a theory about God and man? If so, has it any reality apart from the people who accept it and try to live by it?"

"If it is a religion whose function it is to save men from sin is it not a fact that the salvation of man is of the very essence of Christianity, and not merely a consequence of it? Can there be any Christianity actually in existence in the world without men and women who are being saved? And, finally, since men and women can only be fully saved when their relations with their fellows are transformed, does it not follow that Christianity is responsible for the kind of civilisation there is in the world?"

The fundamental question is the nature of Christianity and its relation to the world.

Of course, the Christian faith does not exist in *vacuo*. The Christian faith is, above everything else, historical: the incarnation took place at a particular

time, in a particular place, in a particular Person. We have here what some scholars call "the scandal of particularity," which is inseparable from Christianity.

The Christian faith is not concerned with abstractions and generalities and timeless truths: it is concerned with the concrete and particular and material. It is embodied truth. The Christian faith is committed and entrusted to the Church. The Church is the object of Christ's redeeming love.

But the Church, too, exists in history. It has an outward and visible form, together with certain recognisable characteristics, and it both influences and in turn is influenced by its environment.

We are concerned with the inter-relation between the Christian faith and its environment.

I cannot do better than quote the wise words of Bishop Stephen Neill.

"In reality the Christian Society is an organism acting and reacting with its environment."

"It is the nature of living organisms that they draw their nourishment from their surroundings, and modify their surroundings in the process. When an organism loses its capacity for adaptation to its environment, it dies."

"In every age, the Christian Society has had to live in relation to its environment. It has undergone many modifications in its organisation and even in its structure."

"It is the ceaseless conflict with principalities and powers, with the evil in the world and the evil within itself, that makes the story of the Christian Society so absorbing, so touching, and so inspiring."

The Emperor Julian maintained that Christianity was the destroyer of the civilisation in which it had grown up.

This was also the view of the English historian Gibbon. In the last chapter of his "Decline and Fall of the Roman Empire" there is one sentence which sums up the theme of the whole work: "I have described the triumph of barbarism and religion." He means, of course, that it was Christianity as well as barbarism which overthrew the civilisation for which the Antonines stood.

This view was also shared by the noted anthropologist, Sir James Frazer.

Another view, however, pictures Christianity as the humble servant of civilisation, bridging the gap and preserving hope between the breakdown of one culture and the rise of another.

Professor Toynbee reverses this interpretation: he declares that religion is not the handmaid of civilisation, but civilisation the handmaid of religion.

"If religion is a chariot, it looks as if the wheels on which it mounts to heaven may be the periodic downfalls of civilisation on earth. . . . If our secular Western civilisation perishes, Christianity may be expected not only to endure but to grow in wisdom and stature as the result of fresh experience of secular catastrophe."

Civilisation has a double aspect: it reflects both the glory and tragedy of man. It is productive of both good and evil.

Civilisation carries man on when it is the creative expression of man's spirit; it drags him down when it becomes an end in itself.

Christianity is, then, neither the friend nor the foe of civilisation: it accepts it as a fact of its existence, and it can offer man the resources to profit by both its achievements and its failures.

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NEW GUINEA NEWS

The Bishop of New Guinea, the Right Reverend P. N. W. Strong, writes:—

My dear Friends,—Beginning this letter on S. Gregory's Day, March 12, and in the midst of Lent (though it will be long after this when you read it) my thoughts are, first, of my confirmation, which took place forty years ago on this day.

I think of all we owe to the strengthening power and sevenfold gifts of God's In-dwelling Spirit given to us, each one, in the Laying-on of Hands, and of our Lord's desire in imparting this gift, and of the Church's intention in administering confirmation, that we should each and all daily increase in the Holy Spirit.

My thoughts go also to the story of S. Gregory and to his visit to the slave market in Rome and of his finding those Angles from Angleland, and of all that has followed from what must have seemed perhaps a casual stroll in the market place of Rome: the sending of S. Augustine, the conversion of England, the growth of the great Anglican Communion throughout the world.

THESE thoughts send me back in remembrance to the words spoken by the Archbishop of York when he addressed our white missionaries both at Dogura and at Gona, and reminded us of the great worthwhileness of the work that we are doing, that it is the laying of the foundations of a Christian civilisation for the future; a work to be compared with that of the early missionaries in England, the results of which in extent and greatness none can foresee; a work which he considered was more worthwhile than anything else he could think of.

And then S. Gregory in Lent reminds me that we can only faithfully fulfil the great trust imposed in us by our Lord by following Him along the path of self-denial, for it is along that road alone that the victories of the Church in the centuries which have followed on from S. Gregory and S. Augustine have been won.

AT the end of January and beginning of February, I paid visits to Rabaul, Manus Island, to Lae and Port Moresby. This visitation had to be carried out by air travel.

It is rather shattering to find that the travelling costs for such an episcopal visitation amount to nearly £80, which makes it impossible for visits to these centres to be made as frequently as one would wish. Few people realise that this diocese is now about four times the size of Great Britain.

At Rabaul I was much impressed by the work that has been done by the Reverend A. France, both in Rabaul itself and at Kokopo, some twenty miles away. At Rabaul the services are held in a verandah chapel attached to the rectory.

This is not at all suitable, for it is too small, hot and cramped, and plans have been drawn up for the building of a new S. George's Church and an appeal for subscriptions is shortly to be issued. The plans provide for a really lovely church, if only the necessary money can be forthcoming.

The period of twelve months for which the Reverend A. France offered his services will end in June and his place is then to be taken by the Reverend G. C. Latta, Precentor of S. David's Cathedral, Hobart. He will be the third successive priest to come to us from the Diocese of Tasmania for the work of Rabaul.

AT Manus Island I was able to visit the Air Force Base at Momote, the Naval Base (H.M.A.S. "Tararua") at Longau, and the Administration Headquarters and civilian settlement at Lorengau, and I had meetings of services at each. I had last visited there in 1947, when it was a great American Naval Base.

A very lovely Naval Chapel has been built at the R.A.N. Base under the superintendence of the Reverend P. J. Helyer

who has been there as Naval Chaplain since last May, though his term of service will shortly be coming to an end. During this time he has ministered not only to the Navy but also to the Air Force and to the civilian population, and I am very grateful for all that he has done, and could see how effective his influence and ministrations have been.

It was a joy to me to be able to dedicate the Chapel, now called S. Nicholas' Naval Chapel. Both the Air Force and Naval Bases are very attractively laid out and I was impressed by the happiness and vitality which seemed to be predominant.

In addition to a number of Mission Stations in the Goodenough Bay area I have also recently visited Misima Island which suffered so grievously last year from a cyclone, when havoc was wrought and whole villages desolated, houses destroyed, and plantations set back for years.

A number of our half-caste Anglican people live and work at Misima. They had been without any sacramental ministrations since 1950.

The Methodist missionary in that area is very kind in gathering them together from time to time to give them spiritual encouragement, and he also very kindly made all the necessary arrangements for my visit.

DURING this period Bishop David Hand has been visiting the Mission area in New Britain, travelling by our Mission trawler, "S. Laurence," which has now been renovated and refitted specially for the work in the Northern Archipelago.

He also visited Madang, and has been into the Highlands to Aioime in the Ramu Valley which, until recently, was an uncontrolled area, and he has been able to establish there an outpost for our future work in the Highlands. This is a very important development and we hope that much will come from it in the future.

Bishop Hand, who has, since the Mt. Lamington disaster, had his headquarters at Popondetta, hopes now to establish his new headquarters at Madang where he is making plans for the building of a house and church.

The Australian Board of Missions has pledged its support to this new development in the Highlands and has undertaken to find both the workers and money that will be needed.

The election of the Reverend Ian Shevill to the Bishopric of North Queensland has given much satisfaction here, where his visit with Bishop Cranswick in 1946 is still a vivid memory. With him as bishop of the neighbouring diocese in the province, we shall feel more than ever closely linked with North Queensland.

