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GOVERNOR-GENERAL SETS STONE AT S. MARK'S CEREMONY INAUGURATES PROJECT OF GREAT MOMENT

FROM OUR OWN CORRESPONDENT

Canberra, April 25

The Governor-General, Field-Marshal Sir William Slim to-day set the foundation stone of S. Mark's Library and College.

S. Mark's is to be a memorial to the "Chaplains, Doctors, Nurses, and Missionaries who fell in Australia's Wars."

The stone was blessed by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, who also conducted the service.

The Lesson was read by the Coadjutor Bishop, the Right Reverend K. J. Clements. The Headmaster of the Canberra Grammar School, Canon D. Garnsey, acted as Bishop's Chaplain.

Despite bleak weather conditions a congregation of one thousand took part in the historic ceremony conducted on the magnificent Collegiate Church building site situated in what will ultimately be the very centre of the National Capital, and within which will stand the great buildings of Church and State, representing the two vital elements that build a nation.

Those present at the ceremony included the Leader of Her Majesty's Opposition, Dr. H. V. Evatt; the Secretary of the Department of the Interior, Mr. J. McLaren; the Member for the Capital Territory in the House of Representatives, Mr. J. R. Fraser; Mr. R. G. Bailey, A.C.T. Advisory Council; the High Commissioner for Ceylon, Mr. Aubrey J. Martensz, and clergy and lay representatives from every parish in the diocese, as well as representatives of every section of Canberra life.

"A GREAT DAY"

Sir William said "Those who have chosen this day to set the foundation stone of a centre of Christian learning have chosen well."

"It is a great day. It is a soldier's day, and saints and soldiers have much more in common than a lot of people think."

"Forty years ago, on the beaches of Gallipoli, the Australian nation was born and baptised in the blood of its soldiers."

"Those whose memories this library will commemorate were true soldiers. They knew discipline, service, thoughtfulness for others, and sacrifice; they brought to those to whom they ministered healing of the body and the soul."

"Since the first Anzac Day,

Australia has grown increasingly conscious that she is not just a collection of cities, but a nation," continued Sir William. "Nations grow and live just like men. They have to learn to live."

"Governments are concerned with the security and prosperity of a nation, and with the increasing complexity of modern life they tend to concentrate on material things. But the State exists for man, who is important to us because he is an individual. Man does not exist for the State."

"Unless there is a proper sense of spiritual values the prosperity and greatness of a nation is false, and not permanent," he said.

POTENT AGENCY

"That is why this college will be such a potent agency to maintain that spiritual side. The spiritual side must be Christian, because everything we hold to, that we have fought for in two great wars, in the Australian way of life comes from a Christian source."

"This undertaking has been well planned. It is an ambitious one."

"I beg you not to allow your designs to be whittled away by what look probably to be temporary difficulties and obstacles. Don't forget, it has taken centuries to build the great cathedrals of Western Europe."

"The designs for this lovely site must be worthy of what they represent, worthy of the Australian capital and nation in which material prosperity must be matched by strong spiritual values," concluded His Excellency.

AN INSPIRATION

In his Bidding Bishop Burgmann said "My brethren we are gathered together here to set the foundation stone of a building, which we humbly trust will, in due time, be dedicated as a place for the advancement of true religion and sound learning, and as a fitting memorial to the chaplains,

doctors, dentists, nurses and missionaries who fell in Australia's wars."

The bishop said he believed the occasion was an historic one and that the buildings to crown the site would one day be a "glory to the capital of the nation and an inspiration to Australians everywhere."

A retiring collection for the building yielded the sum of £520.



Canberra Times picture. The Governor-General of Australia, Field-Marshal Sir William Slim, setting the foundation stone at S. Mark's Memorial Library and College, Canberra, on Anzac Day. With him is the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann. Others in the group are (right to left): Canon D. Garnsey, who acted as bishop's chaplain; the Coadjutor Bishop, the Right Reverend K. J. Clements; and the member for Canberra in the House of Representatives, Mr. J. R. Fraser.

EXHIBITION STRESSES WORK IN SOUTH-EAST ASIA

FROM A SPECIAL CORRESPONDENT

Melbourne, April 26

"Give the people of South-East Asia self-respect and you have some chance that they will not be over-run by a kind of tyranny more ghastly than most of you know."

The Bishop of Bendigo, the Right Reverend C. L. Riley, said this on April 18 when he opened the Missionary Exhibition arranged by the A.B.M., the C.M.S. and the Bible Society in Bendigo Town Hall.

Bishop Riley said that by teaching the people of Asia that every single one counted in the eyes of God we could give them a new sense of values of themselves.

They should be lifted up until they could take over the government of their own country.

"By doing this you and I are not working for an extra piece of England. We are working for the Kingdom of God," added the bishop.

The purpose of the exhibition was to give people a clearer idea of what was going on in missionary work and what was proposed for the future.

The Mayor of Bendigo, Councillor R. Poulston, and all City councillors were present for the early part of the opening ceremony.

After being introduced by Canon E. H. Pickford, Councillor Poulston welcomed the missionaries and public to the exhibition, and told the large gathering that the support it received would be well placed.

Later in the evening, Canon R. J. Hewett, the Federal Secretary of the Church Missionary Society, the Reverend C. M. Kennedy, the State secre-

tary of the Australian Board of Missions, spoke briefly.

With them on the stage for the opening ceremony was the general secretary of the Church Missionary Society in Victoria, Archdeacon H. S. Kidd.

Two missionaries who have recently returned from the Diocese of Central Tanganyika assisted at the exhibition.

They are Canon C. D. Maling and Reverend E. H. Arblaster.

Colourful and well-laid-out displays were set around the Town Hall telling of missionary work in South-East Asia, East Africa, India, Pakistan, Borneo, Singapore, Ceylon, Japan, Polynesia, Melanesia, Papua, New Guinea and North Australia.

Explanatory pamphlets were available on the different regions where missionaries are operating and there were a number of fine examples of native workmanship on display. The Bible in Braille and a number of different languages also attracted a great deal of attention.

At 4.30 on Monday afternoon the visiting missionaries were tendered a civic reception by the Mayor of Bendigo, Councillor R. Poulston.

The exhibition continued each day until Friday, April 22.

CANADIAN PRIEST TO BE SYDNEY RECTOR

The Archbishop of Sydney has appointed a Canadian priest to be rector of the well-known suburban parish of Christ Church, Gladesville.

He is the Reverend Maurice W. Murphy, at present travelling secretary for the Inter-Varsity Fellowship in Canada and the United States, and a former wartime padre with the Royal Canadian Air Force.

Mr. Murphy graduated from the University of Toronto in 1935, and after a short time in the secular work, entered Wycliff College, Toronto, whence he graduated L.Th. in 1939. He served in two parishes, in Toronto and Quebec, before being commissioned in the R.C.A.F. in 1943.

He is due to reach Sydney with his family on August 22

CHANGES IN ASIA

THE ROLE OF AUSTRALIA

FROM OUR OWN CORRESPONDENT

Newcastle, April 26

The Dean of Newcastle, the Very Reverend W. A. Hardie, strongly criticised the Federal Government's foreign policy during an Anzac Day address here yesterday.

He said that he was one of many who were apprehensive because the entire emphasis of Australian foreign policy was upon readiness for war, and because "there is no positive and constructive effort to produce those conditions in which peace can flourish."

"The day of white domination of Asia has gone, and all our armed forces cannot bring it back again," he said.

"We can possibly make Asian countries partners in the world of democracy and humanity; but it will need something different from two divisions of troops in Malaya."

NO ALTERNATIVE

"There is no other alternative. We either make them our partners, with all that entails, or we make them what they nearly are already, our bitter enemies." The simple and pertinent questions to ask, the dean said, were:

"Are the people of Malaya and South-East Asia any better off because of us than before the Second World War?"

"Have they any more food to eat, more hospitals or schools?"

"Have they any increase of hope that life for the ordinary man can be any better than a squalid struggle for a full stomach and a mat to lie on and die on?"

"If ever we have to fight in Malaya against the man whom in our pompous arrogance we call the 'coolie,' it will be because he has been persuaded that communism has more to offer him than anything else and because he is prepared to fight for it," Dean Hardie said. "Why not take definite and expensive measures to make life so attractive to the Asian that he will be unaffected by the specious promises of communism?"

"For every pound spent on the pretty negative measures of military preparedness in South-East Asia, we should spend another pound making it the kind of place where we won't need to defend ourselves."

DR. FISHER ON TOUR IN SOUTH AFRICA

ANGLICAN NEWS SERVICE

Cape Town, April 26

The Archbishop of Canterbury, who landed at Cape Town on Maundy Thursday, stayed with his brother, Bishop Leonard Fisher, at Grahams-town until April 13.

He then flew to Livingstone for a week's tour of the Diocese of Northern Rhodesia, followed by a week in Nyasaland and a week in Matabeleland.

He is expected to arrive in Salisbury by air on May 2. He will visit the new school, Peterhouse, where his son, Mr. Charles Fisher, is to be second master.

He will also visit Umtali, Penhalonga, Bonda and Ruape. Later in the week he will be joined by the Archbishop of Cape Town.

On Sunday morning, May 8, at a Solemn Eucharist in Salisbury Cathedral, the two Primates will release the four dioceses, Northern Rhodesia, Nyasaland, Matabeleland and Mashonaland, from their respective obediences, and will inaugurate the new Province.

(Continued on Page 12)



Standing beside this large map giving details of the work of the C.M.S. in South-East Asia are the Reverend K. Perry (left), who is leaving soon for Tawau, Borneo, and the Reverend K. C. Nancarrow, assistant secretary of the C.M.S. in Victoria. Both were kept busy answering questions when the Missionary Exhibition was opened in Bendigo on April 18.

NEW VIEW ON S. PATRICK

TRADITION QUESTIONED

ANGLICAN NEWS SERVICE

Dublin, April 23

A leading authority on S. Patrick has advanced some revolutionary ideas about Ireland's patron saint.

Professor James Carney of the Celtic Department of the Dublin Institute for Advanced Studies has given the results of his seven-year study of documents, some of which he says have never been before used by any scholar.

He claims that S. Patrick did not land in Ireland in 432 A.D. as has always been accepted.

He was not buried in Downpatrick, County Down, where a huge stone slab covers his supposed tomb.

The Saint has no connection whatever with the primatial city of Armagh which he is supposed to have founded and where the Primate of All Ireland resides.

He claims S. Patrick came to Ireland about 457 and died in 492, and that the area of his activity was mainly the provinces of Leinster and Connaught.

Professor Carney says that before S. Patrick's arrival a mission from Rome had established a see in Armagh, where the first bishop was Secundinus, who died in 447 and who, according to Irish tradition, belonged to Northern Italy.

THE CHURCH IN COLOUR

THE "LIVING CHURCH" SERVICE Milwaukee, April 25

The first film strip of the Protestant Episcopal Church of the U.S.A. to give an overall picture of the national and overseas responsibilities of the Church has been released.

The film, in colour, called "This is Your National Council," aims to answer basic questions about the national structure and work of the Church.

PELMANISTS SAY

Memory for details
Queensland, August 30, 1954.
I have made definite progress. I am much more confident about my memory for details, and I observe more closely and accurately.—Q.A. 1240, Medical Practitioner.

Does not run away

West Aust., Jan. 19, 1955.
I find that, instead of running away, I am now able to face my problems and shortcomings, and the Pelman lessons may invariably be depended upon for assistance.—W.R. 2014, Domestic Duties.

Climbing back

N.S.W., August 24, 1954.
I have derived the outstanding benefit of being able to climb surely back to the position from which I fell due to a nervous breakdown. Pelmanism has given me a greater confidence in being able to overcome scientifically the fears that beset me previously.—N.O. 767, Audit Clerk.

Inferiority overcome

Qld., November 29, 1954.
I have made a lot of progress toward overcoming inferiority trouble... my ability and competence have increased considerably.—Q.G. 1918, Asst. Station Master.

A completely new life

S. Aust., November 30, 1954.
I learned that one does not need to labour under the frustrating, enfeebling domination of inferiority-consciousness, but that with the right approach and proper training this disability can be banished and one can live a completely new life. That was my discovery when I studied the Pelman Course and applied its principles to my life.—S.S. 3067, Minister of Religion.

Headquarters of the Pelman Institute: London.
Established Melbourne 1907.
The Melbourne Branch has enrolled over 85,000 men and women in Australian and New Zealand.

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3 Gloucester House, 396 Flinders St., Melbourne.
Please send me, free and post free, a copy of "The Efficient Mind."

NAME

ADDRESS

266

PAPER SLATES A.C.U.

CONTEST IS "UNETHICAL"

THE "LIVING CHURCH" SERVICE Milwaukee, April 25

The "Advertising Age," a paper circulated widely among the advertising profession in the United States, has strongly criticised the American Church Union for sponsoring a puzzle contest.

It praises the Reverend C. H. Graf for resigning from the board of the A.C.U. in protest of "the barely legal and scandalous puzzle contest the union is sponsoring to raise funds."

In its editorial, the *Advertising Age* says, "Puzzle contests, which have been widely used for religious and charitable fund-raising efforts, have annoyed us for a long time."

"We don't believe they are ethical, and we object to churches and charities using a type of advertising which raises even the slightest question of ethics or good taste."

"We can't for the life of us understand why the American Church Union should be willing to sponsor advertising which is not acceptable to three Episcopal magazines" [*The Living Church*, *Fort* and *Episcopal Church News*].

THE BISHOPS OF S.-E. ASIA

FROM A SPECIAL CORRESPONDENT

Kuching, Borneo, April 23

The Bishops of Hong Kong, the Philippines, Singapore, Borneo and Korea have decided to meet once in two years.

Their first meeting was held early this year in Hong Kong.

It is expected the next will take place in Manila early in 1957.

The dioceses also hope to arrange for conferences from time to time to include priests and laity.

DR. WAND RESIGNS

ELEVEN YEARS IN BRISBANE

ANGLICAN NEWS SERVICE

London, April 24

The Bishop of London, the Right Reverend J. W. C. Wand, announced his resignation on April 21.

Dr. Wand, who is 70, has been Bishop of London since 1945.

He is also chairman of the British Council of Churches.

He was consecrated Archbishop of Brisbane in S. Paul's Cathedral, London, on May 1, 1934.

He was translated to the See of Bath and Wells in 1943, and from there to the See of London in 1945.

Dr. Wand is an outstanding theologian and authority on Church History.

He is the author of many books on these subjects which set out clearly and simply the Anglican position.

He made a notable contribution to the discussion at the Minneapolis Congress last August.

MASHONALAND CATHEDRAL

ANGLICAN NEWS SERVICE

Capetown, April 26

It is appropriate that in this inaugural year the Cathedral of Mashonaland should take up again the work of building that was suspended in 1938.

An appeal has been issued for £20,000 for a tower to house the ten bells that have been given to the cathedral.

It is hoped at the same time to build two more bays of the nave, leaving two, with the West front, to be completed later.

The round tower, originally designed by Sir Herbert Baker, has been discarded in favour of a square tower, 120 feet high, designed by the late Mr. W. J. Roberts, who has two other fine towers in Salisbury to his credit.

DR. GARBETT ON EASTER DAY

"A CITY NOT MADE WITH HANDS"

ANGLICAN NEWS SERVICE

London, April 26

The Archbishop of York, preaching in York Minster on Easter Day, said we were living in an age of fear.

He said it was only the thoughtless who were able to view the awful possibilities of modern scientific discoveries without fear.

As they became more evident some would meet them in the spirit of "couldn't care less," others with despair and gloom and a deep sense of the futility of all human effort. Yet others would make loud outcries over the wickedness of man.

Others, like the great statesman who had just resigned and to whose work we all paid a tribute and honour, would strive to reduce the possibility of these appalling weapons ever being used.

Two great duties rested upon all Christian people. "First they must do all in their power to remove fears between nations which might lead to war and the consequent use of the hydrogen bomb."

INTERCHANGE OF CHRISTIANS

"I only wish freer interchange of visits between Christians from both sides of the Iron Curtain were possible, in the hope that this would do something to dispense the fears and suspicions which now bedevil the relationships of nations," he said.

"Secondly, the Christian must never allow fear of that possible destruction of the world to lead him to forget he is a citizen of an indestructible city not made with hands."

Christians must never give way to lamentations about evil days in which his lot is cast. "He must never think or speak with utter depression about things which may come to pass: he must never allow fear to paralyse his thoughts and actions. The resurrection of Christ gives him the ground of hope not limited by what happens here."

"It is the Christ who has conquered sin and death who bids His disciples conquer fear through faith in His power and His love. It is Christ himself who in His risen power will lead His servants through the valley of fear into the ways of peace and trust."

NEW ZEALAND CHURCH

ARCHITECTS WIN GOLD MEDAL

FROM A SPECIAL CORRESPONDENT Wellington (N.Z.), April 24

The architects who designed the new Church of S. James, Lower Hutt, Diocese of Wellington, have been awarded the gold medal of the New Zealand Institute of Architects.

The church is planned in the form of a cross, the porte cochere, nave, choir and chancel forming the standard; the baptistry and chapel the cross arms.

There is dignity and colour in the interior decoration. The aisle ceiling is lined with acoustic tile in pastel blue, pink and gold and lit from sand-blasted and etched windows.

The huge west window has as its main motif a great cross, supported by an etched pattern of crosses and bearing the text: "Thanks be to God who giveth us the victory"

The altar is faced with pale blue onyx formica with Flanders blue, gold and white ornamentation.

The reredos, which rises the full height of the church, has a white, perspex illuminated cross 22 feet high. The whole is set in heavy royal blue velvet curtains which are illuminated with a neon strip.