I am sorry to say that on account of ill-health the Reverend and Mrs. Alvin Hatters are unable to continue their work at Kumbun in New Britain, for which they volunteered after the death of the Reverend Harold Thompson, going up there from Mukawa.

THE arrival of the Reverend Harold Rogers enabled them to be released at that time for the work in New Britain and for New Britain to have not only the services of a priest but of a nurse also. They will be leaving there shortly after Easter.

The Reverend Eric Arthur Wood, who has been on extended leave in Tasmania and during that time has been ordained by the Bishop of Tasmania, both to the diaconate and priesthood, will be returning to us in June, and will go to Kumbun to carry on the work of the Reverend A. Hatters.

We have still to find a nurse

to replace Mrs. Hatters, but Kumbun has, in the meantime, gained a European missionary teacher in Miss Marjorie Govers, and the Reverend Sydney Smith at Pugi, near Kandrian, a fellow European worker in Mr. Lionel Lucas.

Bishop Hand took up with him on his recent visitation the Reverend Japhet Koibua, one of our Papuan priests, to hold the fort at Sag Sag.

News has just reached me that we may expect, later in the year, a visit from the Bishop of Newcastle, and this will be a great joy indeed.

I am,
Yours affectionately
in Christ,
Philip, New Guinea

BROADER VISION NEEDED

My dear People,—I have been told, that many in these parts might find THE ANGLICAN more interesting if more news of our doings was published therein. I can understand this. I fear that parishes which have items of interest do not send them to our correspondent, nor direct to the Editor.

It is hoped that in future they will adopt the latter course, and adopt it more frequently. By the time news is sent to the correspondent and collated by him, and forwarded to the Editor for his treatment, and set and printed and published and distributed to us again, it is not news any more—it is dead; and stale into the bargain.

So if you have anything, send it in by first mail, and not after many days, to the Editor.

THE ANGLICAN must be thought very generous in the amount of space it devotes to the printing of parish news which has an interest only for a small local circle.

As one reads such news in many papers, one would be inclined to come to the conclusion that everything in the Church of England garden was flourishing—money rolling into the Church-wardens' accounts, any number of willing workers, male and female, ready for any task, and hosts of enthusiastic and loyal young people just eager and anxious to be set a job, a goal, an ideal and to push resolutely towards it.

IT might be thought that the Church of England was the most flourishing institution in the land. Everyone knows that it is nothing of the sort.

Politeness suppresses much comment which might be made when the divergences between actual accomplishment and reported statement are observed. The fact is that we have insufficient funds even for the support of present commitments.

We have too few clergy, and too few lay-helpers and workers, and in place after place, in spite of the best efforts we can make, we have no youth groups or only very small and ineffective ones.

Worst of all we have far too many nominal Anglicans who never worship in the Church or fulfil the minimum obligations of Church membership, and far too many empty pews on Sundays and Holy days. Everything is far from lovely in the garden no matter how much parish notes may suggest the contrary.

One way of getting news into THE ANGLICAN would be really to do something. I am far from suggesting that no good work is done by priests and

CORONATION LEAFLET FOR MERCHANT SHIPS

By OUR OWN CORRESPONDENT
London, April 28

A leaflet for use in merchant ships which will be at sea on Coronation Day has been prepared by the Missions to Seamen. The leaflet is being issued free of charge.

Shipping companies have already ordered thirty thousand copies.

The leaflet contains a message to the Merchant Navy from the Archbishop of Canterbury; a brief explanation of the Coronation service; and a short service to be conducted on board the ships.

NEW BISHOP FOR MATABELELAND

ANGLICAN NEWS SERVICE
London, April 17

The enthronement of the new Bishop of Matabeleland, the Right Reverend W. J. Hughes, will take place at S. John's, Bulawayo, on May 28. The Archdeacon of Matabeleland, who is vicar-general of the diocese, will enthroned the bishop.

PRIEST VISITS THE OUTBACK

FROM OUR OWN CORRESPONDENT

In a remote corner of East Gippsland, about ten miles from the N.S.W. border, there is a deep valley surrounded by extremely rugged country. It is called Suggan Buggan.

A few weeks ago, eight families decided to move into this solitary spot. They come from areas as widely separated as the Atherton Tablelands in North Queensland and the Alberton district of South Gippsland.

Suggan Buggan was originally selected, last century, by a pioneering family, several mem-

bers of which stayed there until they died, before the end of the century.

Believing that the country is a potentially good grazing district, these modern pioneers, with families totalling about 15 children, have decided to make a settlement.

Although the nearest Anglican priest is living at Bruthen, 85 miles away, the Church is not behind in its awareness of the spiritual needs of the people, and within three weeks of the arrival of the first two families in Suggan Buggan, the vicar, the Reverend G. A. E. Turner, had made his initial visit, to encourage these gallant settlers by sympathy and prayer.

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CHRISTIAN EDUCATION IS INCOMPLETE WITHOUT MISSIONARY EDUCATION.

May we especially recommend for the study of the Church in New Guinea:—

"New Deal for Papua," by Bishop G. H. Cranswick and the Reverend Ian Shevill.

"A notable contribution to Missionary Literature."—Church Times, England. 2/6 per copy.

"Papuan Post." A charming series of letters from New Guinea by Dorothea Henslowe. Price 3/-.

FOR THE CHILDREN.

"Our Friends the Papuans." Parts 1, 2, & 3.

A splendid Sunday School prize. Price 4/3.

Also available in three separate parts, 1/6 each.

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Hobart: 125 Macquarie Street, Hobart.
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Public examinations in music conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland and Western Australia, and the State Conservatorium of Music, New South Wales.

Entries for non-Metropolitan districts close 1st July, 1953, and for Sydney and suburbs, 21st July, 1953.

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YOUTH REVIEW



TRAVELLERS ALL

THE CHRISTIAN CHARACTER AND WAY OF LIFE

If we could make a list of the Christian qualities we expect to find in others, and which we hope others find in us, it would simplify matters considerably. But can we? What are the fundamentals of Christian life?

Of course, the answer comes readily enough, summed up for us by Christ Himself: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. This is the first commandment. And the second is like unto it, namely, this: Thou shalt love thy neighbour as thyself."

If all Christians succeeded in keeping these two commandments, the above question would not have been asked; but they don't. Even the best of us fall badly.

The outward and visible signs of religion are not enough, for we hear, on every side, complaints against "psalm-singing Church-goers," who leave debts unpaid, who lie, cheat, or gossip. Nor is a life devoted to good works enough, for there are soured and pessimistic, sharp-tongued and critical members of the societies for good works, whose characters are said to be un-Christian.

The fundamentals of Christian life lie in the attitude adopted towards God, towards man, and towards life in general. If we face a right life and its trials for ourselves and others, it does not seem to matter which set of denominational doctrines we accept—we are recognised as Christians by others, and we recognise the Christian qualities of others by the same test.

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ST. BARNABAS' SCHOOL, RAVENSHOE

Primary school only, boarders from 6 years to scholarship. Own dairy herd and poultry. Second term commences May 11. Enquiries to the Brother-in-Charge.

THE GREAT ADVENTURE

A great friend of mine used to describe the Christian attitude as that of an adventurer. The Christian looks on life as a great adventure. He has no sense of apprehension, since whatever happens to him will be a fresh experience to prepare him for what lies beyond. He has no false optimism, for he realises that trouble may be just around the corner, but he is ready to face it, knowing it will pass.

Do you think a pagan could face life like that? Certainly not, for he who finds life a great adventure knows that, whatever may befall, he will come at last to Him in Whom is found the joyous courage that has upheld him.

FELLOW-TRAVELLERS

The adventurer's attitude to his fellow men is not so easy to define. He is pre-eminently a traveller, on a journey, so he has no time for sentimentalising over evils he cannot put right—but he is not in too great a hurry to stay and lend a hand if it seems worth while to do so.

He cannot stay indefinitely beside a sick bed. If he can cure, he does, and takes the erstwhile sufferer with him on his adventuring. If he cannot cure, if the sufferer prefers his suffering to the dangers of the road, the adventurer sighs, and passes on.

It is time to leave the allegory! It would be convenient if we could make a list of Christian qualities and put a tick against those which we attain and those which we find in others. It would be simple then—but the finest qualities are often indiscernible, because of the faults which overshadow them. The Christian cannot be recognised at a glance; but as we adventure we shall learn which of our fellow travellers is going our way—that is all!

FELLOWSHIP WEEK-END

S. James' Fellowship, Kyogle, entertained members of Christ Church Cathedral Fellowship, Grafton, for the week-end, April 25-26.

At a social held in the parish hall on Saturday evening, visitors from the Y.M.S. and G.F.S. of S. Mark's, Casino, joined in. The Bishop of Grafton celebrated Holy Communion at S. James' at 7.30 a.m. on Sunday.

Later, the visitors were taken to Hanging Rock Falls for a picnic, where they spent the day happily in swimming and playing baseball.

SIXTEEN BOYS CONDUCT OWN SERVICE

Junior and senior members of the Altar Servers' Guild conducted an entire Sunday morning service at Rangiora, New Zealand, this month.

Sixteen boys took part, and except for those portions of the service which may be taken only by a priest they did everything from ringing the bell to delivering the sermon.

When the choir assembled at the south door, David Ivory announced the processional hymn and later conducted Mattins with complete calm, as though he had been doing it for years.

Though he is 11½ years old, Richard Heerdegen, the son of the vicar, played the organ.

"My idea," said the vicar, the Reverend William Heerdegen, "is to train our boys and young men to be leaders in the future, and the best way to train them is to give them responsibility when they are young."

ALPHABETICAL CAT GAME

A Youth leader in Launceston, Tasmania, has sent in the following suggestion—a new game for your club:

Players are seated in a circle and the leader starts off by saying, "My Cat is an Awful Cat" to the second player. He turns to the next one and says, "My Cat is an Ancient Cat," or anything beginning with "A." When everybody has said his cat is something like "Affectionate," "Adventuring," "Affable," then the leaders start off again with, "My Cat is a Bad Cat." Everybody in turn says their cat is something beginning with the letter "B," and so on right through the alphabet. If a player can't think of an adjective he or she pays a forfeit.

WRITERS WANTED!

If you can write a short story, poem, or something interesting, please send it in to the Editor. Certificates will be awarded for all entries published.

PARCEL FOR PAPUA

A PRACTICAL SUGGESTION FOR BOYS AND GIRLS

A few weeks ago the boys and girls of the Sunday school and public school in the little village of Uki (in the parochial district of Upper Tweed, Diocese of Grafton) collected pencils, pens, rulers, exercise books, text-books, school magazines and other items and made up a parcel and sent it direct to the Reverend Harold Rogers, Mukawa, Papua.

Mr. Rogers was very pleased to receive the parcel, and so were the young people in his Mission school.

One little boy named Albert Jackson Emami, who is in Mr. Rogers' class, wrote a letter to the boys and girls of Uki to thank them for the parcel. This is what he wrote:—

"Dear Children, 'We, the school children of S. James' School, wish to thank you for the things you sent for our school. We are very happy to write and thank you.'

"My name is Albert Jackson Emami, and I am in Standard IV at S. James' School. My teacher is Father Rogers.

"We have English, arithmetic, geography, hygiene, art, and handicrafts. I like English best.

"I go to school all the week and on Saturday help my father in his garden. On Sunday morning I go to Church.

"I like to go fishing and swimming on the reef. I also play football.

"I send my greetings to you.

"Your friend,

"ALBERT JACKSON EMAMI."

Albert is a very bright lad of about thirteen, and has lovely dark eyes, curly hair, and flashing white teeth. He wears hardly any clothes, and can shin up a coconut tree in very smart time.

He is a member of the Servers' Guild, and to see him in the sanctuary with his white calico on you would never associate him with the rough

and tumble that he really is. It is hoped, says his teacher, that one day he will be able to go to the Martyr's School.

WHAT YOU COULD DO

Perhaps some other girls and boys would like to make up a parcel of school requisites and send them to a Mission school. The A.B.M. would be only too glad to receive a parcel on behalf of one of its missionaries. Let's see what we can do about it.

ETTRICK SCHOOL

Here is an article from a young contributor, Kathleen Booth. Kathleen is eleven years old, and lives at Ettrick, which is near Kyogle, in the North Coast district of N.S.W.

I AM writing a small story of our public school which may be of interest to other readers of our Youth Page.

Firstly, there are thirty-two children attending, and nearly all ride horses, the same as I do, as it is a dairying district. We have one teacher here. His wife teaches the girls sewing, while the boys do manual work.

We play tennis and other games at playtime, which is half an hour, and lunchtime, which is an hour. We get free milk every day, and it is supplied by the Casino Co-op Dairy Society.

We have a wireless and a film projector.

BATHURST YOUTH

ORANGE J.A.s

Orange J.A.s are working hard to help their Y.A. Queen candidate in the diocesan 1953 Y.A. contest. They have just held a "Juvenile" and are now planning a Doll Pageant for July 17. There will be an entry fee for each doll, and a "show" on the night. One penny votes will decide the winning doll. Y.A.s will conduct two stalls on the big doll night.

The Junior Anglicans have been divided into small groups to work on tray-model Biblical scenes. They go to Blayney today to spend the week-end as guests of the J.A.s in that parish. On their return, they will be busy preparing for a display night early in June. The Orange C.E.B.S. members will stage half the programme.

KANDOS

Kandos Y.A.s have at present only four registered members, many having left the district to seek employment, but younger members are coming on.

Kandos Y.A.s have done much for their parish over the years, and will soon be holding a street stall for the Children's Homes Appeal and Youth Department.

DUNEDOO

The new 1953 office-bearers are: President, Reg Austin; secretary, Fay Rowbotham; treasurer, Gladys Large; Y.A.P.O., Brenda Inder. The former secretary, Betty Tranter, has moved to Mudgee, and the former president, Ian Newson, is now at St. Marys.

Y.A. QUEEN

Last entrant for the 1953 Y.A. Queen Competition running now throughout the diocese came from East Orange branch, who nominated Audrey Beasley as their candidate.

They also have registered their Y.A. branch with youth department and have a large J.A. probationary group of boys and girls.

WELLINGTON

The Y.A.s have sent an additional £25 for the work of "Homes and Youth," and the J.A.s in the same parish sent £8/10/- for Children's Homes, youth department, and Ordination Candidates Training Fund Capital Account.

MALAYA

Already more than 50 young Chinese and Indian Anglicans are now linked up as pen pals with Anglican youth in our west. If you are a friend of a Chinese person, you have no greater experience.

The young Anglicans of Malaya are looking forward to their big seven-day camp at Taling next August. Last year it was held at Seremban and this year in Perak, the Silver State.

PARKES

Sixteen J.A.s of Parkes have been registered by the secretary, Irma Peterson, with the youth department of the diocese. Y.A. branches in Forbes, Dubbo, Cowra, Orange, Parkes and other parishes will be getting some good Y.A. members from the J.A.s in time.

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THE SMALL ONE



By Toni Morgan

GIVE PAUSE FOR REFLECTION

The Bishop of Grafton, the Right Reverend

C. E. Storrs, writes:—

My dear clergy and people, Once again by the courtesy of THE ANGLICAN (of which we are all becoming proud) I am writing to those outside as well as inside our own diocese.

By the time you see this letter we shall have held our clergy conference and retreat at Grafton, and I want to talk to you, if I may, on this subject.

I do hope you lay people realise the tremendous importance of a retreat for your clergy, and do all you can to encourage and help them in attending it. Don't think that it is a kind of self-indulgence or an extra holiday! It is nothing of the kind.