"POWER OF THE PASSION"

ANGLICAN NEWS SERVICE

London, April 24

More than twelve hundred Welshmen took part in a great procession of witness through the streets of Swansea on Good Friday.

After the march, the general secretary of the Church of England Men's Society, the Reverend Roger L. Roberts, spoke to the men.

The Bishop of Swansea and Brecon, the Right Reverend Glyn Simon, was in the procession.

In his address, Mr. Roberts said that Britain would never be brought back from paganism unless the Church depended entirely on the real and limitless supernatural power of the Passion.

This, and this alone, could deliver the individual from guilt into peace, from sloth into active service, and from fear into courage, confidence and hope.

Slothfulness and fear were nowadays among the most besetting and the most dangerous of sins for Christian men.

"We are creeping about afraid, because some lunatic may apply the brilliant inventions of science to the destruction of our lives, when the Word of God says, 'Fear not.'"

"WITHOUT GOD"

Mr. Roberts referred to the "bewildered faces" which his hearers had seen line the streets, the faces of those who had the cinema and television, but were without God in the world.

They were only typical of a vast multitude of the population who were deaf, blind or disobedient to God in Christ.

God was waiting to speak to these people through the lives and witness of his hearers. He called on churchmen to go out into the wilderness of this world round them, and fight fearlessly and courageously in the power of the saving Cross.

They should challenge indifference, apathy and sheer ignorance of that truth by far more fearless witness and far more active service, undertaken in the name and by the power of their crucified and risen Lord.

In 1955, said Mr. Roberts, it was not enough to be a Christian. "You have to make Christians, and go on making them, with every chance which our Lord will give you."

The service in the hall, which had begun with the singing of "There is a Green Hill Far Away," ended with "When I Survey the Wondrous Cross," and the bishop's blessing.

DR. GARBETT TALKS TO TEACHERS

ANGLICAN NEWS SERVICE

London, April 24

The Archbishop of York, preaching at the conference service of the National Union of Teachers, at Scarborough on April 9 and 10, said, "It is not as easy to teach religion now as it was when I was a child."

"The child to-day lives in a technical world, for the youngest of them are, to some extent, mechanically minded."

"A young child knows more about a motor car or aeroplane than his elders, and a child finds it difficult to grasp events which happened long ago."

"It used to be said that parents should teach the Christian faith, but we have to face facts, and a very large number of parents do not know the Christian faith sufficient to teach their children."

"Therefore to-day, if the children are to have an opportunity of knowing about Christ, and His life, that teaching must come from you."

"It is a difficult and responsible task, because classes so often are unduly large, so large that personal contact with the child is almost impossible."

TRIBUTE TO SIR WINSTON

DR. WAND IN THE LORDS

ANGLICAN NEWS SERVICE

London, April 16

The Bishop of London, the Right Reverend J. W. C. Wand, paid an eloquent tribute to Sir Winston Churchill in the House of Lords last week.

He deputised for the Archbishop of Canterbury, who is at present in Africa.

Dr. Wand said that Sir Winston had always given the greatest possible personal attention in the appointment of bishops; that he did not regard this as any mere formal part of his duties would linger long in the memory of the Church of England.

Speaking as chairman of the British Council of Churches, he said how much appreciated were Sir Winston's speeches.

"In the days of the war he stood up as the typical Englishman, the kind of Englishman we should each have wished to be."

"Although I was not present in this country during the most difficult times of the last war, I can assure your Lordships that his inspiration was felt far beyond the bounds of this country."

"On the other side of the world, we realised something of the greatness of our country, and were thankful that there was someone who could interpret that greatness as did Sir Winston Churchill."

HIGH CHALLENGE

"I do not know how far he would be willing to be described as a religious man, but he never for a moment concealed from us, in his speeches, the fact that he believes in a providential ordering of human affairs."

"He believes that there is a divine government of the universe, and he called upon us to contribute our efforts to that overruling purpose."

"By doing so with such success, he made us more than we actually were: we had the picture of the hero before us, but were unaware that we could rise to the heights to which he summoned us."

"By urging us to contribute to the overruling purpose of providence, he made us more than ordinary men and women: he made our country stand out in the true heroic colours which have characterised its best hours throughout the course of its history."

THE CHURCH IN TRINIDAD

The Bishop of Trinidad appeals, in his diocesan gazette, for the sum of 6,000 dollars to repair the damage caused to his cathedral by recent gales.

He adds: "The Church in Trinidad to-day has many opportunities, some of which may not recur."

"We are being pressed to build more and more primary schools, intermediate schools, secondary schools, and a training college for teachers."

"There is a rightful plea for more clergy and churches for new development areas."

"We need the Church Army. We need an increased and well-trained and equipped local ministry."

VOWS RENEWED

ANGLICAN NEWS SERVICE

London, April 18

At Mansfield Woodhouse on April 3 the Bishop of Southwell countersigned three hundred promise cards.

They had been previously signed by parishioners who had undertaken to pray daily, to worship regularly, and to carry their faith into their daily lives.

The service at which the bishop preached, had as its theme the re-newal of baptismal vows.

CHURCH ARMY TO OPEN YOUTH HOSTEL

Newcastle, April 26
The Church Army will open a youth hostel for young men at Maryville, in the centre of industrial Newcastle, early this month.

The property has been made available by Mr. C. A. Burgmann, a brother of the Bishop of Canberra and Goulburn.

He has equipped the premises to provide comfortable accommodation for six young men, and facilities have been provided for study and recreation. The hostel, which will be known as Alton House, will be controlled by the Church Army who have appointed Sister E. Campbell as the Matron-in-charge.

Every endeavour is being made to ensure a homely atmosphere. The guests will pay an economic tariff for their keep, and the success of the hostel will depend upon the satisfaction of those who reside there.

The plan is to build additional accommodation so that ultimately twelve guests can be housed. No attempt will be made to increase this number so that the family atmosphere will not be lost. Arrangements are being made to open the hostel early in May.

FIVE MISSIONARIES FOR MELANESIA

FROM OUR A.B.M. CORRESPONDENT
The "Malaita" sailed last week with five missionaries on board for Melanesia.

The Reverend D. and Mrs. Hoey and their small son, Michael, who are returning from furlough held in Australia, took with them Sister Webster, from Western Australia, who goes out to the field for the first time.

In the same ship were Mr. and Mrs. Roger Mountford and their baby, returning to Melanesia from their furlough, spent in New Zealand.

On their way to New Zealand on furlough from Melanesia, Mr. and Mrs. Adams passed through Sydney last week. Those who have seen the film "Martyrs Harvest," will remember Mrs. Adams as the nursing sister, who is seen peering through the microscope at the leper hospital.

Miss Helen Boye, secretary to the American Episcopal bishop, Norman K. Binstead, of the Philippines, passed through Sydney last week on her way back from a brief visit to New South Wales, Victoria and Tasmania.

A.B.M. SECRETARY'S VISIT TO PERTH

FROM OUR OWN CORRESPONDENT

Perth, April 26
The A.B.M. Secretary for N.S.W., the Reverend W. Childs, has been in the Perth diocese for the past few days, and will be here until the first week in May on behalf of the S.E. Asia appeal.

Mr. Childs has had a very busy time in this Province, and has spoken to innumerable organisations, Church schools and State schools.

His engagements have not only been in the metropolitan area, but he has made a flying visit to the country areas, and before he returns to Sydney he will preach at Kalgoorlie.

KOREAN MISSIONARY TO VISIT SYDNEY

FROM OUR OWN CORRESPONDENT

Miss Muriel Withers, who served with the Presbyterian Mission in Korea until recently, is to visit Sydney in the interests of the British and Foreign Bible Society.

Miss Withers, who was in Korea during the communist invasion and witnessed the ransacking of Seoul and the burning of Pusan, will speak at metropolitan churches during May.

She will broadcast from Station 2CH on May 8 and 15.

A rally of Bible Society workers and friends will be held in Bible House at 2.30 p.m. on Monday, May 9.

ON LIVING AN IDEA

HEADMASTER'S ADVICE

FROM OUR OWN CORRESPONDENT

Perth, April 24
To expound an idea was not enough in the world to-day—a man had to live that idea as an example to his neighbour.

The headmaster of Guildford Grammar School, Mr. P. Thwaites, said this on April 17 in his address at the university service in St. George's Cathedral, Perth.

Mr. Thwaites said that those concerned with the training of men's minds might respond more adequately to the need to live an idea as an example.

He felt that the "uneasy stalemate" between peoples of the earth could only be relieved by a greater understanding stemming from mutual experience.

"BREAKDOWN"

The lack of sympathy which exists everywhere resulted from the breakdown in the purpose of the community and family unit.

Less and less were men living united, but Christians had always had the opportunity to "give" themselves to a united band.

"God has done his part in giving us freewill—it remains to us," said Mr. Thwaites.

ANZAC SERVICE IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, April 25
The Governor of Victoria, Sir Dallas Brooks, read the lesson at the Anzac commemoration service in St. Paul's Cathedral to-day.

Major-General S. F. Legge represented Lieutenant-General E. Wells, Chief of the General Staff; Rear-Admiral C. G. Clark represented Rear-Admiral R. R. Dowling, First Member of the Australian Naval Board; and Air Vice-Marshal W. L. Hely represented Air Marshal Sir John McCauley, Chief of the Air Staff.

The Lord Mayor was represented by Councillor F. W. Thomas and the State Parliament by the Honorable A. E. Shepherd.

The United States Consul-General in Melbourne, Mr. Gerald Warner, was also present.

The Dean of Melbourne, Dr. S. Barton Babbage, preached. The Precursor, the Reverend H. Girvan, conducted the Act of Remembrance.

A bugler sounded the Last Post and Reveille.

U.S. CONSUL IN COONAMBLE

FROM A SPECIAL CORRESPONDENT

Coonamble, N.S.W., April 20
The U.S. Consul in Sydney, Mr. Robert Door, will open the Anglican Ball at Coonamble, N.S.W., on May 13.

The visitors, who have not been to the Far West before, will be given a civic welcome.

MITCHAM PRE-SELECTION

ANGLICAN TO CONTEST SEAT

FROM OUR OWN CORRESPONDENT

Adelaide, April 26
Mr. Robin Rhodes Millhouse, a 25-year-old solicitor, has won the Liberal and Country League pre-selection for the State seat of Mitcham.

A by-election, caused by the recent death of Mr. H. S. Dunks, will be held early in May for this blue-ribbon Liberal seat.

Mr. Millhouse is a staunch and active Anglican in the parish of St. Columba, Hawthorn, which is included in the Mitcham electorate. After leaving St. Peter's College, he gained his LL.B. at St. Mark's University College, where he was a chapel server.

He held executive positions in



MR. R. R. MILLHOUSE

of the Adelaide University Liberal Union and the Australian Universities' Liberal Federation. For several years he represented the University of Adelaide in the debating team, and in 1952 toured the U.S. as a member of the two-man Australian debating team.

The only son of Mr. V. R. Millhouse, Q.C., and Mrs. Millhouse, of Unley Park, he is now a member of the legal firm of Baker, McEwin, Millhouse, and Ligertwood.

It is believed that, if elected, Mr. Millhouse will be the youngest State M.P. in Australia. Certainly he will be the "baby" of the S.A. Parliament, taking that distinction from fellow S. Peter's-S. Mark's man, Mr. Don Dunstan, Labour member for Norwood.

BISHOP'S VISIT TO C.M.S. STATIONS

FROM A SPECIAL CORRESPONDENT

The Bishop of Carpentaria, the Right Reverend John Hudson, visited all the C.M.S. mission stations in his diocese this month.

He was accompanied by the C.M.S. Secretary for Aborigines, the Reverend J. B. Montgomerie.

He held confirmations at Oenpelli, Roper River and Groote Eylandt.

WITNESS IN TOWNSVILLE

PROCESSION AND DRAMA

FROM A SPECIAL CORRESPONDENT

Townsville, Q., April 23
On Good Friday night, a very impressive procession made its way from the Railway Oval, Townsville, through Flinders Street, to Denham Street, and back to the Theatre Royal.

Representatives from the four Townsville parishes and St. Anne's School made up the witnesses.

At the head of the procession a huge wooden cross was carried by servers.

Behind the cross came the bishop, the Right Reverend Ian Shevill.

Following him were the clergy and people of the parishes and the senior girls from St. Anne's School.

Stations were made at three places during the procession, and addresses were given by the priest-in-charge of St. Peter's parish, the Reverend R. D. Fraser, Archdeacon W. P. Hohenhouse, and the diocesan. At the conclusion of the address, hymns were sung to music rendered by the Returned Soldiers' Band, of Townsville.

PASSION PLAY

The procession finally made its way to the Theatre Royal where Henri Gheon's Passion play, "The Way of the Cross," was presented to a congregation of people that filled the theatre.

The play, presented without any scenery, was moving in its stark simplicity. Each scene was preceded by the projection of the illustration of the Station on the screen.

No applause was given and none was expected as it was regarded, both by people and players alike, as an act of worship and witness.

The presentation of the play was moving in its simplicity, admirably spoken and presented by an anonymous group of Anglican players.

SERVICES FOR THE PROFESSIONS

FROM OUR OWN CORRESPONDENT

Melbourne, April 26

Two services for professional men and their families will be held in St. Paul's Cathedral, Melbourne, during the coming week.

On Wednesday, April 27, Evensong will be attended by members of the Royal Victorian Institute of Architects.

The President of the R.V.I.A., Mr. W. Balcomb Griffiths, will read the lesson, and the Dean of Melbourne, Dr. S. Barton Babbage, will preach.

On Thursday, April 28, at 5 p.m., there will be Divine Service for Bank Officers and their families, sponsored by the Bankers' Institute of Australia.

The first lesson will be read by the President of the Bankers' Institute of Australia, Mr. E. C. Wilson, and the second lesson by the President of the Victorian Branch of the Australian Bank Officials' Association, Mr. A. E. Hore.

CHALLENGE TO CANBERRA

BISHOP GIVES FACTS

FROM OUR OWN CORRESPONDENT

Goulburn, April 26
The second session of the twenty-fifth Synod of the Diocese of Canberra and Goulburn opened here to-day.

The diocesan, the Right Reverend E. H. Burgmann, dealt in his presidential address with recruitment to and training for the sacred ministry, the foundation of St. Mark's Library, and the Christian approach to the solution of international problems.

Bishop Burgmann drew attention in passing to the position of the Church in Canberra, whose rapid growth was presenting the greatest challenge.

"At the recent census the population was just over 30,000, and it has increased considerably since then," he said.

"The Anglican population stood at 11,579; the Roman Catholic and 'Catholic' combined at 9,337; but the Roman rate of increase was 112 per cent., while the Anglican was only 63 per cent. It is obvious that at the next census Rome will be the largest denomination in Canberra.

"This no doubt arises from the nature of our immigration, and also from the way in which Roman youth is prepared for the Public Service."

On St. Mark's the bishop said: "Give us time, and St. Mark's, Canberra, will prove itself a worthy younger companion of St. Peter's Westminster (the Abbey)."

On training for the ministry, the bishop said:

"All the professions and skilled trades are crying out for bright young men. Spectacular awards, which the Church cannot match, are held out before our youth."

"The fact is that the nation is not producing enough young men of the necessary ability to man the important posts and positions of leadership in either Church or state."

He suggested that a way might be found to train men who offered comparatively late in life, without taking them away from their families during their training. Meanwhile, "we are moving forward cautiously with honorary deacons. The diaconate is a very flexible order, and we hope to explore its usefulness to the full," he said.

[Extracts from the section of the bishop's address dealing with the Church in international affairs form the Leading Article on page 4 of this issue.—Editor.]

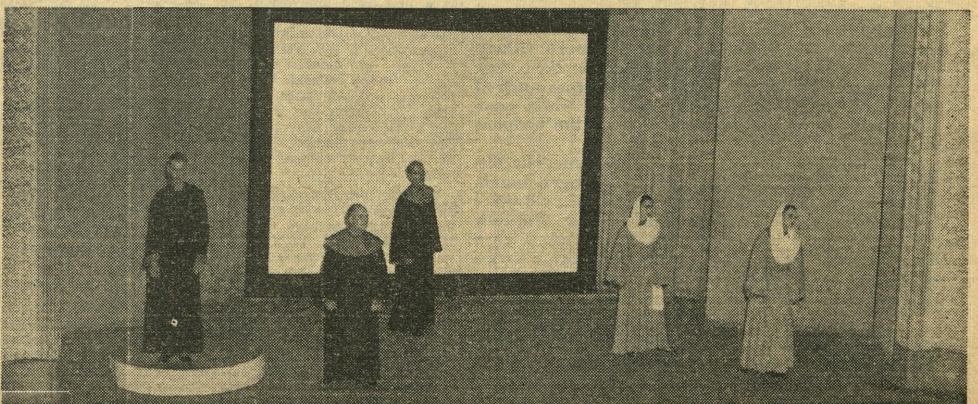
CANON W. J. EDWARDS

FROM A SPECIAL CORRESPONDENT

Canon W. J. Edwards began his ministry as Acting-Rector at St. James', King Street, Sydney, on April 18.

He preached at 9 a.m. and in the evening, when the service took the form of a commemoration of Anzac.

Canon Edwards was headmaster of Canberra Grammar School from 1922 to 1947, and leader of the U.N.I.C.E.F. Mission to Greece, Italy and Malta from 1947 to 1952.



Players depicting Henri Gheon's "The Way of the Cross" at Townsville on Good Friday.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY APRIL 29 1955

THE CHURCH AND THE WORLD

If the Christian Church is to fulfil its mission in the world to-day it must be fully and constantly aware of the vast changes that are taking place in men's minds and in men's environments. More and more of the world's population is crowded into vast industrial cities and it is this section of the people who are creating those means of power that will determine the destiny of man. The farmer cannot make hydrogen bombs, but neither can he any longer escape the fate that those who do make them bring upon him. Most people in the world feel that they are at the mercy of forces over which they cannot hope to exercise any sort of control.

The world of men stands at a parting of the ways. One way leads to unimaginable and indescribable destruction and death, and the other opens up vistas of unlimited possibilities for a good life, a way of life in which the sources of power will be turned to the service of man, to heal his sicknesses of mind and body, to make it safe for him to trust his neighbour, and genuinely to seek his neighbour's welfare.

It is obvious that if this second way were easy to take men would take it. The fact is that it is not at all easy or simple. The easy way is the way of war and death. The great deterrent to this easy way is that we know now that to take it makes it fairly certain that we shall die in trying to kill our enemy. There is no great satisfaction in destroying our enemy at the cost of our own lives and of the lives of those we love. Where we cannot or are not willing to love our neighbours, and our enemies, we create the attitude of mind and heart that can only result in destroying both them and us.

In the world in which we now live hatred, even of our enemies, is clearly seen to be self-destructive.

When Jesus told us to love our enemies we can see now that he was talking plain common sense and practical politics. Still, this fact does not make it any easier. At the moment men have no intention of seeing any possible good in their enemies, let alone being ready to love them and seek their welfare. Individuals might see the wisdom of the teaching of Jesus and seek to practice it, but nations have not yet fully emerged from barbarism and each and every one of us is involved in the life and behaviour of our nation.

As a churchman, the Christian knows that all men are sinners and all men are brothers. The Christian may sincerely love his nation and should do so, but he respects the right of every other nation to do the same. What he aims at and desires is a brotherhood of nations, each respecting the other and honestly seeking the welfare of all. The Christian ideal is not an undifferentiated cosmopolitanism, but a family of free nations each bringing its particular gifts and abilities into the world community of nations. The richness of the unity will depend upon the freedom of each nation in it to express its own version of Christian man.

In our division between the Christian and non-Christian in the world to-day we see that the popular division into communist and non-communist is far from satisfactory. The enemies to the Christian way of life are by no means confined to the communist nations. There are plenty of practising atheists in Australia and in all nominally Christian countries.

The Christian is not interested in a crusade against communism only. That would simply resolve itself into a war between nations, and no nation is sufficiently Christian to presume the right to wage a warfare under the banner of Christ.

The Christian Church, wherever it is, must see its task as one of conversion, renewal, and reconciliation. It must convince all the world, communist and non-communist alike, of sin. On the basis that we are all sinners we can begin to move forward without being blinded by self-conflict. We must then shew the courage and the will to spend at least as much of our wealth on forwarding the work of world commonwealth as we are now spending on the weapons of war.

It would be quixotic to ask for immediate disarmament, or the abolition of the hydrogen bomb, and so forth. These things will not happen till there is far more trust between the great powers. But they will never trust each other until they know each other better. This means more trade and other forms of international communication. We shall always fear and distrust the unknown and hate what we fear.

The Christian way is the creative way of friendly communication and positive good-will. This is the one and only crusade in which a Christian can serve under the banner of Jesus Christ; and the area of his crusade is wherever Christ's way is not known and his sovereignty unrecognised.



Snowy Harmony

What a pleasant temporary refuge from political recrimination the ceremony of turning on the first Snowy Mountains power at Guthega last Saturday turned out to be.

With Labour politicians seeking to tear each other to pieces in Canberra and Melbourne, the nation was treated to a surfeit of bitterness, malice and personal feuding last week. One of the most regrettable features of this sorry business was that much of it had a sectarian bias.

"How these Christians love one another," might well be the mocking comment on much that was said.

The incident which most disgusted me was the throwing of 30 threepences at the foot of one of the leaders of the revolt against the Victorian Labour Government. I hold no particular brief for any factions in the sad (nationally sad) breach that has occurred in the Australian Labour Party. But I do challenge the propriety of any partisan to dub an opponent "Judas." Indeed, the whole conception of the demonstration was blasphemous.

So, then, how refreshing was it to note the harmonious tone of the speeches at the Snowy Mountains ceremony at the end of this most acrimonious week in two political spheres.

The Prime Minister, Mr. R. G. Menzies, gave full marks to the Chifley Labour Government for its vision and enterprise in initiating the great Snowy Mountains power and irrigation project. Besides the Leader of the Opposition, Dr. H. V. Evatt, the official visitors included Sir William McKell, a former Labour Premier as well as a former Governor-General, and Mr. Nelson Lemmon, back in Parliament after an eclipse, who was Minister for Works in the Chifley Government when the Snowy project was begun.

For Australia, the turning on of the first modest instalment of power from the \$422 million Snowy project is truly a national occasion. Several Governments must come and go before it is completed about 25 years hence. It was good to discover from the speeches, then, that here at least is one great undertaking which all parties endorse, and which no one is inclined to exploit for purely political advantage.

Anzac Day's Future

*"Forty years on when far and asunder
Parted are those who are
singing today;
When you look back and forget-
fully wonder
What you were like at your
work and your play . . ."*

The words of the Harrow school song came to mind again this week as the 40th anniversary of the Anzac landing was celebrated.

For more than half to-day's Australian population news of the landing cannot be recalled as a first-hand impression. It is all the more remarkable, therefore, that the annual commemoration of the event shows no sign of slackening. Of course, many World War I veterans are still with us to bridge in person the widening gap in the years. And on Anzac Day, too, we remember the dead in all theatres of both world wars.

Yet it is also remarkable that no uniform manner of celebrating this day has been evolved. It somehow seems incongruous to see in Sydney men gathering in city lanes after the morning march to play two-up while waiting for the hotels to open at noon.

I don't necessarily advocate a whole day of mourning. But the contrast between solemn observance in the morning and high holiday compounded of racing, sport and heavy drink-

ing (by many) in the afternoon is rather startling.

Perhaps the next decade will bring changes in the day's observance. If it becomes just another holiday, Sydney's manner of celebration in the afternoon will, I feel, have contributed much to the support of what one might call the carnival school.

Would it not be wise for the Returned Servicemen's League to discuss Anzac Day observance on a Federal basis?

The marches, the public services, the unit reunions and the evening concerts are all features which most people would wish to see retained. But the gambling associated with horse-racing and two-up in the streets, and excessive drinking are surely aspects of Anzac Day celebrations against which the R.S.L. should set its face.

"Little Chicago"

Part of the art of Christian living is surely that we should "get on" with other people—in the home, in the office or factory, and in the community generally.

That is not to say that "peace at any price" is the right policy. But at the very least some effort should be made to see the other fellow's point of view, and to study his convenience, his comfort and even what we may be pleased to regard as his "queer ways."

These are preliminary thoughts on the notoriety that has come the way of Bankstown's fast-growing outer suburb of Sydney, where a fire and an explosion in a newspaper office earlier this month blew the top off a seething cauldron of rumours about gangsterism, stand-over tactics, bribery and corruption and the like.

At this writing it had yet to be proved that the fire and explosion had a sinister significance. But it can scarcely be doubted that faction fighting has made Bankstown life unpleasant for many citizens, and has terrorised some to the extent that they are unwilling to comment on their experiences in case their businesses are affected.

It is true that the municipal council at Bankstown was supplanted by a skilled administrator about 18 months ago because of alleged irregularities. But, unhappily, such an experience has not been uncommon in other Sydney suburban municipalities.

But, on the whole, Bankstown, to the casual observer, little resembles the "Little Chicago" it has sometimes been called. Some residents think that it has just grown too quickly (its population now exceeds 100,000), and that civic leaders have not been big enough to deal with its problems.

CLERGY NEWS

SOMNER, The Reverend B. L., Rector of South Bunbury, Diocese of Bunbury, is returning to England where he has accepted a living in Cornwall. Mr. Somner is THE ANGLICAN correspondent for Bunbury.

COXON, The Venerable W. S., Rector of Kalgoolie and Archdeacon of the Goldfields, Diocese of Kalgoolie, has resigned and will be going to an army chaplaincy.

MURPHY, The Reverend Maurice W., Travelling Secretary for the Inter-Varsity Fellowship in Canada and the United States, to be Rector of Christ Church, Gladsville, Diocese of Sydney. Mr. Murphy is due to reach Sydney next August.

PARKER, The Reverend Geoffrey, Rector of Aberdeen, Diocese of Newcastle, to be Rector of Singleton, in the same diocese. He will commence duties there on June 19.

RESPONSE TO DR. GRAHAM'S APPEAL

ANGLICAN NEWS SERVICE

London, April 26
After Dr. Billy Graham had addressed more than 20,000 people at the Heart of Midlothian Football Club's ground in Edinburgh, on April 20, 1,500 converts stepped forward.

About the real cause of Bankstown's feuding this column is entirely ignorant. But surely there is nothing that the good sense and wise leadership of a civic committee could not settle. It may well be that the time is approaching to give back the suburb its municipal self-government. Such a civic committee could pave the way for that restoration of that responsibility.

Looking at the exceedingly efficient and enlightened local government some other Sydney suburban areas enjoy, there seems to be no valid reason why an essentially progressive area such as Bankstown should not share the same sort of experience.

Australian Rules

An East Malvern (Melbourne) correspondent has written to me to protest against an aspersion he felt I cast on Australian Rules football in a paragraph on April 15.

Now, the correspondent says his letter is "personal" to me, so that he does not want its text published. However, I trust he will forgive me if I discuss the tenor of it, for perhaps a misplaced sense of humour led me to be somewhat less than fair.

In deploring an effort to introduce Australian Rules football to Sydney by Sunday matches I was led into an "aside" about the zeal with which Victorians play and watch this code of football — on Saturdays, he noted. I said I had "dutifully attended these matches" during a residence of three or four years in Melbourne.

My correspondent points out that "there is no compulsion about going to football matches" in Melbourne. But I only meant to convey that I was anxious to experience as fully as possible the life of Melbourne (in the same way, for instance, that I went to Henley-on-Yarra and the Moorhouse lectures).

I can well understand, as my correspondent says, "that many of us who enjoy the game, and especially those who, like myself, played in their youth, derive a great deal of pleasure from watching League football."

He has promised to take me to a match at the M.C.G. and instruct me in its finer points, if I am ever in Melbourne again at the appropriate time. I take that kind invitation as an indication that he is not permanently displeased with me.

Mother Tongues

The sound of foreign tongues in the street and in other public places irritates some Australians, and I notice that in the Tasmanian Parliament there has been some criticism of the practice. One speaker even called it "yabber."

But why should we expect New Australians, particularly very recent arrivals, to use English exclusively? I grant that it is desirable that they should make every effort to master the language of their adopted country, and frequent use of it is one of the best ways of doing so. But in their own private conversations it is surely natural for them to use their mother tongue.

Perhaps the irritation is felt most by people who feel that they are missing something because the two passengers in the train seat in front are talking in a foreign language, with gestures to indicate that it is really a hot bit of gossip.

Younger new Australians soon become assimilated in language as in other ways. Older migrants may never quite master the language. But time works many miracles and I feel that this question is one that will largely solve itself in a few years. So let us all be forbearing in the meantime — even the more inquisitive among us.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

EPISTLE FOR THIRD SUNDAY AFTER EASTER

The Text:

Dear loved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may, by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free and not using your liberty for a cloak of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Message:

We still read from S. Peter. How rich is his experience of our Lord Jesus Christ and how really and deeply he sought to express it in every day life.

It is not the cleverness of human preaching, but the guidance of God Himself who shows men the error of their ways and brings them back to the Good Shepherd as we saw last Sunday.

But it is not enough to be converted to turn back to God. In the kind of world S. Peter knew, it was no easy thing to be faithful.

He remembers how he himself denied our Lord, no doubt in part because he with others had such ambitions for this present world. Hence he advises them in the Epistle how to live the Christian life. Their attitude to life is the first and important fact.

We Christians have a goal beyond this world and this life. This is not our final home, but the place through which we journey. We are strangers and pilgrims—we were not meant to be this world.

Having set our hearts "on things above" as the Easter Epistle taught us, it will be easier to meet and welcome the lusts of the flesh, which destroy the Christian's life and character.

We are citizens of heaven, yet we shall live as true citizens here. The people of the world may deny our faith, but our practice should be approved. Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven.

In the world, yet not of the world. But we live in fellowship, on earth, both in Church and in nation. These facts are God given.

So then we must live in the world fulfilling our responsibilities as citizens loyally and well, recognising that in this world kingship and rulers are needed for the protection of the weak from the evil will of the strong. Even though we are pilgrims God desires an ordered life here while we are on our journey.

Therefore, we count all men as of worth in God's sight, and treat them as worthy, and we must love the brethren knit to us in the faith of Christ.

Therefore, in this earthly life with others, reverence for God must be our background and honour to the representative who, under God, rules also our land and people.

MORTLAKE MISSION

FROM A SPECIAL CORRESPONDENT

Mortlake (Vic.), April 26
The Bishop of Ballarat will commission Archdeacon R. E. Richards and Mr. Val Brown for the Mortlake parochial mission on May 29 at 7 p.m. The mission will be held from Whitsunday, May 29, to Trinity Sunday, June 5. Mission services will be held every night from Monday to Saturday at 7.30 p.m.

LETTERS TO THE EDITOR

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

Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

MR. C. A. BROWN

BISHOP STEPHEN'S TRIBUTE

TO THE EDITOR OF THE ANGLICAN

Sir,—In my youth I was often given the advice "Count your blessings." As I look back in old age, I recognise that one of the major blessings of my life was the fact that C. A. Brown was the Registrar of the Diocese of Newcastle while I was bishop there.

I have no wish to speak of the qualities of mind and heart that endear him to his many friends. There are hosts who could bear witness. But I want to mention one point that might be overlooked: A friend once summed up the character of the registrar thus: "The greater part of his life has been taken up in dealing with financial matters, but he has not lost his soul."

It was a true judgement. In all those matters of Church finance in which he was so successful, you could trace the conviction of his soul that the "mammon of unrighteousness" was meant to be used, and could be used to aid the growth of the Kingdom of God.

It was this conviction that gave a high purpose to his plans and persuasiveness to his arguments; incidentally, it partly explains why I have never ceased to be thankful that God led me to Newcastle while C. A. Brown was Diocesan Registrar.

Yours faithfully,
REGINALD STEPHEN,
Melbourne, Bishop.

"SELLING" THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—I agree with the Anglican layman who says we must advertise our church to nominal Anglicans. If we are to fight the distractions of Sunday worship we have to use the modern approach.

In America and Canada, an "Annual Anglican Visitation Sunday" is held, when every person in the parish is visited by voluntary helpers of the Church—they encourage the people to attend their local church by telling them of its social benefits as well as the spiritual wealth we obtain. They hear the reasons why folk stay away and if they are unable to help, they inform the rector and he calls personally.

They encourage children to Sunday School even if the parents maintain they are not able to go to church—before long the whole family are regular attendants.

Most Anglican Churches I know will not allow anything beyond games in the parish hall, so young people go to regular dance halls where there is undoubtedly danger of sin.

But if it were all taking place in a Christian hall, they would have their modern entertainment and retain their Christian wealth.

I was amazed at churches over there, for every week they were well attended, and on Holy days one was lucky to get standing room—how many of our metropolitan churches could say the same?

If we are to retain world peace we have to get back to Him. If it works in North America, why not here?

Yours, etc.,
TRAVELLER.

Sydney.

MADE IN AMERICA

TO THE EDITOR OF THE ANGLICAN

Sir,—In ascribing a major responsibility for the foundation of the Ecumenical Movement to Americans, and in particular to leaders of the Y.M.C.A. and other student groups, the Bishop of North Queensland has certainly put his finger upon the factor which has contributed more than anything else to the present character of the movement. There are, however, several inaccuracies in his article which should be corrected lest they leave false impressions with some readers.

In the first place, I am quite sure that Dr. Carl McIntire, the architect of the International Council of Christian Churches, would be horrified to hear his Church (The Bible Presbyterian Church) described as either a "Pentecostal" or a "Holiness" Church.

In fact, the theological backbone of the I.C.C.C. is provided by a group of strictly orthodox Calvinistic churches of the U.S.A. and the Netherlands, although no doubt some of the Churches adhering to the Council could be described by Bishop Shevill's terms. Further the Plenary Congress of the I.C.C.C. was held last year at Philadelphia, not Evanston, nor was it held at the same time as the W.C.C. meeting. It was at Amsterdam in 1948 that the two groups met simultaneously in the same city.

Secondly, Bishop Shevill does not appear to be well-informed concerning the nature and activities of the Evangelical Alliance of Great Britain. The Alliance has never espoused the cause of the re-union of Churches (and is for that reason grouped by the "History of the Ecumenical Movement" as "not quite ecumenical"). On the other hand, it has sought to be a fellowship of Christians in all churches who are agreed upon "a distinctly evangelical position both in relation to doctrine and practice."

So far from having "but ephemeral success," the Alliance has played a leading part in developing similar groups overseas, now united in the World Evangelical Fellowship. The Alliance numbers among its Vice-Presidents the Primate of Australia and six Bishops of the Anglican Church, including the Bishop of Tasmania. Whether or not it originally intended to combat Plymouth Brethrenism as well as Popery and Puseyism, I do not know; at all events, several of its Vice-Presidents are members of the Brethren.