The French have a good proverb: "Reculer pour mieux sauter"—"To step back in order to jump better", or as we might put it—"To retreat that you may advance further." Soldiers have to do that sometimes, and Christian soldiers even more often.

As a matter of fact, some kind of retreat, pause or period of meditation is what everyone of us, priest or layman, needs from time to time; otherwise we become mechanical, routine, and gradually lose our fervour and freshness, lose "our first love" as old S. John the Divine put it.

I think life in 1953 makes thoughtfulness and vision more difficult than it was in 1853!

I know we have all sorts of miraculous gadgets to keep us interested and alert:— wireless and the pictures and floods of print, and tomorrow, television. But these are all plastered on our unresisting ears and eyes, so that they don't get much response from our imagination or our brains. Mind you, they might do so, but they don't. For the most part they act as dope rather than dynamite, more bromide than stimulant.

Well then, most of us get into a rut, a routine and stick there. It's a respectable rut, even a religious rut, but it is a rut, a groove; and it is a danger to the freshness and freedom and fervour of our spirit.

We Church leaders, clergy and laymen both, soon get entangled in a network of committees and meetings; we get snowed under with correspondence, with problems of finance and organisation. We hurry from one group to another to deliver "a few words" until we develop "foot and mouth" disease! Do I sound unpractical and ungrateful? Or even "pompous and prelatish"? I hope not, for with few exceptions, our clergy and their splendid wives and our loyal lay leaders, both men and women, do hard, continuous, enthusiastic work for their Church and people.

And, by the way, make no mistake, we are called to be pioneers (with the inventiveness, the imagination and the courage of pioneers) every bit as much as were our grand old predecessors. They were pioneers in battling with nature—with forest and desert and climate and soil, and with building up the beginnings of civilisation and Church in our land. We are called to be pioneers in an even tougher job, because our task is dealing less with physical obstacles and more with mental and spiritual problems.

For we are living in a new world just as much as they were, and we have to present the Faith of the Church of Christ as a guide and a goal and a motive power for the people of 1953, who are living in a world extraordinarily different, both in thoughts and

in things, to the world of 1853. We have to commend the old Faith (whole and undiluted) to a new age, and not be afraid to experiment in new methods.

All the more then, do we priests or lay—to "retire that we may jump better," to "retreat that we may advance."

We simply must pause at regular intervals to ask ourselves the old question "Quo vadis?"—"Where are you going?" "What is your aim? What should it be? What are your motives? What kind of methods do you use?" We need fresh vision, fresh repentance, fresh inspiration.

Are we putting our trust too much in statistics of Confirmation candidates, of acts of Communion and membership lists, or in balance sheets or in building projects? Are we too optimistic when we should be self-critical? Or too pessimistic when we should thank God and take courage?

Are we accustomed and content with our little body of loyal "regulars"? Do we really miss those who are missing? Do we long to awaken the indifferent, and to convert the hostile? Do we still believe in the power of Christ's spirit (through us or apart from us) to work these miracles?

A retreat calls a halt and gives us the chance to think (and remember, you lay people, that every Sunday can be a little retreat, and, indeed, is meant to be); but it does something far more essential than merely to help us take stock of ourselves. It helps us also to forget ourselves. It lifts us from over-absorption in our smaller, local problems to a broader panorama of the Kingdom of God. It restores or strengthens our faith, hope and love for God Himself, and for our Saviour Christ, and for the Lord and life-giving Spirit.

Well, that's that. "More a sermon than a letter," did you say? Perhaps; but if so, try and believe that there is one man to whom I am preaching it before I do so to any of you. He needs it pretty badly! And he remains,

Your friend and bishop,

Charles Grafton

R.C. CHAPLAIN PROVIDES FOR ORPHANS IN KOREA

ECUMENICAL PRESS SERVICE

Seoul, May 1

A special charity collection by a Roman Catholic chaplain has given 500 sections of rice land to a Roman Catholic and an Episcopal orphanage in Korea.

He is Chaplain Francis P. O'Malley, of Chicago, who is on duty with a Marine Air Group near the fighting lines.

Chaplain O'Malley was worried about what would become of 400 orphans who have been receiving help from marines in Korea when the marines left the country.

During Lent he made appeals for a special fund. By Easter Sunday he had collected more than \$2,000, and on that day he announced the gift of the rice lands to the Roman Catholic orphanage at Pyongteck and to an orphanage maintained by the Episcopal Church nearby.

The purchase is "nothing more than life insurance" for the homeless waifs, Chaplain O'Malley said.

EFFECT OF FLOODS

ANGLICAN NEWS SERVICE

London, April 24

Contributions amounting to £84,910 have so far been received in response to the appeal for £1m. for preserving and maintaining Westminster Abbey.

The figure includes £20,000 from the Pilgrim Trust and gifts totalling £10,000 under seven-year covenants.

The appeal was launched at an unlucky moment, as it happened, with the consequence that the initial response was not nearly so great as had been hoped. Within 24 hours of the opening of the fund by the Prime Minister, at a meeting held on January 30 in the Jerusalem Chamber of Westminster Abbey, the first blows of the catastrophic storms and floods fell on the towns and villages along the east coast.

The inevitable result, the Dean of Westminster said yesterday, was that public attention was, quite rightly, diverted to relieving the distress caused by the floods.

One of the first things they did was to make it clear to the Lord Mayor of London that they were going to "soft-pedal" the campaign for the Abbey so that it would not clash with the much more pressing and urgent appeal from the Mansion House.

WIDENING APPEAL

The Abbey authorities have now decided that the time is appropriate to renew their own appeal.

In the Jerusalem Chamber yesterday speeches in support of the fund were made by the Lord Mayor, Sir Rupert De la Bere, and the Mayor of Westminster, Lieutenant-Colonel H. N. Edwards. The Lord Mayor said that he now intended to pedal hard to help in saving Westminster Abbey for posterity.

The Mayor of Westminster said that on the previous day he had sent out 14,500 letters to Westminster residents and business firms, and had received the first cheques in reply. The dean said that it was desired to spread the appeal as widely as possible, not only in this country, but over the whole Commonwealth—not necessarily for large gifts, but for a great multitude of small gifts.

For maintenance of the cathedral fabric an additional income of £11,000 a year is needed, requiring a capital sum of £314,000. For immediate capital expenditure £330,000 is needed. To endow the choir school will cost £9,000 a year, requiring a capital sum of £260,000. An additional £70,000 will be wanted for future capital expenditure.

A.C.U. STUDY CIRCLE

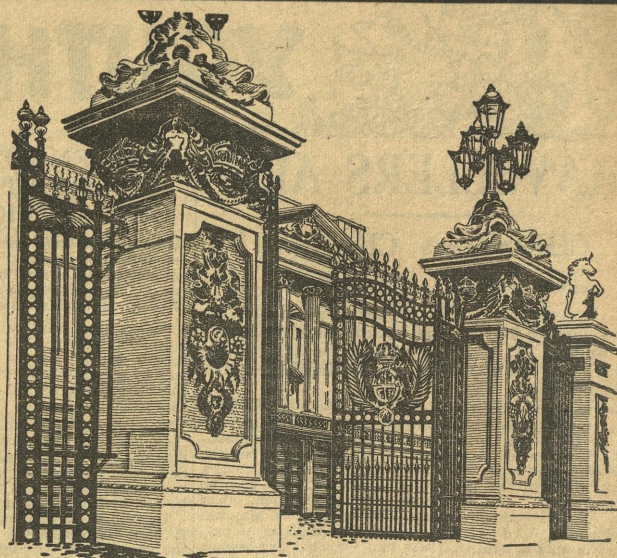
The Sydney branch of the Australian Church Union has arranged a study circle to meet on the second Tuesday of the remaining months of 1953, in the Clergy House, Christ Church S. Laurence, 507 Pitt Street, Sydney.