The Evangelical Alliance of Great Britain was totally responsible for inviting Dr. Billy Graham to England to conduct the Greater London Crusade. This venture has done more to direct the people of Britain to the claims of Christ upon their lives than any other movement in recent years. Whatever part the American evangelicals may have played in all this, there is no doubt that the parent body has maintained a vigour and tradition of its own.

Yours, etc.,
J. A. FRIEND.

Hobart.

HOLY COMMUNION ON GOOD FRIDAY

TO THE EDITOR OF THE ANGLICAN

Sir,—Dr. Arnott has the full weight of historical evidence behind his statement that the compilers of the Prayer Book "intended a full celebration of the Holy Communion" on Good Friday.

The main objection to the celebration is that Good Friday is a fast day and that the Holy Communion is a feast; but restriction upon communicating is largely Western and dates C. 402. (Decretum to Innocent I.) Before the Reformation, both clergy and people communicated, although usually in one kind. Tunstall and Bishop Andrews both confirm this; and, after the Reformation, the custom continued at least in some churches, as we learn from the diarist, John Evelyn, and others.

Our Lord is not on the Cross

at the ordinary hour of celebration, and the Cross is not a deathbed, but a battlefield in which He fights our fight, and in which we can share to the uttermost through our self-oblation in the Communion.

If the Holy Communion is nothing more than a memorial, then surely Good Friday is the day for it, and the compilers emphasise the service by providing three collects. If, however, it be a sacrament, we need His victorious strength for the complete death of self that we may share His glory.

According to custom, Matins preceded Holy Communion, and the Gospel of the Day is intended clearly to be read as the completion of the Passion, according to S. John, begun at Matins.

It remains, then, that "a convenient number" according to the rubric, communicate with the priest, as in pre-Reformation times; and it seems to be part of the splendid genius of our Church, as contrasted both with non-conformist and Roman Catholic practice, to share in a full celebration of the Holy Communion on Good Friday.

Yours faithfully,
(The Reverend)
C. I. OLIVER,
Granville, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—I have read carefully Dr. Felix Arnott's reply to my letter of April 16, but cannot see that it disposes of the contention based on the absence of a Proper Preface for Good Friday.

Indeed, a portion of the wording of the Proper Preface for Easter Day would appear to support the contention.

Yours faithfully,
F. C. G. TREMLETT,
Mosman, N.S.W.

A LAGGING APPEAL

TO THE EDITOR OF THE ANGLICAN

Sir,—Your leading article in the current issue is well timed and as refreshing as a Rock in a weary land as we scan the secular Press with our salt-cellars near at hand.

Those of us, said to be 10,000, who do not "sit on the fence with our ears on the ground," but try to stand and stare to get the "quo vadis" of Australia, are indebted to THE ANGLICAN.

As things are, we may be compelled, because of apathy, to go into South-East Asia with "iron shand and reeking tube," but, as history proves, that has never solved anything.

As we stand and stare we hear one long ago saying, "I, if I be lifted up, will draw all men unto Me." That included Asians, whether communists or no. To-day, now, is the time to test our belief in this tremendous claim of Jesus.

We have dithered for two years with the Primate's Appeal for South-East Asia. He asked only for £100,000, possibly a true measure of our faith to-day, or is it an over-estimate?

We have just heard of two parishes that, within a matter of weeks, have raised £67,000 and £35,000, respectively, for their own efficiency and comfort. The Church in Australia—or rather a small number of women—has raised £76,000 in two years for the Primate's Appeal in South-East Asia. It might be asked if we be the Catholic Church or Congregationalists.

During this Easter-tide many of us have been singing "Lift Him—the Cross of Christ." Surely, if we are in earnest, we will attempt to lift it higher than the hammer and sickle in South-East Asia.

Australia might well be alone in South-East Asia, but if it has really tried to "Go there and teach all nations whatsoever things I have told you," then God will not be unkindful of us, and we shall not be alone.

Yours truly,
F. H. GAUNSEN.

Prahran, Vic.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

THE OFFERTORY

A Sydney correspondent asks "Would you please explain the term 'offertory'?"

"I always thought it meant a particular part of the Holy Communion service and that the actual money given was only a part of the 'offertory,' the alms or collection."

"Most Church papers other than THE ANGLICAN use it to mean collection, and it is always found used in this way on special service sheets—during the singing of the hymn the offertory will be taken."

"Does the offertory then mean only £2/6/10s, or does it mean something more comprehensive and spiritual?"

The word "offertory" comes from a Latin word "offertorium," which, among many meanings, signifies a place to which offerings were brought and also then the actual offering itself.

In our Prayer Book the term is used only within the Holy Communion Service, and it apparently has three meanings, or can be used in three ways.

The first is the part of the service at which the offering takes place, so one of the rubrics at the end of the Communion Service runs "after the Divine Service has ended the money given AT the offertory shall be disposed of to such pious and charitable uses as the minister and Church Warden think fit."

Here there is a clear distinction between money and offertory, the word is "at" not "as."

Secondly, it may mean the sentences which are said or sung during the offering, the rubric after the sermon stating "Then shall the priest return to the Lord's Table and begin the offertory, saying one or more of these sentences following." It is unlikely that this is to be

MYXOMATOSIS

TO THE EDITOR OF THE ANGLICAN

Sir,—I have read again today the Faith and Morals discussion headed "Myxomatosis," on page 5, of the issue of March 18.

That article seems to me to be quite inadequate. It talks around the point instead of attempting to get to grips with the issues involved. If I am right in this opinion, the article is bad, because it encourages confusion about the problem.

Surely the questions which need to be investigated or discussed in regard to myxomatosis include questions such as these:—

(1) How does myxomatosis compare with other forms of rabbit extermination in regard to painfulness?

(This question was quickly passed over in the article.)

(2) If myxomatosis is not the least painful method of extermination, then to what extent, if at all, are we justified in using it?

(3) And if, then, it is contended that we are justified in using it, just what is the justification?

I, for one, should very much appreciate a discussion of these questions, or of any other question considered crucial to the matter.

Yours faithfully,
E. B. ROBINSON,
University of New England,
Armidale, N.S.W.

DOCTORATE FOR PRIEST'S SON

FROM OUR OWN CORRESPONDENT

Adelaide, April 26

Mr. F. R. Hewgill, only son of the Reverend R. P. A. and Mrs. Hewgill, of Walkerville, has gained the degree of Doctor of Philosophy at the University of Adelaide.

Dr. Hewgill, who returned from Cambridge several years ago, is a tutor in chemistry at S. Mark's College.

interpreted as the priest beginning the collection by offering his money first.

In the pre-Reformation services the offertorium was an anthem at this point of the service which varied with the particular day. In 1549 the sentences were substituted which could be either said or sung.

In 1552 permission to sing was omitted, but the modern custom at a sung service is for the celebrant to read one or more sentences, and for a hymn to be taken until the end of the offering, and it is perfectly permissible for such a hymn to be called the "Offertory Hymn," for it by no means is meant merely to cover the collection of the people's alms, but also the necessary preparation by the celebrant for the communion.

It is clear, however, that the use of the term "offertory" in this second sense is meant to cover the double action of the priest's actions at the altar and the action of the church wardens or other fit persons to receive the alms for the poor.

A WRONG USE

The third use of the term is to equate the offertory with the alms collected: whilst this is common, as our correspondent rightly observes, it is none the less wrong.

This use was not found at all until the middle of the nineteenth century, but it has become unfortunately so common on printed service forms and in the reports of religious societies that we might almost say that the term has become legitimate through long and common usage.

Historically the term "offertory" belongs only to the Communion Service, but modern usage allows the term even for non-liturgical gatherings. It is interesting to notice that the Oxford dictionary quotes 1862 as the first time on which the word was used for a collection of alms, and points out that even then it was regarded as a shortened form of the phrase "offertory money."

I think there is every justification for Anglicans to prefer the term "alms" or "collection" and to keep the term "offertory" as the Prayer Book authorities, for the complete action of the Holy Communion service.

Therefore, the first use listed above is obviously primary.

The offertory consists of four things: the reading of the sentences, the collecting of alms, the presentation of the alms, and the placing of the elements on the Table.

This solemn placing of the elements on the Table was ordered in a rubric of 1549 but was omitted in 1552 and 1559, but re-instated in the Scottish Prayer Book of 1637 and passed back into our present Prayer Book in 1662.

EARLY CUSTOM

This rubric is in accordance with primitive custom; for the Oblation of the Elements to be consecrated has been a prominent feature of the Eucharist from early times.

Clement had said that the bishop's office was to offer the gifts. Justin Martyr about 160 writes: "When we have finished the intercession we salute one another with a kiss. Then bread is presented to the President and a cup of wine mingled with water," and he speaks of the sacrifices "which are offered to God by us Gentiles, that is the bread of the Eucharist and the cup likewise of the Eucharist."

It would seem that in the Early Church the communicants brought their own bread and wine to be offered, and it is probably that the presentation of the alms is to be regarded as a substitute for this ancient custom. It is the people's part in the one offering.

It is significant that the Prayer Book directs that the

elements should not be placed on the altar until after the alms are presented, obviously to observe this important tradition.

Unfortunately, in modern usage the chalice and paten are usually placed on the Table before the alms, which is both contrary to the Prayer Book and a sad misunderstanding of this vital portion of the service.

It is interesting to notice that in the rite at Milan still the people's offering is placed on the altar at High Mass.

It is possible, too, that the rubric which says "whilst these sentences are in reading, the deacons, church wardens or other fit persons appointed for that purpose, shall receive the alms for the poor and other devotions of the people in a decent basin" is meant to preserve the idea that the people had originally brought the elements themselves although the injunctions of 1547 explain the phrase as meaning goods as a substitute for money.

IN SAMARIA

A Tasmanian writer has asked, "Why did our Lord permit the woman of Samaria to tell the inhabitants of her home town who he was, while he forbade his disciples to do the same?"

In the case of the Samaritan woman there is no mention that our Lord encouraged the woman to go and tell others about Him although, as our correspondent has observed, there is not the command for secrecy that attended much of the early stage of our Lord's ministry as recorded in the synoptic or first three gospels.

The important point lies in the fact of Samaria. In Samaria our Lord was in a community outside Jewish political control. There could be no danger of a premature conclusion to his ministry.

Furthermore, the incident provided a very useful lesson to his disciples that hated heretics like Samaritans should be eager to hear the word of the Messiah when in Jewish territory the leaders of the people tended to be hostile and even alleged that Christ's mighty works were done by Satanic agency.

The disciples were already shocked by our Lord talking with a woman at all, let alone a Samaritan woman, for the Rabbis taught "A man should say nothing in the street to a woman, not even to his own wife, still less to any other woman because of the gossip of men."

Christ knew that His ministry would not lie in Samaria except for an occasional journey through the country, and as the Jews had no dealings with the Samaritans, there was little danger of the Samaritan disciples leading the authorities to take steps for Christ's arrest.

It is clear from the synoptic gospels that one of the important considerations of our Lord's ministry was to enjoy sufficient time for the training of his disciples.

Again and again we are told "Mine hour is not yet come." It is only after miracles of healing or of other mighty works that our Lord discourages those healed from publishing the news abroad.

In the first temptation he had declined the role of a miracle worker. He wanted men to be attracted to Him not by His wonderful works, but by the truth of His message.

Secondly, He feared that a tide of popular enthusiasm might stir the Jewish authorities or Herod, or even Rome, to arrest Him as John the Baptist had been arrested before the right moment.

He did not discourage all evangelisation, for he sent both the twelve and the seventy on missions. It was people who came because they wanted to see the miracles that Jesus so firmly discouraged.

THE ARCHBISHOP OF CANTERBURY'S VISIT TO AFRICA

By the Archbishop's Chaplain, Dr. Eric G. Jay

GEOFFREY FRANCIS Fisher, the ninety-ninth Archbishop of Canterbury, like S. Augustine, the first, is a traveller. Few of the ninety-seven archbishops who have come between ever travelled far.

The monk Augustine travelled from Italy through Gaul to England where, helped by other missionaries, he began to convert the Anglo-Saxons of Kent to Christianity.

Their work prospered; in Canterbury a church was built on the site of which later arose one of the world's most splendid cathedrals. Augustine was consecrated first Archbishop of Canterbury. To him, and to other missionaries, England owes its Christian heritage.

Archbishops with many claims to greatness have sat on S. Augustine's throne—builders, statesmen, scholars, like Dunstan, Becket, Chichele, Cranmer, Laud, and William Temple. Archbishop Fisher takes an honoured place in this company.

A triple first at Oxford University testifies to his scholarship. He is one of the ablest administrators the Church has known, and a brilliant speaker. Many old boys of Repton School of which he was headmaster, 1914-1932, as well as clergy of the Diocese of Canterbury, can bear witness to his deep pastoral sense, and people in many lands to his friendliness and approachability.

For Dr. Fisher welcomes the opportunity which modern transport affords of visiting distant parts of the Anglican Communion. Canada, Australia, New Zealand, and West Africa have all in turn entertained him.

THE ANGLICAN COMMUNION

The last 150 years have seen a great development of the Anglican Communion, due to the work of devoted sons and daughters of the Church of England in the Commonwealth, and to missionaries from England. In every continent there exist Provinces, in full communion with the Church of England, and owing loyalty to its doctrine and formularies.

These Provinces have their own archbishops, bishops and synods, and are self-governing. But the Archbishop of Canterbury as Primate of the mother Church in this family of Churches, is regarded as a Father-in-God whose advice, help and blessing are often sought. And official visits from him which are now from time

Dr. Fisher left England on March 24 for a visit to Africa. Among his principal engagements will be the inauguration at Salisbury Cathedral on May 8 of the new Province of Central Africa and the consecration on May 15 at the Cathedral at Kampala, Uganda, of four African bishops.

to time possible, are greatly welcomed.

The first purpose of the archbishop's visit to Africa is to inaugurate a new Province. In various parts of the world there are 22 dioceses under the jurisdiction of the Archbishop of Canterbury, and which are not part of any autonomous Province because the territory concerned is either foreign land or is part of a missionary area where no Province has yet been organised.

In Central Africa two of these dioceses, Nyasaland and Northern Rhodesia, together with two dioceses at present under the jurisdiction of the Archbishop of Capetown, Matabeleland and Mashonaland, are to become a Province. Here missionaries, as of old in England, have worked, notably under the Universities' Mission to Central Africa.

Strong foundations have been laid, churches and schools built, native priests ordained, teachers trained. The time is ripe for these four dioceses to be drawn together into a Province of equal standing with the other great Provinces of the Anglican Communion.

On Sunday, May 8, the Archbishops of Canterbury and Capetown will inaugurate the

Province of Central Africa at a service in Salisbury Cathedral, in Southern Rhodesia. The bishops will then elect their first archbishop, and on May 9 the first Provincial Synod will be held.

AFRICAN BISHOPS

The second purpose of the archbishop's tour is to consecrate assistant bishops for three dioceses which still remain under his jurisdiction. On Sunday, May 15, in the Cathedral at Kampala in Uganda, he will consecrate Obadiah Kariuki, a Kikuyu, Rural Dean of the troubled Fort Hall area, and Pesto Olang as assistant bishops in the diocese of Mombasa, Daniel Atong of the Mursi tribe on the banks of the White Nile as assistant bishop of the diocese of the Sudan, and Yohana Omari, who speaks seven native languages besides English, as assistant bishop of the diocese of Central Tanganyika.

In the past, bishops for the missionary dioceses have usually been consecrated in England, often in the thirteenth century chapel at Lambeth Palace, the archbishop's London residence. But at Kampala representatives of the diocese concerned will be able to witness the consecration, and the

Bishops of Mombasa, the Sudan, and Central Tanganyika will themselves join in the laying-on of hands.

So also will the Right Reverend E. T. Dimieari, Bishop of the Niger Delta, who will cross Africa to represent the Province of West Africa. Thus the archbishop of the most ancient Province of the Anglican Communion and bishops of new African dioceses will join in the consecration by which the blessing of God is given to the new bishops for their work.

That the rest of the tour is not merely to be one of sight-seeing is shown by the fact that the archbishop will conduct services or give addresses on sixty-two occasions during his 42 days' stay in Africa. Mrs. Fisher also will address a number of meetings of women.

In Northern Rhodesia they have engagements in Livingstone, Choma, Mpanza, Lusaka, Ndola, and Kitwe; in Nyasaland at Lilongwe, Blantyre, and Zomba; in Matabeleland at Bulawayo, Gwelo, and Shabani; in Mashonaland at Salisbury, Umtali, Penhalonga, Bonda, and Rusape; on the Upper Nile at Nabumale and Buwale; at Entebbe in Uganda; and at Nairobi, Limuru, and Fort Hall in Kenya.

Lord Halifax, speaking of a recent visit of the Archbishop of Canterbury to the United States, said that he was "an ambassador of understanding." In Africa, too, it may be confidently expected that by the dignity of his office, and by the friendliness and sympathy of his own personality he will do much to strengthen the bonds of loyalty, understanding, and affection between these newer parts of the Anglican Communion and the ancient Church of England.



The Archbishop of Canterbury chatting to S.W.M. Wanambwa Bugishu, of Uganda, at a garden party at Lambeth Palace.

ELECTRIC LIGHTS FOR LANGHORNE'S CREEK

FROM A SPECIAL CORRESPONDENT

Adelaide, April 26
The old South Australian country church of S. John's, Langhorne's Creek, was lit by electric light for the first time on Sunday, March 27.

The lights were switched on by Mr. R. L. Potts, who for 25 years had prepared and lit the old petrol lamps for the evening services.

The Rector of Strathalbyn, the Reverend R. F. Steele, is the Priest-in-Charge of S. John's.