The first meeting will be held next Tuesday, May 12, at 6.30 p.m. Participants have been asked to bring food for a "basket tea."

CHAPTER OF ALL SAINTS, MELBOURNE

The Chapter of All Saints' Melbourne, Guild of Servers of the Sanctuary will sing their Guild Office at S. Agnes' Church, Black Rock, on Friday, May 15, at 8 p.m. The Reverend F. S. Murray will speak on Preparation and Thanksgiving for Holy Communion.

On Saturday, May 16, at 7.30 p.m., the Guild Office will be sung at S. Paul's, Geelong. The Reverend G. J. Apsey will speak on Holy Orders.



BUCKINGHAM PALACE

WHEN the hearts of the British people are united on occasions of national joy or sorrow, the thoughts of millions instinctively turn toward Buckingham Palace, the home of the nation's Sovereign.

And should they be in London their steps will take them along The Mall, to join the great throngs outside the Palace gates, stirred by a deep emotion to demonstrate their loyalty to the Crown.

This is the British way of expressing to the world—in wars or weddings, births or burials, jubilees or coronations—the reality of British unity, centred in the reigning King or Queen.

The gates themselves are not old. They date only from 1912, when much of the Palace frontage was rebuilt and remodelled. They are of massive wrought iron, ornamented by Royal Coats of Arms and flanked by impressive and decorative stone pillars.

But their years have been rich in history and they will swing open next month for yet another glorious occasion—the Coronation of Queen Elizabeth II. With brilliant banners streaming and a tumult of cheering stirring the summer trees, a "Royal procession, sounding life and gong" will pass through these gates on its way to Westminster Abbey.

Buckingham Palace has been the home of the Royal Family only since the accession of Queen Victoria. Formerly on this site stood the house of the Duke of Buckingham. George III acquired this residence and his son, George IV, began rebuilding it as a Palace.

But neither he nor his brother,

William IV, was destined to live in it. Indeed, it was still unfinished when Queen Victoria decided to make it her home.

At first, it was built around three sides of a square and the entrance was through the Marble Arch, which was erected to commemorate the victories of Trafalgar and Waterloo. But the Arch (converted instead to an Arch of Peace) turned out to be too narrow for the State Coach and was moved in 1851 to its present position at the top of Oxford Street, by Hyde Park.

The State Coach, which was built for George III, is 24ft. long, 8ft. 3in. wide, 12ft. high—and weighs four tons. Magnificently gilded, its panels are decorated with allegorical paintings by Cipriani and the carving is the work of Joseph Wilton, and in all its grandeur, Queen Elizabeth II will ride to and from the Abbey.

And, back once more in Buckingham Palace (the East front, remodelled in straightforward Renaissance design is pictured here), Her Majesty will step out on the stone-balustraded balcony to acknowledge the devotion and love of her people.

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DIOCESAN NEWS

ADELAIDE

DEAN LAUNCHES APPEAL

The 70th anniversary appeal of the Bishop's Home Mission Society for £35,000 to build churches and halls in new housing areas was officially opened by the Dean of Adelaide, the Very Reverend G. H. Jose, on Sunday at the cathedral.

The organising chaplain of the society, Canon M. C. W. Hooden, spoke on the appeal at Kenley Beach, Hawthorn and Dryden, and many parish priests presented the appeal to their own people the same day. Hundreds of posters and 20,000 leaflets advertising the appeal have been sent to all parishes in the diocese.

MONEY RAISING

Several successful money raising functions have been held recently. The Retreat House fete made £350. The church building fund at All Saints, Colonel Gardens, will benefit to the extent of some £750 from the nautical fete held in the church grounds. S. Margaret's hall at Woodville raised £200 for the new hall fund last week.

HALL OPENED

The first section of a war memorial hall and youth centre at Christ Church, North Adelaide, was opened by the Archdeacon of Adelaide, the Very Reverend T. T. Reed, last week. The archdeacon also unveiled a tablet in honour of the men from the parish who served in World War II.

U.K. POST

Eighteen-year-old David Lea, of Burnside, was recently appointed personal assistant to the founder of Toc H, the Reverend P. B. Clayton, in England. Mr. Lea, who is the youngest son of Mr. R. H. M. Lea, general manager of the S.A. Electricity Trust, met Padre Clayton during his Australian tour last year, and intends to begin training for the priesthood when he returns to Adelaide.

BISHOP IN ENGLAND

In a letter to the "Church Guardian" the bishop describes a visit to Canterbury, where he met Archdeacon Bickersteth, formerly headmaster of S. Peter's College. The bishop preached in the cathedral on Passion Sunday. He also preached at the Holy Week services at Bethnal Green, where his son Peter is a curate, and took part in a Passion play which his son produced.

The bishop also visited his son David, who is assisting at Southsea Parish, and took part in a Palm Sunday procession of witness.

CORONATION SERVICE

The Mothers' Union invites all women to attend a Coronation service of dedication at the cathedral on Sunday, May 24, at 3 p.m.

ARMIDALE

NEW VICARAGE, NUNDLE

On Saturday afternoon last, May 2, the bishop blessed a new vicarage in the Parish of Nundle. The vicar is the Reverend R. H. Maclean. The opening of the new vicarage has been the fulfilment of a dream of many years.

BUILDING AT COLLARENEBRI

Some months ago the church at Collarenebri was demolished by cyclone and the vicarage seriously damaged. It was decided to build a new church and new vicarage. The bishop recently visited the parish and consideration was given to plans submitted by R. Lindsay Little, of Sydney. It was decided to call tenders at once. The sum of over £4,000 is in hand towards the cost, including the amount received from insurance.

APPOINTMENT IN ENGLAND

The Reverend W. J. Richards has been offered a parish in England by the Bishop of Truro and has therefore tendered his resignation from the Parish of Boggabri to the Bishop of Armidale. He will leave with his family for England in August.

LAYMAN HONOURED

In the last honours list, Mr. Alfred Jones, of Moree, was made a Member of the British Empire by Her Majesty the Queen. Mr. Jones is a well-known syndicator, and has for many years given very devoted public service to the community. He began as a shearer, and today is the owner of large grazing properties.

Last week Mr. Jones was honoured by the citizens of Moree and district, when a function was held at the shire offices, where bronze doors have been set up on which have been depicted the many activities of his life of public service.

BALLARAT

FAREWELL TO DEAN

Parishioners of Christ Church Cathedral Church met in the parish hall after Evensong on Sunday, April 26, to say farewell to the Very Reverend J. A. Munro, dean of the cathedral, and Mrs. Munro. Mr. R. A. Must, Diocesan Advocate, presented Dr. Munro with a wallet of notes. The dean also received presentations from the Sunday school teachers and the students of Queen's Church of England Girls' Grammar School, where he has been chaplain. Mrs. Munro received a gift from the Ladies' Guild.

The dean is leaving to take up a post with the Australian Broadcasting Commission. The Reverend W. E. Moorhouse will act as locum tenens until a successor is appointed.

BOAT RACE

Ballarat Church of England Boys' Grammar School won the "Head of the Lake," defeating Ballarat College, last year's winners, after a very well contested race. S. Patrick's College were third.

C.E.B.S. EASTER CAMPS

Two branches of the C.E.B.S. conducted Easter camps. All Saints' branch held a camp at Creswick under their leader, Mr. Geoffrey Hamilton branch spent the holidays camping in the Grampians.

SANDSMERE

The archdeacon dedicated a prayer desk at Sandsmere, in the Parish of Kaniva, on Sunday, April 26. It was given by Mr. and Mrs. W. C. Sanders, who have worshipped at Sandsmere for 25 years, and now live in Kaniva.

BATHURST

PRE-SYNOD EVENTS

"Bishopscourt" was crowded for a clergy gathering last Friday, prior to the Synod, which commenced on Monday. An address was given by Father John Hope, of Christ Church S. Laurence, Sydney.