MELBOURNE VICAR'S MARRIAGE

FROM A SPECIAL CORRESPONDENT

The marriage of the Vicar of East Brighton, Diocese of Melbourne, the Reverend J. E. Romanis, and Miss Gwen Nethercote, will take place at S. Luke's Church, Vermont, Victoria, at 11 a.m. on Saturday, May 14.

Bishop Donald Baker will conduct the service and celebrate the Holy Communion.

NEW CHURCH FOR TENTERFIELD

FROM OUR OWN CORRESPONDENT

Armidale, April 19

The building of a new church at Tenterfield, Diocese of Armidale, has begun in faith—faith of the church council that the £3,000 needed for its completion will be found by their fellow parishioners by the time it is ready to be opened.

Whilst there is something to be said for leaving part of the cost for posterity to pay, says the Reverend W. V. Rymer, in the Parish Paper, there would be a substantial bill for interest every year, and no Consecration.

Another contributor to the Parish Paper writes:

"Our former church we inherited from another generation; it cost us nothing. Now is our opportunity to carry on for the next generation the benefit we ourselves have received."

Receipts so far have just passed the £300 mark.

OBITUARY

BISHOP GOLDING-BIRD

We record with deep regret the death in England on April 9 of the Right Reverend Cyril Henry Golding-Bird, the first Bishop of Kalgoorlie. He was 79.

Bishop Golding-Bird was Dean of Newcastle from 1908 to 1914, and Vicar of Newcastle Cathedral from 1909 to 1914.

He was 38 years old when, in 1914, he was consecrated Bishop of Kalgoorlie in S. Andrew's Cathedral, Sydney.

In the same year he sailed as Senior Chaplain to the Forces with the first Australian Contingent to take part in the 1914-18 war.

He was translated to Mauritius in 1919. In 1930 he returned to England to become Assistant Bishop of Guildford.

J.W.B. writes:—

"It is almost 40 years since I first met Bishop Golding-Bird in May, 1915. He was over in England during a short leave while serving as a chaplain with the Australian forces, and took the opportunity of appealing for help for his newly-formed diocese."

"He had sent an appeal to the Navy Mission Society (a Church of England Society) whose work lay entirely among the men on Public Works in England, Canada and several other parts of the world for a volunteer for work on the western end of the Trans-Australian railway, and I had offered for that work."

"I was called up to the society's headquarters in Church House, London, where I met the bishop. He told me of his plans and painted a rather black picture of the life and conditions to be expected."

"When I told him I was prepared to face those conditions, he painted the other side of the picture, speaking in glowing terms of the people of Western Australia, especially the people of the 'Fields' and the outback, and extended a warm welcome to join his staff."

"On arrival in Fremantle I received a most touching letter of welcome. He used his in-

fluence where possible to help the work along in every possible way. As I talked to him when in Kalgoorlie he listened with the greatest interest and was ever ready with friendly advice.

"He was especially keen on a half-time school I opened at Naretha, and helped us to build the most easterly church in W.A. for the small settlement there. He came out and saw the conditions of life and work for himself, visiting the whole of the western section and going on to Eucla—the first Anglican Bishop to visit that lonely telegraph station."

"As an attractive preacher with a 'live' message he drew large crowds to Kalgoorlie Cathedral, and it was always necessary to provide extra seating accommodation when he preached at Evensong."

"Courageously outspoken in his condemnation of what he considered to be unwarranted 'special privilege' 'Fields' standards of life and conduct, he frequently clashed with vested interests which upheld those standards. In spite of his 'topical' approach to the appeal of religion and its relation to every day life, he was a staunch Churchman and practised and encouraged the propagation of the Catholic way of life."

"But it was in his personal pastoral ministry where the depth of his faith and his wonderful sympathy was best revealed."

"I well remember going with him to a lonely outback home during the war where he had to break the news of a soldier's death to an elderly couple. I remained outside while he broke the news, and the old couple told me later of the beautiful way he spoke to them, softening the sting of their loss in his perfect sympathy and quiet assurance of the spirit life."

"Those of us who knew him well mourn the loss of a great chief—a real Father-in-God and a staunch and loyal friend. God grant him eternal light and peace."

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN (See Rates, Page 12.)



pic 'n' pic

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DEAD-END JOBS

The number of young people who are becoming satisfied with "dead-end" jobs is causing concern among many who have the interests of young people at heart.

Big money and easy hours (overtime if desired is highly profitable) are the main attractions.

The depreciation of the pound is partly responsible for the high wages now being paid. So is the 40-hour week.

But despite these factors it is still true that many young people just starting work, are receiving adult wages without adult responsibility.

Under these circumstances it is not surprising to find a revival of the "easy come, easy go" outlook, which may end in disaster for some young people. Our money goes in payment for labour and outward appearance. We tend to lose sight of an article's intrinsic worth. Consequently our standard of values goes down.

If such a situation is to go on indefinitely we can expect to see its results in industry and home life.

Apprenticeship, with its comparatively low wage, will cease to attract young people. What is to happen to the trades?

Are we to enjoy a tinsel prosperity, depending more and more on overseas imports for our technical needs?

And what of future home life, when the young "nouveau-riche" finds that two and a small family now have to exist on what formerly provided for one. Certainly it can be done, but not without sacrifice. But what place has sacrifice in a life which has been able to indulge itself willy-nilly, regardless of cost?

The problem is a national one. Part of the remedy lies in a new adjustment of working hours and a reduction in overtime.

CANBERRA SPORTS

MEETING

FROM OUR OWN CORRESPONDENT

Canberra, April 26
The inaugural Anglican Sports Meeting conducted by the Parish of S. John the Baptist, was held here on April 23; its success augurs well for the future.

Despite a number of strong counter attractions the attendance was satisfactory and the entries very heavy.

The overall control of the meeting and the presentation of the programme together with the well stocked stalls and novelties reflected great credit upon the men and women responsible for organising the meeting under the chairmanship of Churchwarden C. G. Sutcliffe with Councillor L. Backen as honorary secretary.

It is proposed to hold the meeting annually.

ANZAC SERVICE IN THE ABBEY

ANGLICAN NEWS SERVICE

London, April 25
An Anzac service was held to-day in Westminster Abbey following the ceremony at the Cenotaph in Whitehall.

The High Commissioners for Australia and New Zealand, Sir Thomas White and Mr. Clifton Webb were present.

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YOUTH NEWS

At a special meeting of the Anglican Youth Fellowship in S. Barnabas' Parish, Perth, on March 27, the following were elected to office: president, Ian Bateman; secretary, David Bateman; treasurer, Dilys Halley; committee members in addition to the above, Brian Sutton and Frank Newland.

The weekly meeting night for fellowship activities has been changed from Wednesday to Friday and it has also been decided to meet on Sunday afternoons when required.

The Rector of Wembley, W.A., the Reverend Jack Watts, will conduct a holiday camp for boys and girls of 11 years and older at the Migrants' Hostel, Point Walter.

If parents attend the camp, younger members of the family may come. The approximate cost will be £3/10/- per head.

Any Perth rector or those in neighbouring townships who may have young people who are interested are asked to contact Mr. Watts, at 37 Simper Street, Wembley.

The Archbishop of Melbourne celebrated at the Annual Corporate Communion of the Church of England Boys' Society, held in S. Paul's Cathedral on April 25. The service was followed by breakfast in the Chapter House.

Orange, N.S.W. Y.A.s have accepted the invitation to organise the big Young Anglican Diocesan Ball. The function will take place on Friday, July 22, at the Strand Theatre, Orange. It is expected that youth groups will send, or bring, donations for the Children's Homes' appeal and Diocesan Youth Department, to the ball.

YOUTH NEWS

The Rover Scouts held their annual S. George's Day service at S. James', King Street, Sydney, on Friday evening, April 22, when Canon W. J. Edwards presided.

To commemorate the feast day of their patron saint, the Comrades of S. George held a week-end camp at Bagara, which was attended by young people of the order from three Queensland dioceses. Religious observances are usually held within the camps themselves, but on Sunday evening, the eve of S. Mark, members attended Evensong at Christ Church, Bundaberg. The Reverend Frank Coaldrake, from Japan, was the leader of the students.

FOR SMALL PEOPLE

SAND

"Little drops of water, little grains of sand,
Make the mighty ocean, and the beauteous land."
Do you know that little song? How true it is. If you live by the sea you know how tiny a grain of sand can be.

A handful of sand feels so soft. It trickles through your fingers so easily.

In some places tractors and trucks have to shift great loads of sand sometimes. Those loads are made up of thousands of tiny grains of sand.

Once, when God wanted to give Abraham a big pleasant

TRAVEL DIARY OF G.F.S. OVERSEAS TOUR

FROM A SPECIAL CORRESPONDENT

Members of the G.F.S. Overseas Tour party are finding time in their interest-packed days to send home to Australia news of their travellings.

AT Colombo the party was met at the wharf by G.F.S. (Ceylon) president, Mrs. G. de Silva, and secretary, Mrs. de Mel, and Mrs. Welsh.

Mrs. de Silva, tall and stately, wore a beautiful sari, fawn ground patterned in red and black, and on a gold chain round her neck she wore a huge topaz; Mrs. de Mel, a most charming tiny Sinhalese lady, was dressed in a beautiful Indian silk sari, a burnt orange patterned in black and red, with a red border.

A tour of the city and Mt. Lavinia, a lunch at G.F.S. Headquarters, a trip into the country to see a Buddhist temple, a visit to the home of a G.F.S. member, who showed the girls the glittering and

precious contents of her family jewel box, a delicious afternoon tea, a "reception" by one hundred natives, a service at Christ Church, Galle Face Road, and a meeting with the Youth Fellowship made up a busy day. G.F.S. in Colombo celebrated its 50th birthday last year.

Bombay.—A tour of the modern city and not-so-modern native quarters, inspection of Hanging Gardens, the Parsee Tower of Silence, the community laundry—an interesting visit.

Aden.—Members of the party had a magnificent spectacle as they approached Aden, situated at the water's edge at the foot of very rugged and barren hills—the sun rising off the peaks providing a colourful sight.

It was a thrill to see the sun rise over the Arabian desert, the sleepy camels being loaded with green fodder, and the Egyptian women carrying pitchers of water into their Biblical-looking homes.

Italy and Sicily provided varied impressions to the ship-rail watchers—terraced and green hills, orange and olive groves, vineyards, churches, homes, factories and Mt. Etna, whose snow-capped peaks glistened in the setting sun, and Stromboli, which appeared as a black mass rising from the silver sea.

England.—From England comes news of the "family" welcome which our Australian girls received from G.F.S. Central Headquarters. After a fortnight's sight-seeing in London the party sailed for a tour of the Continent on April 21.

MOTHER AND SON DINNER

FROM A SPECIAL CORRESPONDENT

The Sydney Y.M.C.A. Boys' Division will hold its annual Mother and Son Dinner on Friday May 6, at 7 p.m.

Two hundred and fifty boys and their mothers are expected to attend the function.

The chairman will be a 15-year-old High school boy. The programme will include an address, which will be given by the president of the Y.W.C.A., Mrs. Neville Harding.

"Songs Around the World" will be given by a New Australian singer from Holland.

More than 50 Australian Life Saving Society awards earned by these young members last summer at the Y.M.C.A. camp will be presented.

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

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Perth College, Perth, W.A.



Eleven of the G.F.S. overseas team with the organisers in Melbourne before leaving for England in February. They arrived in London on April 4. (Left to right): Ethel Endacott (Victoria); Barbara Cowley (Queensland); Teresa Richardson (Queensland); Barbara Muller (Queensland); Betty Lock (Victoria); Miss B. Gerdes (Commonwealth chairman from N.S.W.); Mrs. K. H. Bright-Parker (tour organiser); Miss M. Harbord (assistant tour organiser); Marlene Ramage (Victoria); Beverley Barclay (Queensland); Joan Bale (N.S.W.); Dorothy Chase (Victoria).



WORD-PICTURES FROM THE BIBLE

Abraham and said, "Abraham, you have been wanting a child of your own. Listen—the day is coming when your children and your children's children and their children will be so many that they will be like the sand on the sea-shore."

How excited Abraham must have been.

How the sand from that time on must have reminded him of God's promise.

God kept that promise. Abraham did have a boy of his own, who had boys of his own.

Next time you see sand, remember that it has a message for you. That message is—"God keeps His promises."

surprise, He made use of sand. Abraham was old. He had no children of his own. But how he wanted a boy of his own.

God knew what Abraham was thinking. One day He spoke to

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THE LIME POTS OF UIAKU

BY CANON JAMES BENSON.

I WAS shaving at the end of the Mission House verandah at Wanigela, some time in 1920; and Father J. E. J. Fisher, priest-in-charge, was reading the log of my first missionary journey in the district. Bishop Sharpe's idea was that I should take charge of Wanigela when Fisher returned to England, in about six months' time.

Fisher looked up from his reading and said "I see you noticed it too!" "Noticed what?" I said. "The real presence of the devil at Uiaku."

"You thought it might be fever coming on; that depression you talk of, but it belongs to the place. Don't look so surprised! Just as in an old church at home, a place where the holy mysteries have been offered for centuries, and holy men and women have prayed for ages, you can feel the Real Presence of God; so, of course, in a place which has been the centre of a devil cult for who knows how long you would expect to feel the real presence of the devil. But it is not nearly so bad as it was before Stephen broke the lime pots."

And at dinner that night he told me the story. It is a sort of a Garden of Eden story, and it is one of the great epics of New Guinea. Besides Fisher's story, I have had it also from Father Stephen Maiorot and Father Gregory Awui.

Father Gregory is still alive, assistant priest at Gona with John Wardman. Stephen died under an anaesthetic during an operation for a hernia complication in 1936, during the present Bishop of New Guinea's primary visitation of the diocese; and his death had nothing to do with Goveru or Borega. Indeed Goveru himself had been dead long before.

It is important to emphasise this, as shall appear. Also for the full veracity of the tale, it is important that you should know Sister Ilma Townson acted as interpreter for me in 1932 at Gona, when Stephen told me his story; and that Archdeacon Romney Gill did the same a few years ago, when I had a full version of it from Father Gregory; also at Gona, and John Wardman was listening in.

This was necessary as neither Stephen nor Gregory had sufficient English; and I had no Wedauan, while, of course, Father Gill and Ilma Townson were Wardman scholars.

Before going on with the story it is interesting to note the apparent discrepancies in these three accounts. It is in line with all reportage; versions never fully agree; there is always a "synoptic problem." Fisher said Stephen broke the lime pots. Both Stephen and Gregory say that all four boys took a hand in it.

FISHER gives the chief sorcerer's name as Borega; Gregory remembers him as Goveru. But that presents no difficulty, because every New Guinea man and woman has at least two names.

Then, too, Fisher's account has nothing about swelling arms and the death of Bernard. He did not live in the village, as did Stephen and Gregory—both are emphatic about the swelling. On the other hand, Gregory is not so sure as Fisher about the origin of the cult; and is unaware of its connection with Baigona, the snake cult.

So we will continue the story as I first heard it from Fisher in 1920, and we will call the chief sorcerer Borega, and we will begin at the beginning.

Some time ago—perhaps it was a very long time ago, who can tell?—an ancestress of Borega of Uiaku, returning from the water hole with full water pot on her head, and some gourds, also full, hanging by a string as is the fashion, found a wounded snake on the path and in the sun.

The snake, being her totem,

The next story in this series, "The Lime Pots of Uiaku," was written by Canon Benson on board the S.S. "Arcadia" in the Mediterranean on his way to England last month. The second part of this story

she could understand it when it asked for help. "Please," said the snake, "Move me into the shade and give me water to drink, that I may grow well again. An enemy man has injured me with a stick." So the woman moved the snake into a shady place and made it comfortable, and in return the snake said she would be given a great secret.

That night in a dream the snake spirit appeared, and most convincingly told the woman to take the bark and leaves of certain trees, burn them and mix the ashes with the lime in the gourds, or "pots," which is used when chewing betel nut.

Betel nut (Areca nut) is the universal narcotic of the Pacific and it is always chewed with lime; a hardwood, flat spoon or spatula, often with a beautifully carved handle, being used to lift the lime to the mouth. Variety of flavour and effect can be produced with the leaves and roots of various peppers and ginger. Lime, of course, is easily made by burning shells.

THESE magic ashes, added to the lime, would give a wonderful potency to the Lime Pots, and the man who had them would become the most powerful sorcerer in New Guinea.

So it became a family and tribal affair, and the Lime Pots of Uiaku became the terror of North-East Papua from Boianai in the far south to Eroro away in the north, 200 miles of coastline, and well into the mountains.

I don't think Fisher in 1920 was conscious of its far-flung power. He never seemed to regard it as of more than local importance. But to get on with his story.

I had been here nearly two years, so what I am about to tell you happened four years ago. I returned from the trip you have just done, and like you I was feeling depressed, only more so. Ambrose, the Melanesian teacher at Uiaku, had told me of some fearful thing there; something about some lime pots, but what could one do? You can't just go barging in on a matter of that sort, something you are supposed to know nothing about.

Stephen Maiorot had been a Christian for only two years, and he was teaching in the

school here. Seeing my despondency he came to me and said: "Father, I think you are sorry because of Uiaku. God cannot enter the hearts of those people, and it is because of the lime pots. I think, Father, the work of God will not grow at Uiaku until we go and break these lime pots."

"But, Stephen," I said, "Do you mean that you would dare to go and break those lime pots?" "Yes, Father," he said so simply, "It is God's work, and if God is with us what does it matter who is against us?" A challenge, truly, to me, a priest and a white man.