Synod Eucharist at the cathedral was broadcast through a western radio station, and Synod Evensong was sung in All Saints' Cathedral. The latter service was completed with a full procession of clergy and lay members of Synod, the singing of Solemn Te Deum, and the Blessing. The Bishop Coadjutor preached.

CHURCH SCHOOLS

On Saturday afternoon the bishop dedicated the new assembly hall at All Saints' College. Visitors later inspected the well-equipped new science laboratory and class rooms.

Clergy and synodsmen visited Marsden School on Sunday afternoon, when the bishop dedicated a new wing which has

been recently added to the buildings.

On Saturday, the new chaplain for All Saints' College, and his wife (who will act as matron), reached Bathurst after their arrival from England last week on the "Strathnaver."

WELLINGTON

The Women's Guild will hold its annual social afternoon on May 27. Y.A.s are on the move in Wellington and it looks as if there will be more J.A.s in the parish than can be handled. Y.A.s will have to give some assistance in this.

Mr. L. Shehade, of Bathurst Y.A.s, has been invited to the parish to give an address on "Young Anglicans" and the ideals of the movement.

STUART TOWN

The Stuart Town parish is to be divided. Stuart Town, Dripstone and Mumbil will be under the control of Wellington, Euchareena, Kerr's Creek and Store Creek under the control of Holy Trinity, Orange. The Stuart Town rectory is to be used for the vicar.

SOUTH BATHURST

The rectory has been renovated within and painted without for the new rector. Many parishes have done this and made many other improvements to church property in preparation for their new parish priest.

S. GEORGE'S DAY, PARKES

Bishop Wilde visited Parkes on S. George's Day, and conducted two Eucharist services. At the early service, he dedicated a number of gifts for various parts of the church.

After the second service, the three youth organisations went to the showground for dinner, followed by games — for which sporting equipment was lent by the high school. A Youth Tea was held in the parish hall at six o'clock, and was followed by Festal Evensong at 7.30. During Evensong 11 new members were bagged into the Y.A.s. The service also included a Liturgical Procession, in which all three youth groups marched with their flags.

At a supper after the service, Padre Loveless and his wife were farewelled by the parishioners. A cheque was presented to Padre on behalf of all the church groups. Padre said he was very sorry to be leaving Parkes, but was looking forward to being in his own parish at Stuart Town.

S. JOHN'S, MORPETH

There are five representatives from the Diocese of S. John's, Morpeth, at present. They are Ken Mason, Norman Byron, Hugh Booker, Lawson James and Alex Birch.

It was suggested to Padre Harry Thorpe, who has just paid a visit to the college, of which he was formerly a student, that some parish organisations might undertake to furnish a student's room with curtains, floor coverings and an easy chair — small comforts which would be much appreciated by subsequent occupants of the rooms.

Bathurst Y.A.s, on their own initiative, recently sent a parcel of useful toilet goods for the students and £10 for their general funds.

The college is planning for a reunion of former students in the week after Low Sunday, next year.

A THANKSGIVING AND A BEQUEST

A western rector has given £50 to a parish project in thanksgiving for a recent blessing. A Goolgoolg resident has altered a will to leave a bequest to the children's homes in the diocese — the second instance from the Parish of Eugowra.

BATHURST

The C.E.B.S. Leader, Reg Moore, has been accepted for training by the Church Army (Anglican) and has left for the college at Stockton. He is the first of the registered youth

members to join the Church Army.

BRISBANE

DEDICATION OF CHURCH, BOYLAND

On Sunday afternoon, April 2, the Coadjutor Bishop of Brisbane, the Right Reverend H. H. Dixon, dedicated a new church at Boyland, in the Parish of Beaudesert, of which the Reverend H. W. Griffith is rector.

TH.L. DIPLOMAS

Diplomas, and the Hey Sharp Prize, were presented by Bishop Dixon to the successful candidates in the recent Th.L. examination at a garden party arranged by Friends of S. Francis's College and held at Bishopbourne.

Greetings were received from the archbishop, Dr. Halse, who is now on his way to England, and from a former principal of the college, Dr. Micklem.

After the presentation of the certificates, the students of the college presented the play, "Gates of Hell."

GIPPSLAND

WARRAGUL

On Monday, April 27, Mr. Bruce Naylor, Area Representative of the R.S.C.M. in Victoria, and Mr. Mervyn Callaghan, conductor of the R.S.C.M. Demonstration Choir, spoke to members of the choirs of S. Paul's, Warragul, and of S. Mary's, Trafalgar, on the work of the Royal School of Church Music. With the help of their tape recorder they demonstrated how church music should be sung. They also played recordings made of the local choirs.

RURIDECANAL CHAPTER

The Warragul Ruridecanal Chapter met at Trafalgar on May 1. The meeting was preceded by Compline in S. Mary's Church, conducted by the rector, the Reverend K. Raff. The chief business of the evening was making final preparations for the missionary rally to be held in the R.S.L. Hall, Warragul, on May 19 at which the speakers will be Dr. Kathleen Blackwood-Taylor and the Reverend Philip Taylor, missionaries from Iran.

An election resulted in the Reverend Norman McDonald and Messrs. G. Funston and E. Armstrong being elected to the Diocesan Board of Finance and the Reverend M. Pengelly being elected to both the Missionary Committee and the Diocesan Board of Religious Education.

EXHIBITION

A two-day exhibition organised by the Warragul Auxiliary of the British and Foreign Bible Society is to be held in Warragul on May 14 and 15. By arrangement with the Education Department 800 children will make a conducted tour of the exhibition. The exhibition will conclude with a grand pageant of nations in which 82 young people in national costumes will take part.

NEERIM SOUTH

A Women's Quiet Day was held in S. John's Church, Neerim South, on April 28. It was conducted by Deaconess Mavis Rogers, senior deaconess of the diocese.

LANG-LANG

A parish rally was held at Koo-wee-rup on Sunday, April 26. It began with a celebration of Holy Communion at 11 a.m. and concluded with Evensong at 2.30 p.m. The services were conducted by the rector, the Reverend M. F. Green. The preacher was the Reverend Thomas Gee, Rector of Warragul.

GRAFTON

DEDICATIONS

On Anzac Day the Bishop of Grafton dedicated the War Memorial Cenotaph at Kyogle and afterwards attended the Anzac service.

Another dedication had been performed previously by the

Rector of Mid-Clarence at Lawrence, on the occasion of the opening of the War Memorial Baths.

BISHOP'S CHAPLAINS

The Bishop's Chaplains at the consecration of the Bishop of North Queensland in S. John's Cathedral, Brisbane, were Canon W. Burvill and the Reverend M. E. De Burgh Griffith.

KYOGLE: DAWN SERVICE

At the dawn service at 5 a.m. 300 war veterans and friends marched to the cenotaph, where the address was delivered by the rector, the Reverend H. W. Carr. Music was played by the band, and the Last Post and Reveille were sounded by Bugler Reeves.

FUNDS FOR CHURCH PAINTING

S. James's Fellowship, Kyogle, held a review in the Memorial Hall on Wednesday, April 15. It was organised by Mr. Powell and Mrs. Birkbeck.

The proceeds, £150, are for the painting of S. James's.

CLERGY RETREAT

The Clergy Conference and Re-



Founded 1919.

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SUNDAY SCHOOL TEACHER

TRAINING COURSE

The diocesan Sunday school superintendent, Miss Phyllis Cullen, has just paid her first visit to the Parish of Casino. To-day she begins a teacher training course for the commission to teach at Grafton.

(Continued on Page 10)

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THEATRE

AS YOU LIKE IT

THIS IS an age when talk is small, be it ever so long. This is a time where speech-making is nothing more than the occupational disease of politicians.

How pleasant, in such a place at such a time to hear Shakespeare spoken as English; to bend belief that long periods of verbal felicities belong to everyday conversation. This, dear reader, is "As You Like It."

Glen Byam Shaw's production is fluent. Clearly, this was the result of real study and understanding of the text (there are some interesting variant readings), together with an attempt to reach Shakespeare's mind behind it. The play was seen as "high fantastic."

It gained in not being taken too seriously in the same way as Virgil's Eclogues and Pope's Pastorals can be pleasant if one doesn't care too much about the country.

Against this easy-going background Barbara Jefford's Rosalind stood out. She was grave because wise, witty because otherwise. There was about her a depth and comprehension that might have made Hamlet whole; a wistful intensity that might compel the admiration of Timon.

Rosalind and Celia (very well played by Charmian Eyre) were too clever by far for Orlando and made him appear even less sophisticated perhaps than Shakespeare intended. Keith Mitchell presented him as a courteous, boyish hero with a rugged manliness that atoned for his ingenuousness.

Touchstone, as created by Leo McKern, was an interesting conception and, in its own way, quite touching. He displayed a general bleariness; something like a circus clown who begins to understand that his fustian is showing. It was cleverly done, never out of character for McKern, age, ability.

Jacques was painstakingly good. Anthony Quayle made

him a thoroughly sober figure throughout, without ever quite making him a real person. Is he a real person in Shakespeare? For the others, Charles (John Turner) behaved like a coster crook; the Beau (Derek Godfrey) a fantastic spry gentleman; Audrey (Joan MacArthur) was bucolic and hearty.

The decor was rather frosty, simple but adequate, and a big improvement on the usual backdrop and wings affair. The whole stage was utilised well.

It remains to be said that there were obvious attempts throughout the play to build up the part of Touchstone, and so to enhance the humour as a whole. I suspect that other people besides your reviewer do not find Touchstone as hilarious as he is supposed to be.

If you disagree you may put these extras down as unpropitious attempts to glid the lily. Many people found them amusing.

MISSION APPEAL FOR S.E. ASIA

The Primate will launch an Anglican appeal for support of the plans of the Australian Board of Missions Society for expansion of missionary activities into parts of South-East Asia.

The appeal will be launched on Ascension Day, Thursday, May 14, at a special service in St. Andrew's Cathedral at 1.15 p.m., followed by a later service at 7.30 p.m.

The appeal, which is being sponsored jointly by our two Anglican missionary boards, is for £100,000, in addition to the normal budgets of the boards.

The Diocese of Borneo, Singapore and New Guinea, and the Churches of South India, Ceylon and Indonesia are proposed as possible fields for Australian work.

TO CHURCH BY TRACTOR

Warragul, Vic., May 1

The Webber family, of Nilma North, demonstrated its keenness last Sunday when its members travelled the eight miles to and from church on a farm tractor.

They were ready to go to church when they found their car out of action. Rather than miss church, they all journeyed perched precariously on the tractor.

A NEW CHURCH MAGAZINE

FROM OUR U.S. CORRESPONDENT

A new national monthly magazine, "The Episcopal Church Day," is being published in America under the editorship of the Reverend Dr. Smythe H. Lindsay. Dr. Lindsay is the rector of St. Andrew's Church, Amarillo, Texas.

According to Dr. Lindsay, the magazine is being published to stress stewardship and church teaching on a year-round basis. Aimed especially at the "hit and run" reader, "The Day" is pocket-size in format and makes extensive use of photographs and cartoons.

TASMANIAN ADMITTED DEACON AT S. PAUL'S

FROM OUR OWN CORRESPONDENT

An ordination of interest to Tasmanians will take place on Trinity Sunday, in St. Paul's Cathedral, London, when Oliver Spencer Heyward will be made Deacon.

Mr. Heyward is a son of Mr. and Mrs. H. Heyward, of Taroona. He was Tasmanian Rhodes Scholar for 1949, when he went to Oriel College, Oxford. Since leaving Oxford he has been studying at Cuddesdon.

Last year he married Miss Peggy Butcher, daughter of Mr. and Mrs. M. Butcher, of Sandy Bay.

Mr. Heyward is to serve a curacy at St. Dunstan's Stepney, and later, when priested, hopes to return to Tasmania.

CLERGY NEWS

PREFERMENTS AND APPOINTMENTS

LOVEGROVE, The Reverend G. C., Rector of Traralgon, Diocese of Gippsland, to a canonry of St. Paul's Cathedral, Sale, Diocese of Gippsland.

PALMER, The Reverend A. E., chaplain and superintendent of the Missions to Seamen, Hobart, Diocese of Tasmania, to be Rector of Holy Trinity, Launceston, Diocese of Tasmania.

GRAHAM, The Reverend N., vicar of Granville, Diocese of Nelson, New Zealand, to be Rector of St. Mary's, Balmain, Diocese of Sydney.

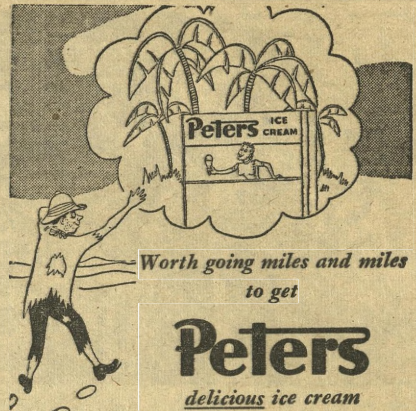
MARSHALL-WOOD, The Reverend L., oversight of the Parochial District of Loddon, Diocese of Bendigo.

RESIGNATION

FIELDING, The Reverend M. G., Rector of Longueville, Diocese of Sydney. Resignation which is due to health reasons will take effect as from May 18.

A.B.M. RALLY

The Sydney Diocesan Committee of the Women's Auxiliary of the A.B.M. will hold its Ascensiontide Rally in Bible House on Monday, May 18. The new Home Secretary of the A.B.M., the Reverend T. B. McCall, will address the gathering.



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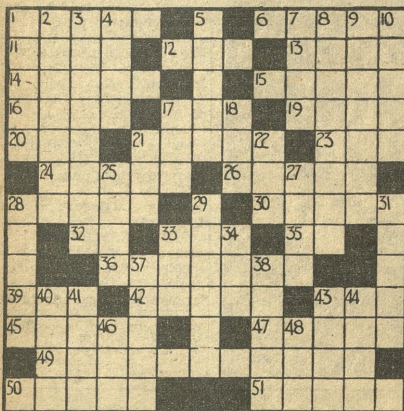
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THE ANGLICAN CROSSWORD—No. 40.



ACROSS:

1. He was thrown overboard during a storm while voyaging towards Tarshish in an attempt to avoid going to Nineveh.
6. Where did the man in 1 across board the ship from which he was thrown overboard?
11. He was a keeper of sheep.
12. Son of one troubled by too much water in the seventh chapter of Genesis, and too much wine in the ninth.
13. Girl with a godly name.
14. Discreet woman who provided sanctuary for the two spies sent into Jericho by Joshua.
15. Picker of a fabric with many parallel threads to gather it.
16. A river went out of it and became four streams—Euphrates, Gihon, Hiddekel, Euphrates.
17. Use a spade.
18. Prepositional phrase.
20. How were Isaac's eyes when Jacob posed as Esau?
21. Means of detecting the approach of distant, unseen objects.
23. Produce a lamb.
24. A monk of Iona, and first Bishop of Lindisfarne.
26. Indian city.
28. Pharaoh arrayed Joseph in vestures of fine linen and put this—a gold one—about his neck.
30. The silversmiths of Ephesus found that Paul's conversions would reduce the amount of work they would be wanted to do for worshippers of this deity.
32. Pronoun.
33. The anger of the Lord was thus when the Israelites, upon Joshua's death, began worshipping Baal and Ashtaroth.
35. Bone.
36. The scribe who read to King Josiah the book given to him by the high priest Hilkiah.
39. Girl's name.
42. Second son of Jacob and Leah.
43. Italian pronoun.
45. City of the tower whose builders decided the Lord to "confound their language, that they may not understand one another's speech."
47. Goliath was one.
49. "I shall come to pass," says Isaiah, "that every place shall be, where there were a thousand vines at a thousand (what?), it shall even be for briars and thorns." What coats does he mention?
50. In "Christian Year," he wrote a poem for each Sunday, each Saint's day and festival observed by the Church of England.
51. All except the clergy.