There was work to do at Sinapa, beyond Uiaku, so we decided in a few days we would go. All the teachers wanted to go, but I decided to keep the party as small as possible, and I took with me Stephen, Bernard and John; young Gregory, the cook boy, also came.

A few days later, by whale boat, we arrived at Uiaku, to be met by a troubled Ambrose, who said fearful things were happening and the people were greatly afraid.

I called for Borega to come down from his house. Slowly the wickedly leering old man came down the ladder, ancient moth-eaten old headdress of horn bills and birds of paradise feathers lolloping rakishly to one side, some smears of vermilion slashing the stale rancid mixture of coatings and super-coatings of pot black and old coconut oil, with which his face and body were smeared.

THERE was a cassowary bone through the septum of his nose, of course, and the whole ensemble stank to high heaven. Smell is salesmanship in sorcery.

I told Borega I knew all about his lime pots, and that he was to tell all the men that had such pots to bring them in. I was going to Sinapa, but would be back next day, then I would expect all the lime pots to be here, and I would tell them what to do.

So we went on the further three hours' pull to Sinapa. I did my inspection of the school and saw to other things. Also I discovered two of the lime pot sorcerers there, and persuaded them to give up their pots.

Next morning, after Mass, we set off back to Uiaku, the two sorcery lime pots with us. About half-way across I leaned over the side of the whale boat and filled the two gourds with water and left them to sink.

Not they, they just set off, hob hobbing in the current definitely back to Sinapa. This would never do! What a boost for the Lime Pot Purri Purri! So we had to 'bout ship, chase the things, collar them and smash them against the side of the whale boat. That decided me the pots must be broken.

AT UIAKU old Borega was there with his evil leer and his high smell, but he had done nothing, neither would he bring his own lime pots from his house.

I had the names of all the other men, and I called them all together. Naming a man, as you know in New Guinea, is to command him, and so they came, and for the rest of that day and evening we talked of the evil of sorcery.

Then I told them that in the morning each man was to bring his sorcery lime pot—we were not concerned with lime pots of ordinary use—we would put all the lime pots together, and then I would break them. If there was any power in the pots, then it might kill me; but I knew full well, I told them, that there is no power in them at all. They are just beautiful old pots and nothing more.

Here old Borega leaned forward, the long index finger of the left hand pointing at me, as that of the right ran up alongside the great hooked nose to emphasise the leer; and, as he thought, to add meaning to his remark "You! oh you; that is easy for you. You are a white man, and you know that New Guinea Purri Purri has no power over you. It is easy for you to be brave."

"Yes," said young Stephen, from his place in the sitting circle around the fire. "Yes, but Borega, I am a New Guinea man, and I will break your lime pots."

"You," spluttered the now frenzied Borega, "You! you miserable whippersnapper you! Who are you, to talk such talk. I could blister you and wither you, you! you! son of an Ubir bitch! Who are you to talk to Borega of Uiaku, etc., etc.," as he breathed, or perhaps lacking words for his feelings, he spluttered into silence.



This photograph of the Nave and Baptistry of S. Paul's Church, Malvern and Caulfield, Diocese of Melbourne, was taken by Mr. J. S. Simmons, a vestryman, on Easter Day. The Nave and Baptistry is the completed portion of the church, the Sanctuary and Chancel still being portion of the old wooden building. Just prior to the Jubilee celebrations last year parishioners decided to complete the church, so probably the Easter celebrations were held in the old Sanctuary and Chancel for the last time this year.

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THE ABBE COUTURIER AND CHRISTIAN UNITY

By A SPECIAL CORRESPONDENT

PAUL COUTURIER (1881-

1953), who was known as the "Apostle of Christian Unity," was one of those people who exert an immense influence by the sheer holiness and goodness of their lives, their singleness of heart, and their power for love and friendship; but he had besides a great practical sagacity and perseverance in putting plans into action. He taught school subjects at a high-class secondary school at Lyons in France; his great work for Christian Unity was gone in his spare time.

There existed already the "Church Unity Octave," held from January 16 to 25, for the return of all Christians to obedience to the Papal See; and Couturier, of course, longed for this.

But his sympathies were as wide as Christendom, and he wanted to provide an observance in which non-Roman Christians also could join; for him, as a Frenchman, the French and Swiss Calvinists were primarily in mind, and also the Russian Orthodox, who, since the 1917 Revolution, had a strong centre in Paris.

He therefore planned a parallel observance of the eight days from January 18 to 25 as a "Universal Week of Prayer for the Unity of all Christians" on this basis, that no-one should be asked to say anything that he did not believe, or to do anything contrary to the rule and discipline of his own Church, and that all should join in praying for Christian Unity according to our Lord's will.

He thought of this act of common prayer as "multi-confessional" or "multi-denominational" rather than "inter-denominational."

AT LYONS

At Lyons he used to start each year with a preliminary barrage of articles about Christian Unity in various newspapers circulating in that part of France. For the week itself, he issued a leaflet containing various prayers and a list of subjects, so that all should be praying about the same subjects on the same days.

During the Week a number of lectures were given, and on the Sunday afternoon there was Vespers with sermon in the cathedral, to which all were invited. There was also an hour on the Lyons radio, when a Roman Catholic, an Orthodox, and a Protestant (and one year an Anglican also) were heard in turn.

This Week of Prayer continues of course to be held at Lyons and many other centres in France and in England and many other countries; and many other Catholics are working vigorously on the same lines.

It is this same Week of Prayer that is to be observed in Australia this year, but with the date changed to suit our conditions, to the period between Ascension Day and Pentecost.

S. BARTHOLOMEW'S DAY

One special incident deserves to be recorded. In 1946, Pere Congar, O.P., publicised the fact that since his ordination he had always said Mass on S. Bartholomew's Day, August 24, with the intention of sorrow and reparation for the sins of Christians against one another, including those of Catholics against Protestants; for August 24 was the anniversary of the massacres and pillagings of the Huguenots in 1572, and it is still to French Protestants a black day of bitter memories.

Couturier at once took up Father Congar's initiative, and appealed to priests all over the country to do the same thing: To call together those of their laity who would understand, explain what they proposed to do, and invite them to take part; he appealed also to lay people to take the matter up with their priests.

This is the second article on the Week of Prayer for the Unity of all Christians, which is being organised in Melbourne, Adelaide, Brisbane and elsewhere in Australia, for the week between Ascension Day (May 19) and Pentecost (May 29).

This gesture, together with the rest of Couturier's work, has altered the whole climate of the relations between Catholics and Protestants in France, so that where formerly Protestants regarded Catholics with suspicion and aloofness, now there is widespread trust and love.

"THAT THEY MAY BE ONE"

Couturier wrote thus of faithful souls among Roman Catholics who have understood the sin and shame of the schisms of Christendom: "Without studying learned or accurate statistics, they know well that believers in Christ, His worshippers, His servants, live separate and apart, so that there are Anglicans, Orthodox, Protestants, Catholics, divided from one another; and they know that this is not our Lord's will, for He prayed, 'Father, that they may be one even as

We are one . . . that the love wherewith Thou hast loved Me may be in them . . . that the world may know that Thou didst send Me.'

"These people are not living back in the past; they are living in the present. To them, the sight of a visible Church broken, of Christ Incarnate broken by men, shattered to the limits of man's power, is a thing not to be borne; for in them lives the Spirit of Christ, the expression of the Love of God in the heart of the life of the Holy Trinity.

"They say to themselves that if every man understood, prayed, humbled himself, repented, and daily understood better and humbled himself further, entering further and further into the desert of penitence, then from the Christian multitude would rise a mighty cry, and in this sound of many voices God would hear the voice of His whole Christ.

"Together with the utterance of Good Friday long ago, and with the continual pleading of the Lamb of the Revelation, there is heard the cry of the baptised, imperfect and unworthy indeed, but necessary in order that the whole voice of the Church, which is His body, may find expression."

DRAMA REVIEW

"BEHOLD THE MAN"

THE production of Passion plays can at times become stereotyped and monotonous in their similarity and method of production, but for that rare spark of originality and that touch of genius which makes them outstanding both in presentation and spiritual upliftment.

Though such a sweeping statement may be true of many plays, it is certainly not true of the fine play, "Behold The Man," written and produced by James Murray, actor-producer of note in Melbourne.

Under his direction and inspiration, the Trinity Players produced a deep, religious atmosphere and reality of the Cross which has left its mark, though the impressions of the play itself may grow dim with the passage of time.

Performances on Palm Sunday at Brunswick, Good Friday at Burnley, and numerous other parishes both in city and country since, have drawn large congregations. No better medium exists than the acted word to convey the deeper meaning of our Lord's Passion.

In his play, Mr. Murray has the liturgical background delicately interwoven into the dramatic form of the play without any trace of lack of reverence, rather does his balanced presentation serve to highlight the great beauty of the liturgy. Words are not just words backed up by pleasant, acceptable acting. Neither wants for the other and the result is outstanding.

The play, as described in the introduction so beautifully by the producer, revolves round the substitution of ourselves as contemporaries of the Passion living in the world of the twentieth century.

Woman 1 reveals women in general and their attitude to the Cross and its demands.

Woman 2 (Joan Ashby), also Mary, the Blessed Virgin, suffers the anguish that any mother would have suffered and may still suffer, whilst Woman 3 and Mary Magdalene speaks as one who has lost all and found forgiveness as we too may find forgiveness.

As the Christus and Man 2, Ron Thompson showed a fine sense of dramatic art with a sincere and earnest portrayal which at times was most moving and made one feel very humble. As Man 3, Don Mur-

ray (also S. Peter) provided the doubt and the challenge.

Whilst James Murray, as Man 1 and Pontius Pilate, showed the Christian who was prepared to believe, but not if it meant at a price. The pitch was set by Man 1, and was added to by the perfect balance of the plain-song chanting and the superb lighting provided by Robert Kett, who has no equal in this field in Melbourne.

Mr. Murray expects to have this outstanding work published by S.P.C.K. in the near future.

Throughout the performance the sanctuary light shone like a star of hope, and in itself symbolised all the beauty of the performance and the deeper meaning of the Cross.

—J.H.M.

FILM REVIEW

"THE LITTLE WORLD OF DON CAMILLO"

Seen at the "Plaza" Theatre in Collins Street, Melbourne, this is a delightful film version of a recent best-selling novel about the vendetta between Don Camillo—the parish priest—and Peppone—the communist mayor of a town in the Po River valley in Italy.

When Peppone makes communist speeches in the town square Don Camillo rings the church peal of bells to drown his voice. It is a story of two strong and generous-hearted men who fight each other tenaciously and often with their fists. One particular fight takes place in the church belfry, and as the contestants struggle and trip over the bell ropes they accidentally ring out a wild and strange melody on the bells, to the amazement of the townspeople.

A soccer match between the communists and the churchmen nearly becomes a pitched battle, and when Don Camillo, following his usual practice of taking his troubles to our Lord on the Crucifix in the church, complains that Peppone had bribed the umpire with 2,500 lire, our Lord replies to him—"Yes, your offer of 2,000 lire was not enough."

Eventually the bishop moves Don Camillo to another parish to let him cool down a little,

INDUCTION AT WARRAGUL

FROM OUR OWN CORRESPONDENT
Warragul, Vic., April 20

The new Rector of S. Paul's, Warragul, the Reverend R. J. Stockdale, was inducted at a service in the church by the Administrator of the Gippsland Diocese, Archdeacon L. W. A. Benn, on April 15.

Mr. and Mrs. Stockdale, with their niece and ward, Miss Susan Strom, were welcomed to the parish at a social in the parish hall following the service.

Mr. Stockdale, who comes from Yackandandah, in the Diocese of Wangaratta, succeeds Canon Thomas Gee, now Vicar of S. John's, Toorak.

Archdeacon Benn was assisted by the Registrar for the Diocese, Archdeacon E. J. Lees, and the Acting Rural Dean, the Reverend N. McDonald, of Drouin.

A very large congregation could not be accommodated within the church building.

WARM WELCOME

In the Parish Hall, Archdeacon Benn said it was a pleasure to be associated with such a spontaneous welcome.

It was a big break to come so far to a new parish, he said.

Mr. Stockdale was also coming into a new diocese, the fellowship of which he felt sure Mr. Stockdale would enjoy.

"May you enjoy a happy time in Warragul, with a richly blessed ministry," said Archdeacon Benn.

"We give you a very warm welcome," said Mr. A. Worth, churchwarden, who spoke on behalf of parishioners.

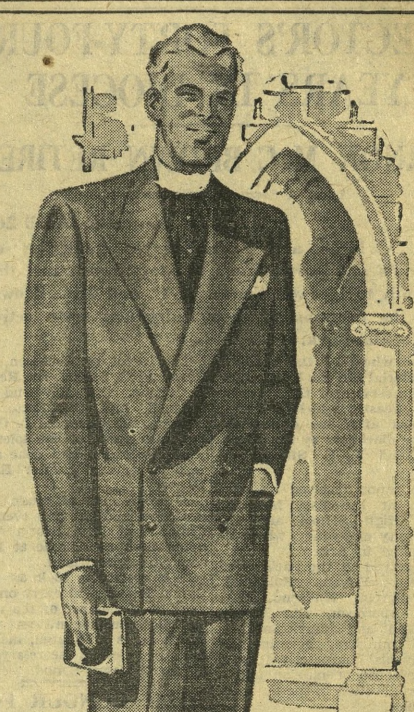
"I assure you the vestry, wardens and parishioners will give you their loyalty and utmost support. We shall do everything in our power, with God's help and the rector's guidance, to further the work of this parish."

Returning thanks, Mr. Stockdale said the most beautiful ornament in any church was the congregation. The congregation at the service that night had been a most beautiful ornament.

"You are to be my helpers in Christ Jesus. We shall work together and co-operate together."

"I am going to try and fill the pulpit; I am not going to try and fill the church; you are—I hope."

—W.F.H.



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The Victorian State Secretary, the Reverend G. M. Kennedy, will be the Bible Study leader.

Other study leaders will be a Sister of the Community of the Holy Name and Archdeacon A. J. Thompson.

RECTOR'S FORTY-FOUR YEARS IN DIOCESE

CANON M. C. BROWN RETIRES

FROM A SPECIAL CORRESPONDENT

Newcastle, April 26

A large and representative gathering of friends and parishioners of Murrumbidgee met this month to farewell Canon M. C. and Mrs. Brown, on the occasion of their retirement from active parochial work.

The whole of the canon's ministerial life has been spent in the service of the Diocese of Newcastle, which he commenced after his ordination to the diaconate by the Right Reverend J. F. Stretch in 1911.

The canon received his education at the East Maitland Boys' High School and the University of Sydney, where he graduated in Arts.

He served in the parishes of Camden Haven, Buladelah, Muswellbrook, Wallendene, Merriwa, Aberdeen, St. Mary's, Maitland and Murrumbidgee.

His ministry, covering 44 years, was characterised by a strong sense of mission and a selfless devotion to the duties of his office.

His decision to retire from active parochial work was a difficult one to make, but he felt that he must do so for personal reasons and, as he jocularly remarked, before he became decrepit.

In his address to his people, he paid a gracious tribute to his saintly mother, to whom he owed so much in his earlier years, and to his wife, who had inspired and helped him during his ministry, and his sincere gratitude to those among whom he had been called to work.

The chair at the parish farewell was taken by Mr. H. J. Walker, parochial secretary, who outlined the canon's ministerial work.

Mr. R. Linsley, a member of the Presentation Board of the diocese, paid a eulogistic tribute to the conscientious work of the canon and to Mrs. Brown for the work she had done as president of the Guild.

On behalf of the Blandford parishioners, Mr. G. M. Norvil expressed their gratitude for the help he had given their district.

Mr. Reg. White, who represented the parishioners at Timor, spoke of the canon's good work in their centre and joined in the general regret that was felt throughout the parish.

Mr. Keith White, rector's warden, then made a presentation to Canon Brown on behalf of the friends and parishioners of Murrumbidgee, consisting of a robe case and a bulgy wallet of notes.

Miss Mary Abbot, representing the Women's Guild, presented Mrs. Brown with a travelling rug, fountain pen, and a set of wine glasses, in token of their appreciation.

ARRANGEMENTS FOR PERTH CLERGY RETREAT

FROM OUR OWN CORRESPONDENT
Perth, April 22

The Perth Diocesan Clergy Retreat for 1955 will be held at S. George's College from May 24 to 27.

The conductor will be Archdeacon A. C. H. Lerpiniere.

Names of those wishing to attend the retreat should be sent to the retreat secretary, the Reverend A. F. J. Blain, at S. Andrew's Rectory, 60 Napier Street, Claremont, before May 17.

As accommodation at S. George's is limited, preference will be given in the order in which names are received.

For those who cannot be accommodated at the college, sleeping accommodation will be available at Le Fanu House, though meals will be provided at the college.

The rector of Aberdeen, the Reverend G. Parker, the Rector of Scone, the Reverend V. Satchell, and the Rector of Gundry, the Reverend C. Gundry, also spoke of the splendid work the canon had done as a member of the Hunter Rural Deanery.

A programme of music was presented during the evening. Canon and Mrs. Brown have made their new home at Led-sam Street, Maitland.

It is gratifying to know that Canon Brown will carry on his work as a member of the various diocesan committees with which he is associated, including the clerical secretaryship of the Diocesan Synod.

HIGH HONOUR FOR ADELAIDE SURGEON

FROM OUR OWN CORRESPONDENT
Adelaide, April 26

One of the highest medical honours in the world, the Gold Medal of the British Medical Association, has been awarded to the noted Adelaide surgeon, Sir Henry Simpson Newland.

The award is at present held by only four other living men. Its full title is the "Gold Medal for Distinguished Merit."