DOWN:

1. Son of Mahalaleel, and grandfather of Methuselah.
2. Shortest book of the Old Testament.
3. Another book of the Old Testament.
4. Boy's name.
5. Son of Jesse.
7. Wildest member of Nero's court who, by assassinations, later became Roman Emperor.

8. Son of Eli who perished in the battle of Ebenezer.
9. To have relation to.
10. Moses told him to "Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations."
17. Jacob predicted that this man would be "a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward."
18. Jacob also, predicted of this man that "a troop shall overcome him: but he shall overcome at the last."
21. Hastened.
22. Esau was born thus.
25. Passes away.
27. Samson found a swarm of bees in the carcass of it.
28. For an inheritance, Joshua gave Hebron unto this son of Jephunneh who had been waiting 45 years for it.
29. Of what wood was Noah's ark made?
31. Abbey principal.
33. Possesses.
34. Definite article.
37. Blotch.
38. Potter's clay.
40. Vessel.
41. Month during which the Israelites came out of Egypt.
43. The Wise Men of the East.
44. This month (abbreviated).
46. Five spans.
48. Girl whose name gives information about Beethoven's 7th Symphony.

SOLUTION OF CROSSWORD

No. 39

ACROSS: 1, Wisdom (I Kings iv, 30); 6, Esau; 11, Timothy (Revelation 1, 9); 12, To; 13, Ora; 14, Err; 15, Ma; 16, Crib (Proverbs xiv, 4); 17, None; 19, Ict; 20, Carpet; 23, Cyrene (Acts ii, 10, xiii, 1); 26, Ripe; 27, Eve (Genesis 11, 23); 28, Avar; 29, Amuse; 31, Crete (Acts xxvii, 13-14); 32, SOS; 34, Hen (Zechariah vi, 14); 35, Ta; 37, Terse; 38, Es; 39, Leah (Genesis xxix, 18-25); 42, Boaz (Ruth iv, 13); 43, Stone-squarers (I Kings v, 17-18); 46, Oner; 47, Rara.

DOWN: 1, Witchcraft (II Chronicles xxxiii, 6); 2, St.; 3, Dior; 4, Omri (I Kings xvi, 21-28); 5, Moabite (Genesis xix, 37); 6, Phenice (Acts xi, 19, xv, 3); 7, Aero; 8, Turn; 9, Ma; 10, Stammerers (Isaiah xxxii, 4); 11, Carpus (II Timothy iv, 13); 12, Eleven (II Kings xxiv, 18); 13, Almi; 22, Feso; 24, Avar; 25, Net; 30, Esther (Esther ii, 17); 31, Chebar (Ezekiel i, 1); 33, Iraq; 36, Alto; 38, Ezra; 40, Eon; 41, Aze; 43, Ora; 44, Aer.



BEATING THE BOUNDS

IT WAS ONCE the custom on Rogation ("Asking") Sunday for processions to go out from the church to various stations in the parish, where hymns, canticles and litanies were sung, asking for God's blessing upon the fruits of the earth.

A relic of the Rogation processions still survives in the custom of "Beating the Bounds."

Above is a picture of the Rogation procession from S. Bartholomew's, Burnley, Victoria, going out from the church to beat the bounds last year.

A similar procession will take place next year.

The vicar, choir and parishioners will leave the church at 6.15 p.m. in procession, making four stations at different corners of the parish. Hymns, canticles and litanies will be sung, asking for God's blessing upon the industries and those that live in the parish.

P.O.W. CAMP IN KOREA

THE four pictures on the left come from U.N. Correspondent Douglas Bushby, at present visiting Korea for Australian and American church newspapers, including THE ANGLICAN.

Mr. Bushby took these pictures in a camp of 12,000 North Korean P.O.W.s. Some 2,400 of the men are baptised Christians.

The pictures show, from top to bottom: Im Han Sang, a North Korean P.O.W. who is a camp chaplain. . . One of the three church choirs in the camp. . . A glimpse of men at an early morning service. . . A presentation of flowers to Mr. Bushby, after a service.

SNAPSHOT CONTEST

THIS week's prizewinner in the Snapshot Competition is Mr. H. Klover, of Dubbo, who sent us this snapshot he took at Kaieta, near Dogura, Papua. It shows the shrine commemorating the landing of the first Anglican missionaries to Papua, the Reverend Albert MacLaren and the Reverend Copland King, and was taken while waiting for the beginning of the anniversary service.



RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

A.E.T. NATIONAL.

May 8: The Reverend James Stuckey, Vic.

May 9: The Reverend D. G. Tierman, Qld.

May 11: Dr. Gwen Nash, Vic.

May 12: The Archbishop of Melbourne, the Most Reverend J. J. Booth.

May 13: The Reverend Hector Dunn, Tasmania.

May 14: The Reverend A. P. Campbell, N.S.W.

May 15: The Reverend Kevin Halpin, Vic.

May 16: The Reverend Alan Gray, Tasmania.

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

May 14: St. Paul's Cathedral, Melbourne.

FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

(The speaker in this session on the six Monday mornings April 20 to May 25 inclusive, will be the Reverend C. T. Debenham.)

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

May 10: St. Patrick's College, Manly.

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

May 10: "Re-discovering a Common Faith" by the Reverend Oliver Tomkins.

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

May 10: "Why I Believe" by the Right Reverend Leslie Newbiggen, Moderator, the Church of South India.

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

May 13: "Typical Telegrams—Michael Antony born yesterday all well!" Dr. Gwen Nash.

PRELUDE: 7.15 p.m. A.E.T. NATIONAL.

(Music will be supplied by the Elizabethan Singers conducted by Archie Hamilton in this session on the five Sundays April 26-May 24.)

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

May 10: Combined Methodist Churches of Subiaco, Perth.

READINGS FROM THE BIBLE: 9.10 a.m. A.E.T. NATIONAL.

(This session is being conducted by the Reverend J. B. Phillips for the four weeks April 20-May 15 inclusive.)

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

(The speaker on this session for the week commencing May 11 is the Reverend Frank Bolland.)

CLASSIFIED ADVERTISEMENTS

The classified advertising rate of THE ANGLICAN is 6d. per word (payable in advance). Minimum: 1/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

Advertisements will be classified in the following sections:

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MARRIED couple for Anglican boys' hostel in Gippsland; lady to act as domestic, man as house-master. Must be kindly disciplinarian, 25 boys. Opportunity for Christian work. Character reference, and state experience, if any. Apply: The Reverend G. F. D. Smith, S. John's, Bairnsdale, Victoria.

LECTURES ON MARRIAGE

A further series of talks-plus-discussion, sponsored by the Marriage Guidance Council of New South Wales, began in Sydney on April 30.

They are being held in the Bible House, 95 Bathurst Street, at 6.30 p.m. Tickets for the series (excluding session No. 7) cost 10/-; single lecture tickets, obtainable at the door, 2/6.

Tickets and further information may be obtained from the council's office, 44 Margaret Street, phone BX2954.

The dates and subjects of the lectures are as follows:

Thursday, April 30, "Marriage To-day." Sound film.

Thursday, May 7 and Monday, May 11, "The Meaning of Sex." Sound film; slides.

Thursday, May 14, "From Friendship to Marriage."

Thursday, May 21, "Understanding Love."

Thursday, May 28, "The Art of Marriage."

Thursday, June 4, "What about a Family?" Sound film. This lecture is for engaged and married people only.

Thursday, June 11, "Sex Factors in Marriage." Illustrated by slides.

Men and women of 16 years and over, whether married or single, are invited to attend. A team of experienced men and women will give the talks.

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