At a meeting in Great Britain on April 13, the Council conferred the medal on Sir Henry "in recognition of his outstanding services to the Association and to the medical profession." Sir Henry is a vice-president of the Association.



SIR HENRY NEWLAND, —Adelaide Advertiser picture and block.

The medal will probably be presented to him at the Australasian Medical Congress (B.M.A.) in Sydney in August.

A great South Australian Anglican, Sir Henry retired last year from the chairmanship of the S. Mark's College Council after twenty-seven years in that position.

He and Lady Newland, who is also an outstanding church worker, have sold their home at Victor Harbour, and are now living at Belt Street, Walker-ville.

THE QUEEN ADOPTS LEPROSY GIRL

ANGELIC NEWS SERVICE
London, April 18

A thirteen-year-old girl called Budesta, who is in the care of Kumi Leprosy Centre, Uganda, has been "adopted" by the Queen.

Her Majesty is patron of the British Empire Leprosy Relief Association.

Budesta suffers from lepro-matous, an infectious form of leprosy, but, as she has it in a mild form, there is a good chance of her recovery.

She assists in caring for thirty of the smaller children in a babies' home.

She is a keen Girl Guide.

SYDNEY ANZAC SERVICE

FROM A SPECIAL CORRESPONDENT

All branches of the Services were represented at the Anzac service in S. Andrew's Cathedral, Sydney, on April 24.

The lessons were read by the Chief Justice, the Honourable K. W. Street and Major-General D. Macarthur-Onslow.

Rear-Admiral H. J. Buchanan, R.A.N., read the words of remembrance after presenting a wreath of remembrance. The congregation included the Commander of the U.S. Army in the Pacific, Lieutenant-General Bruce C. Clarke, who is visiting Australia for Coral Sea Week.

The Air Officer Commanding Home Command, Air Vice-Marshal A. L. Waters; the State President of the Returned Servicemen's League, Mr. W. Yeo; and Group Captain Waddy, of the Air Force Association were also present.

The Commonwealth Government was represented by Mr. F. M. Osborne and the State Government by Mr. W. M. Gollan.

The Dean of Sydney, the Very Reverend E. A. Pitt, preached.

THE FIELD OF REMEMBRANCE

After the service, the Chief Justice inaugurated the Field of Remembrance in the cathedral grounds by planting the first cross.

On each day this week people have planted crosses, the proceeds from which will be divided between the War Widows' Guild of N.S.W. and the 'Totally and Permanently Disabled Soldiers' Association.

The crosses will be burnt on Saturday, and the ashes scattered over the field after a Battle of the Coral Sea remembrance service in the cathedral on Sunday morning.

Y.M.D. RALLY IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, April 26

One of the best rallies of the year was held in Burt Hall, Perth, by the members of the Y.M.D. on Tuesday last.

Over 130 members of the Y.M.D. were present, the chair being taken by the president of the diocesan group, Mrs. J. Scurluck.

There were three main speakers. Mrs. Kaye gave a very vivid description of the festivals in Holland, and their importance in the life of the Church in that country.

Mrs. Wohlmott then gave a fascinating talk about the work of the Church in Czechoslovakia, dealing specifically with the interest shown by the Church to women's work.

The third address was given by Mr. Manalos, whose subject was the Greek Orthodox Church, and the important part the Church plays in the everyday life of her followers.

Dutch songs were sung, and supper was served. In the words of a member, "It was a great evening in every way, and those who were absent missed one of the best meetings of the year."

OPENING OF CHAPEL POSTPONED

FROM A SPECIAL CORRESPONDENT

Puckapunyal, Vic., April 18
The Church of England Building Committee at Puckapunyal military camp decided at its meeting last week to delay opening the chapel until it is complete.

Therefore the Chapel of S. Mark there will not be opened on May 17 as previously announced.

RUSSIAN VISIT

ANGELIC NEWS SERVICE
Athens, April 23

The Patriarch of Russia has invited Archbishop Spyridon, of Greece, and members of the Holy Synod to visit Moscow as guests of the Russian patriarchate for three weeks.

CHILDREN'S HOMES REPORT

FROM OUR OWN CORRESPONDENT

Bathurst, N.S.W., April 26
Members of the Children's Homes Council of Bathurst Diocese met in Bathurst, last week to hear a report from the Diocesan Commissioner and architect following a personal interview with senior officers of the Child Welfare Department.

It was found that if the diocese provided for children under the age of five years, a staff of eight, with several professional women, would be required for the home. With limited finance, this would be impossible at this stage.

The Council then decided that the home would be for little girls from the age of five years and upwards, and approved the revised plans which provide for an extension of the dormitory area, and division into separate rooms, to accommodate 40 girls.

This will complete in one stage, the original full Master Plan for the Home. The cost of the building will now be increased above the tender price.

The commissioner still hopes to be able to raise the necessary finance for this work and for the furnishing and fitting of the home, with the help of clergy and interested friends. A survey and pegging out of the road approach will be conducted shortly, and special trees are to be planted on the west side.

INVERELL RURAL DEANERY

FROM A SPECIAL CORRESPONDENT

Bundarra, N.S.W., April 26

The latest meeting of the Inverell Rural Deanery chapter was held at Bundarra, Diocese of Armidale, on March 23 and 24.

The Rural Dean, Canon A. Battersby; the Dean of Armidale, the Very Reverend M. K. Jones; Canon C. R. Rothero; and the Reverends G. Dent, J. Sullivan, F. Heyner, W. Rymer, J. Rymer, M. McGregor, R. Kirby, R. Dyson, J. Potter and C. R. Weis and Captain Steep, C.A., were present.

The Rural Dean preached at Evensong.

GROWTH IN NEW W.A. PARISH

FROM OUR OWN CORRESPONDENT

Kalgoorlie, April 26

The parishioners of Bullfinch, in the Parish of Southern Cross, were hosts at a successful Parish Rally on Low Sunday, April 17.

Church people from other centres of the parish travelled from as far away as 50 miles to attend the gathering. The Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, celebrated Holy Communion at 7.30 a.m., and preached at the Sung Eucharist, at which the rector, the Reverend D. P. Davies, was celebrant.

The manager of the gold mine, Mr. L. Brodie Hall, who is one of the churchwardens, and Mrs. Brodie Hall, entertained a large number of parishioners and friends at a buffet luncheon in their garden. Visitors were conducted round the mine by Mr. Brodie Hall and his fellow warden, Mr. Elliot Harrison.

Everyone returned to the church for Evensong at 3.30 p.m. The congregation of over 80 were thus able to return to their homes before dark.

When it was seen that the population of the Southern Cross district was likely to increase with the re-opening of the Bullfinch gold mine, the Reverend Douglas Davies was appointed priest-in-charge of this parochial district.

Last July, after less than two years with a full-time resident priest, the district became a self-supporting parish and Mr. Davies was inducted as its first rector.

The chapel at Bullfinch, together with the adjacent Church Hall, constructed so that it can be used as a nave, was completed two years ago, and is the first church in Australia to be named in honour of King Charles the Martyr.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in
THE ANGLICAN
(See Rates, Page 12.)

RECITAL FOR CATHEDRAL FUND

FROM OUR OWN CORRESPONDENT

Perth, April 22

An audience of more than 350 heard a reading of poems by Chesterton, Kipling, W. B. Yeats and other poets in Anzac House this week.

The recital was given by the Dean of Perth, the Very Reverend John Bell, and proceeds from it will go towards repairing the roof of S. George's Cathedral.

Miss Muriel Bird, at the invitation of the dean, read poems by T. S. Eliot and D. Rossetti.

With Miss Flora Bunning as accompanist, Mr. Peter Kryger, tenor, sang a selection from Schubert, followed by a group of Italian folk songs.

The dean also read a poem on Australia by Mrs. E. Page-Smith, who organised the evening's entertainment.

The Governor, Sir Charles Gairdner, and Lady Gairdner attended the recital.

"ENCOUNTER WEEK" IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, April 26

During the week ending April 23, the Students' Christian Movement of the University of Queensland held an "Encounter Week" which was planned to focus student attention upon the claims of the Christian Gospel and way of life.

An inter-denominational team of competent Church leaders led with addresses which were held each lunch hour in the various university centres.

On Monday night, the addresses were held in the colleges themselves.

Amongst the speakers was the Bishop of Armidale, the Right Reverend J. S. Moyes, who spoke on "Christian Leadership."

A final service was held on Sunday afternoon, April 24, in S. Andrew's Church, South Brisbane.



Bendigo Advertiser picture and block.
At the opening of the Missionary Exhibition in Bendigo on April 18. (Left to right): The Victorian secretary of the A.B.M., the Reverend C. M. Kennedy; the Federal secretary of the C.M.S., Canon R. J. Hewett; the Bishop of Bendigo, the Right Reverend C. L. Riley; the Victorian secretary of the C.M.S., Archdeacon H. S. Kidner; the Reverend J. W. Strickland, of the Bible Society; the Mayor of Bendigo, Councillor R. Poulston; and Canon E. H. Pickford, of Bendigo.

ENTERTAINMENT ON SUNDAY

ANGELIC NEWS SERVICE

London, April 26

The British Council of Churches in London on April 20 agreed to the formation of a committee to inquire into potential legislation regarding Sunday entertainment.

Moving a resolution calling for the setting up of a committee, Mr. G. S. Summers, M.P., said the motion was an attempt "not to be caught napping a second time" if an attempt should be made through a private member's Bill to alter the law.

"It is not good for the Church to rely on antiquated laws to uphold certain features on the use of Sunday and it is harmful to prolong the situation longer than is necessary," he said.

"We should regard ourselves as the right people to challenge the present position, which is not satisfactory."

A ROYAL MEMENTO

"God's Passport," an outstanding publication prepared for Her Majesty The Queen by the People's Coronation Society, and officially presented to her in Christchurch last year.

A letter of Royal Command was received stating the Queen's pleasure in accepting these inspiring meditations on readings from the Bible.

Hon. R. M. Algie, New Zealand's Minister of Education, writes: "'God's Passport' I have read with interest and appreciation." 113 pages. Price 8/6.

Profits from sales devoted to the Prime's Appeal for South-East Asia.

Apply—Archdeacon O. C. J. Vann, Rector S. Mark's, Casino, N.S.W.; Rev. H. E. S. Doyle, All Saints', Nowra, N.S.W.; Very Rev. W. A. Hardie, The Deanery, Newcastle, N.S.W.; Archdeacon F. S. Young, St. John's, Tamworth, N.S.W.; Rev. W. E. Woodrow, Rector of S. George, Parish of Laidley, Brisbane, Queensland.

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DIOCESAN NEWS

ADELAIDE

NORTH TERRACE

The Rector of Holy Trinity, North Terrace, the Reverend Graham Delbridge, will preside at the first of a series of youth services at S. Bartholomew's, Norwood, at 8.15 p.m. on Sunday, May 1. During the service, the rector, the Reverend S. A. Mainstone, will admit members of the Youth Fellowship to the Fellowship of Christ the King. An informal gathering of young people in the parish hall will follow.

SUNDAY SCHOOL CONFERENCE
A conference for Sunday school teachers was held on Sunday afternoon, April 17, from 2.30 to 5 p.m. at S. Cuthbert's, Prospect. About 125 teachers heard two talks, one on Prayer and the other on the Sunday School, the Home and the Church, and then watched two demonstration lessons, one primary and one junior. The afternoon concluded with the showing of some new strip films. It is planned to hold two or three similar conferences later in the year.

WOODVILLE
S. Margaret's, Woodville, are holding a Centenary Debutante Ball on Monday, May 2. Debutantes will be presented to Captain and Mrs. Douglas Montague-Douglas-Scott (she is the daughter of the S.A. Governor-General, Sir John and Lady George). Various sub-committees are hard at work to make the ball a memorable centenary function.

NEW PARISH HALL
Plans for the proposed new S. Margaret's, Woodville, Parish Hall, have been submitted to the architect. The hall will be built on church property, with a frontage on Woodville Road. The hall building Fund Committee examined the plans at their last meeting, and while suggesting further alterations, approved them on the whole. Provision is being made as far as possible for all the needs of the parish, including those of the Sunday school and the day school. The building of the hall will be the main project to mark the centenary of the parish.

DEDICATION
The Bishop of Adelaide will dedicate and consecrate the newly completed S. Philip's Hall, Somerset Park, on S. Philip's Day, Sunday, May 1, at 3 p.m. All friends of S. Philip's are invited to be present; clergy attending are asked to robe. A collection will be taken up as a thank offering for the building. The Mission Chaplain is the Reverend F. J. Hopton.

ARMIDALE

BUNDARRA

Very beautiful East windows have been placed in S. Mary's Church, Bundarra, in memory of Archie George Baker, the son of Mr. and Mrs. A. Baker, of Laura Station. Bundarra. Fluorescent lighting has been installed in S. Mary's in memory of the late vicar and Mrs. Reynolds.

The men met last Friday on Mr. Bernard Bower's property to cut logs for timber to build a new church on Barraba Road, near Glen Acron, where services have been held for many years.

BATHURST

PARISH NEWS
The Bathurst A.B.M. Women's Auxiliary birthday celebrations, with Archdeacon C. S. Robertson as guest speaker, will now be held on May 11.

The Grenfell Women's Guild will hold street-stalls on May 6 and 7. Wellington Guild conducted an after-church social tea last Sunday. A presentation was made to Mr. G. H. Cobb in recognition of his services to his church. For some time Mr. Cobb has been secretary of the W.F.O., and distributor of "The Anglican" in the parish. Vestrymen, guild and parishioners combined to express thanks.

DUBBO
The Reverend T. B. McCall will preach in Dubbo next week-end as representative of the Australian Board of Missions.

Several men of the parish went to Orange recently to hear a representative of The Wells Organisation speak on methods of raising money for the Church, and will later give a report of the gathering. Miss Fay Wright, Dubbo Y.A., is home on leave from her mission work in Melanesia.

The South Dubbo Anglican Fete will take place on April 30.

BRISBANE

MUSICAL EVENING FOR CHOIR FUNDS

Approximately £35 was raised for S. John's Cathedral Choir Travelling Fund on Wednesday evening April 19, when a musical evening was held at the Lady Musgrave Lodge in the Brisbane city area. Arrangements and general supervision were in the hands of Miss Mabel Cole, the patron of the lodge. The programme was most adequately placed. Those contributing to the programme were: Mrs. Mabel (violin), Marie Muller (cello), Mrs. Olwyn Jones (vocal), Mr. Hodgkinson (vocal), Mr. P. Thomas (flute), together with the

works performed by Mr. and Mrs. Rees Morgan themselves. The Cathedral Organist and Director of the Chorists, Miss Louise Grimes, made a suitable special thanks to Miss Cole, Miss Baird and the artists and outlined proposed activities of the cathedral choir, linking the visits of cathedral choirs to other centres with a tradition which goes back well into the past.

COMMITTEE FOR BOYS'

With the visit of the boys of S. Andrew's Cathedral, Sydney, to Brisbane from May 14 to May 18, a Brisbane committee has been formed to arrange the details of the visit. The cathedral organist, Miss Louise Grimes, is the convener and Mr. Lionel Sawkins, master of music at the Church of England Grammar School, is the organising secretary. Members of the committee include the names of prominent musicians, such as Mr. Archie Day (the city organist), Dr. Bailey Scarlett, Mr. Hugh Brandon, Misses Blakey, Baird and Tredennick. The cathedral precursor represents the clergy. Meetings are held regularly in the organist's study within the cathedral precincts.

CANNBERRA AND GOULBURN

BODALLA

The Mothers' Union has commenced holding occasional evening meetings to enable mothers with young children to attend. The next meeting, on June 24, will include a play reading.

BOOROWA

Mrs. E. M. Cuddehe, wife of the rector, is doing well member of operation in S. Luke's Hospital, Sydney, and should be home early in May.

YASS

The Reverend David Hoey, his wife, and their son Michael, were in the parish for a week during Lent as guests of Mr. and Mrs. J. Tunstall. The visitors are a missionary family from Melanesia. In response to the deep impression on the parish which the Hoey's made, £55 was contributed to the fund for the Southern Cross, for the Diocese of Melanesia, and a group of women collected £20 among themselves for Mrs. Hoey to buy a sundress for her hospital work at Guadalcanal. Other projects to assist the Hoey's in their work will be carried out during the year in the parish.

GRAFTON

CLERGY RETREAT AND CONFERENCE

Brother Chies, of the Society of S. Francis, will conduct a clergy retreat from May 1 to 5.

The Dean of Grafton, the Very Reverend A. E. Warr, officiated in Christ Church Cathedral on April 26 at a sundress for her hospital work at Guadalcanal. Other projects to assist the Hoey's in their work will be carried out during the year in the parish.

KALGOORLIE

CHURCH FUND RAISING

A representative of the Wells Organisation for Church Fund Raising, who is visiting the Diocese of Perth in the coming week, is paying a special visit to Kalgoorlie to address members of the vestries of the Cathedral Parish and of S. Matthew's, Boulder.

MELBOURNE

DIAMOND JUBILEE

On April 23, the Archbishop of Melbourne preached at the Diamond Jubilee service of S. Michael's Church of England Girls' Grammar School, St. Kilda, at All Saints' Church, St. Kilda. The service was followed by a garden party at the school.

CENTENARY SERVICES

On Sunday afternoon, April 24, Archbishop Booth spoke at a centenary service in St. Praxed's Town Hall in connection with the centenary of the City of Prahran. He spoke at a similar gathering in the Collingwood Town Hall in connection with the centenary of the City of Collingwood in the evening.

HOLIDAY HOME

The Archbishop opened the Ellen Connell Holiday Home for Children at Healesville on April 26.

NEW HALL

Archdeacon R. H. B. Williams dedicated a new church hall, S. Philip's, at North Box Hill, on April 23.

MRS. E. H. ARBLASTER

Mrs. E. H. Arblaster (formerly Mrs. Mary Baker), S. Mark's, Canterbury, spoke at S. Mark's on Sunday evening at the centenary service. She was farewelled after the service prior to her return to Tanganyika.

WEST FOOTSCRAY

The Festival of S. George's, West Footscray, was celebrated on Sunday. Brother Charles S.F.F. preached at Evening Song. Councillors of the City of Footscray attended the service.

PERTH

CATHEDRAL FAIR

A "May Fayre" will be held on the lawn of S. George's Cathedral on May 14. The fair will be officially opened at 2.45 p.m. by the Mayor, Lord Governor, Lady Gardner. Proceeds will aid the Cathedral Restoration Fund.

PACIFIC VISITOR

The Reverend John Haven, of

Tonga, spoke at a "Pleasant Sunday afternoon" at the Hurlingham Theatre, South Perth, on April 24.

SYDNEY

CAR DRIVE

The Home Mission Society has arranged a car drive to Wigram's Ferry for Saturday, May 28. Those wishing to go may book by telephoning the Home Mission Office (MA 5622). Cars will leave S. Andrew's Cathedral at 10.30 a.m. and 1.15 p.m. The cost will be 10/- each.

S. JAMES' KING STREET

The annual Vestry Meeting of S. James', King Street, will be held in the crypt at 8 p.m. on Monday, May 2.

WANGARATTA

WYCHITELLA

The first wedding in 50 years took place at the Wychitella church on March 26, between Lorna Hall, of Wychitella, and Cliff Andrews, of Wedderburn. The Reverend J. Matthews, of Charlton, officiated.

YACKANDANDAH

Special church services were held on April 10 to mark the celebration of the centenary of the town.

ANZAC DAY AT NEWCASTLE

FROM A SPECIAL CORRESPONDENT
Newcastle, April 26

Newcastle Cathedral was well filled for the annual Anzac Day service at 9 a.m. yesterday.

The principal officiants were the Dean of Newcastle, who read the prayers and conducted the solemn Act of Remembrance, and the Bishop of Newcastle, who read the lessons and pronounced the benediction.

A feature of the service was a most impressive rendering by the cathedral choir of the Russian Kontakion of the Deported.

The main feature of the service was the parading of Queen's Colours and the solemn offering at the High Altar of the Book of Gold, containing the names of those who fell in the war.

In a striking address the dean said that, whilst for those who survived the memories of war might well be the happiest and most precious of their lives, they could not forget that many thousands of those who served were men without memories, who had surrendered their lives before there had been time to look anywhere but forward.

Those who had survived ought to resolve that they should strive to make their citizenship of such a quality that the present rising generation, the lads from 16 to 21, would not be called upon to make a like surrender, and would grow up to be men who would look back as well as forward.

BENDIGO C.E.M.S.

FROM A SPECIAL CORRESPONDENT
Bendigo, April 26

At the monthly meeting of All Saints' Cathedral, Bendigo branch of the C.E.M.S., Lay President, Brother M. Eeles, presided.

The committee has arranged an interesting and inspiring syllabus for the ensuing year: A missionary night, a devotional night, a visit to the Bendigo Advertiser office, games, films, addresses by visiting speakers and inter-branch visitations.

Members were requested to attend the Provincial Council Conference on Saturday, May 21, and to make arrangements for accommodation of visiting delegates.

C.E.M.S. members will be hosts for a Parish Night on Monday, May 16, when churchwardens and vestrymen, chorists, Missionary Guild, Mothers' Union, Young Members' Department, Ladies' Guild, Girls' Friendly Society, Church of England Fellowship, Church of England Young Men's Society, and other parishioners and friends, and parishioners of S. Jude's, California, will attend.

Brother C. Barnes has been appointed Master of Ceremonies, and vocal and instrumental items, cards, games, dancing and a conversation, followed by supper, will be enjoyed.

Members then attended the opening session of the Anglican Missionary Exhibition in the Town Hall.

ORDER OF S. MICHAEL AND S. GEORGE

FROM A SPECIAL CORRESPONDENT

The annual service of the N.S.W. and A.C.T. Group of the Most Distinguished Order of S. Michael and S. George will be held in S. James' Church, King Street, Sydney, on May 8.

The service will be attended by the band of the 45th Battalion (the S. George Regiment), who will also supply a colour party, with Queen's and regimental colours.

G.C.M.G.'s will occupy the front pew on the south side of the nave. The next pew will be for K.C.M.G.s, and knights of other orders. In the third pew will be office-bearers and committee of the N.S.W. group of members. In the fourth and fifth pews, C.M.G.s will be seated.

The next two rows, 6th and 7th, will be reserved for wives and relations of members.

The service will be attended by representatives of the Royal Society of S. George and of the Royal Empire Society.

The ministers having taken their places at the altar, the Colours will be slow-marched and placed upon the altar.

The procession will follow and members will follow in the rear of the clergy and choir, juniors leading. The Senior Member will be preceded by the Chaplain and by the officer-bearer of the Group.

Ordinary dress with bow ties will be worn with collar badges.

The service commemorates S. George's Day, April 23, and is usually held on the nearest Sunday, but as April 24 was Anzac Sunday and May 1 the celebration of the Battle of the Coral Sea, May 8 the date set aside for this particular service.

(Similar service is held in the Chapel of the Order at S. Paul's Cathedral, London. This year it will be held on June 10, the birthday of the Duke of Edinburgh.)

M.U. ANNUAL MEETING IN BRISBANE

FROM OUR OWN CORRESPONDENT
Brisbane, April 26

The Brisbane Diocesan Mothers' Union held its annual meeting on April 19, in S. John's Social Room, Ann Street, Brisbane.

The diocesan president, Mrs. R. B. Massey was in the chair. It is estimated that approximately 150 members from the metropolitan area and near centres were present at the meeting which was attended by the archbishop, Lady Lavack and Mrs. Sewell from Government House and Mrs. G. L. Byth.

Mrs. W. E. C. Barrett, an honorary life vice-president, was also at the official table.

After the meeting, which included the reading and adoption of the usual reports, members stayed on for lunch.

In her report, the president, Mrs. R. B. Massey, advised that 86 new members were admitted over the year which brought the total number in the Brisbane diocese to 1,235 members. Branches now number 47 and there are 10 Young Members' Departments with a membership of 237.

Mrs. Massey said that the branch reports show a greater understanding of the position of the Mothers' Union in the Church, members helping by their own example and witness to restore stability to family life.

Mrs. M. Morrow in her report of the Watch and Social Problems Department said that by their affiliation with the National Council of Women of Queensland a watch can be kept on legislation and the trend of public opinion influenced for good through the combined efforts of hundreds of thinking sensible women.

ORTHODOX CHURCH IN AMERICA

THE "LIVING CHURCH" SERVICE Milwaukee, April 18

A move is being made by the Greek Orthodox Archdiocese of North and South America to have Eastern Orthodoxy recognised as a fourth major religious group in America.

One resolution before the Rhodes Island General Assembly asks that Orthodoxy be included among the religious confessions of the State for use on forms and official papers.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)
DAILY DEVOTIONAL: 10 a.m. NATIONAL

*May 2: Mrs. Francis Maling.
May 3: The Reverend George Nash.
May 4: The Reverend Sidney Price.
May 5: The Reverend J. Newton Bagnall.
May 6: The Reverend Rex Mathias.
May 7: For Men: Father Michael Scott.

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

May 1: "Psychology and Religion"—Ill. Professor J. A. Cardno.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., 7.45 p.m. W.A.T. NATIONAL

May 1: Father C. C. Martindale.

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

May 1: Unley Park Baptist Church, South Australia.

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

*May 2: Major-General, the Reverend C. A. Osborne.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.30 p.m. W.A.T. NATIONAL

*May 2-May 7: The Right Reverend J. S. Moyes.

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

*May 2-May 6: The Right Reverend E. P. Robin.

PRELUDE: 7.15 p.m. A.E.T., 7.30 p.m. W.A.T.

May 1: S. John's Fellowship Choir, Melbourne.

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

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T. NATIONAL

May 4: "My Chief Difficulty is . . ." The Reverend Austin James.

EVENINGSONG: 4.30 p.m. A.E.T. NATIONAL

*May 5: S. Andrew's Cathedral, Sydney.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend N. E. G. Crutwell, of Menapi, New Guinea Mission, who sent us this picture of the roofing of a native church, S. Bartholomew's, Menapi, with sago leaf thatch. It is carried by girls and fixed in place by men. It costs nothing and lasts about ten years if well and truly laid.

FILM REVIEW

"INTERRUPTED MELODY"

This is a picture which you must go and see; you will like it tremendously. We saw it at the "Metro," in Collins Street Melbourne, the day after 20,000 people had disrupted Melbourne traffic to witness the arrival of film stars and others for the world premiere of this story of the life of the world-famous opera star—Marjorie Lawrence.

It starts off on the wrong foot by Marjorie catching an American-type train from her home town of Winchelsea to Geelong, to take part in a musical competition. From then on it follows more or less her autobiography, from her lessons under the famous French teacher—Gilly—through the long succession of triumphs in every opera house in Europe and then on to the Metropolitan in New York.

On an opera tour of South America she is stricken with polio and months of immobility and illness prove too much for her and she attempts suicide and is prevented in the

nick of time by her husband, Dr. Thomas King, to whom she owes what little power of movement she now has.

Eleanor Parker is wonderful as Marjorie and her acting in the suicide scene is perfect. Another voice is dubbed in flawlessly for the singing. Glenn Ford is excellent as Dr. King.

The music of it all is magnificent and the film is one to which you can take the whole family.

—W.F.H.

DUCHESS UNVEILED CHURCH TABLET

ANGLICAN NEWS SERVICE

London, April 25

The Duchess of Kent visited Luton on April 20, and unveiled a commemorative stone at the church of S. Luke, Leagrave, which is now being built.

A mission hut, built forty-five years ago to meet the needs of the village before housing development, has now to serve a population of thirteen thousand.

NEW PARISH FOR CANBERRA

INDUCTION NEXT WEEK

FROM OUR OWN CORRESPONDENT

Canberra, April 26
The new parish of Canberra North will be proclaimed, and the Reverend E. G. Buckle instituted and inducted as the first rector, on Wednesday, May 4, at 8 p.m.

The service will take place in All Saints' Church, Ainslie, and will be performed by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, assisted by the Archdeacon of Canberra, the Venerable R. G. Arthur.

The Diocesan Commissioner, the Reverend G. D. Griffith, will act as chaplain to the bishop, and the new rector will be presented by the churchwardens, Messrs. T. W. W. Pye, C. J. Wadle and G. D. Kennedy.

The new parish, which will comprise the Ainslie, O'Connor, and most of the Turner areas, will have a population of 11,000.

Matters affecting the new parish as a whole will be dealt with by a parochial conference comprising the rector, churchwardens, and representatives from the centres within the parish, both of which will have equal representation.

GOVERNOR AT TAMWORTH SCHOOL

FROM A SPECIAL CORRESPONDENT

Tamworth, N.S.W., April 26

The Governor of New South Wales, Sir John Northcott, set the foundation stone of the new extensions at the Tamworth Church of England Girls' School on April 23.

The stone bears the date "February 25, 1955," but the disastrous floods in northern N.S.W. had made necessary the postponement until last Saturday.

In brilliant autumn sunshine, three hundred of the school's friends gathered to honour the occasion.

The visitors included members of the Legislative Assembly, the Mayor and Mayor-elect of Tamworth, the school council, representatives of the shires, clergy, parents and old girls.

Miss E. M. Colebrook was present with a party of staff and girls from the New England Girls' School.

The Headmistress of the Newcastle Church of England Girls' Grammar School, Miss M. D. Roberts, was also present.

The Governor was received by the Bishop of Armidale, who presented the headmistress, Miss A. I. S. Smith, members of the school council and other guests.

Following morning tea, His Excellency signed the visitors' book at the request of the head prefect, Julie Whitcomb.

The headmistress then took the Governor on a tour of the new music rooms, the newly-equipped library and the foundations of the main extensions.

At 11 a.m., the ceremony of setting the foundation stone began. In his address, His Excellency stressed the need for ideals and service, and reminded those present of the great sacrifice made by Australians on the first Anzac Day.

He spoke also of the Queen's magnificent example of hard work and of devotion to duty.

The head prefect then thanked the Governor and asked him to accept an in-

EVANGELICAL CHURCH IN ATHENS

ECUMENICAL PRESS SERVICE

Geneva, April 14

According to the American Mission to Greeks in New York, permission has been granted by the Greek Government for the construction of a new First Evangelical Church in Athens.

The church, established more than 100 years ago, is the oldest house of worship of the Evangelical Church in Greece.

It is situated opposite the Parthenon and at the foot of the Acropolis. The old edifice will be demolished and a new one built on the same site.

The permit was given with the consent of Archbishop Spyridon, of Athens, head of the Orthodox Church in Greece.

According to Greek law, the Archbishop of Athens and Greece must give his consent before the Civil Government grants a permit for the building of a non-Orthodox church.

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word (minimum 2/6d.) is charged for "Positions Wanted" insertions.

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POSITIONS VACANT

ASSISTANT SECRETARY for New South Wales, Australian Board of Missions. Clerical or Lay. Apply in writing for particulars to the Office Secretary for N.S.W. Australian Board of Missions, 14 Spring Street, Sydney.

QUEENSLAND. S. Alden's School requires mistress for Junior Mathematics, Physiology, Chemistry and Physics. Commence May 16, 1955. Apply, The Sister-in-Charge.

OUTBACK HOSPITALS

FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses, Wardmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

ASSISTANT PRIEST wanted, good Churchman. Interesting work, adequate stipend, house provided. Apply to Canon V. Hartwig, P.O. Box 185, Broken Hill, N.S.W.

TYPIST FOR Secretarial and Clerical work required by Australian Council for World Council of Churches. Contact the General Secretary, World Council of Churches, 242 Brixton Street, Sydney, M2524.

BRITISH AND FOREIGN Bible Society, Queensland Auxiliary. Deputation and Organising Secretary. Applications are invited for the above appointment with the Bible Society. A mobile film unit and equipment is provided. The area to be travelled comprising Southern and South-Western Queensland. Reply, giving age and qualifications, etc., to the State Secretary, 363 George Street, Brisbane.

ASSISTANT PRIEST, single, required for All Saints, Brisbane. Particulars from the Rector, All Saints' Rectory, Wickham Terrace, Brisbane.

ACCOUNTANT, A LARGE Newcastle organisation requires for their Newcastle office an experienced qualified accountant between the age of 25 and 35 years. Applicant should have a knowledge of modern machine accounting methods and of pastoral, investment and trustee accounting, as well as a sound knowledge of general accounting, office organisation and staff management. The successful applicant will be required to interview persons dealing with the organisation and to deal with correspondence. Salary will be commensurate with qualifications and ability of successful applicant, who will be eligible for membership of a liberal Superannuation Fund after a short qualifying period of service. Applicant should reply by May 7, stating age, marital status, qualifications, religion and experience to Accountant, P.O. Box 601, Newcastle.

POSITIONS WANTED

TYPEIST-BOOKKEEPER, retiring from commercial life, would like part-time position with religious organisation in Sydney, competent and willing worker. Write No. 137, c/- THE ANGLICAN.

ENERGETIC MALE clerk, 25, L.C. standard, seeks permanent position in Sydney or Brisbane. Also consider partnership to £500 in any type of business. "Clerk," c/- THE ANGLICAN.

Printed by The Lang Newspaper Ltd., 37-39 Regent Street, Sydney, for the publishers, Church of England Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.



The colour party of the 3/9th S.A. Mounted Rifles entering S. Peter's Cathedral, Adelaide, on Sunday evening, April 17. During the service, the colour was laid on the altar by the Bishop, the Right Reverend B. P. Robin. The Dean, Dr. T. T. Reed, who is Senior Chaplain, Central Command, preached. Lieutenant-General Sir Sydney Rowell, former Chief of the General Staff, who is an honorary colonel of the regiment, and many other senior Army officers, were in the large congregation.

INTER-CHURCH AID PROGRAMME

FROM A SPECIAL CORRESPONDENT

Melbourne, April 24

The World Council of Churches' programme in Australia for Inter-Church Aid and Service to Refugees has been fully met for the first time.

Australia has been able, therefore, to adopt a £5,000 1955 supplementary programme, including new areas for the first time.

They are Indo-China, with the largest movement of refugees now taking place in the world, and Kenya Colony where members of the Kikuyu tribe in scores of thousands are in screening camps or experiencing resettlement in new villages.

"Together with the undiminished refugee needs in Hong Kong and continuing operation of C.I.M.A.D.E., a pioneer Christian international refugee service in France, Indo-China and Kenya seriously challenge Australians to relate the privileges and perils of prosperity to a purposeful place in what, Wendell Wilkie reminded us, was after all only One World," the statement says.

Further information may be had from and donations may be sent to the Australian Commission for Inter-Church Aid, Room 23, 5th floor, 37 Swanston Street, Melbourne.

scribed silver cigarette box as a memento of the occasion.

The bishop spoke of the urgent need of the planned extensions and urged the school's friends to give generously towards the £50,000 needed to complete the buildings.

He announced that the N.E.G.S. Council was giving one hundred guineas towards this and that the T.A.S. Council was also making a donation.

During the singing of the hymn, "The Church's One Foundation" £500 was given for the extension fund.

A descendant, especially written by Mrs. Read, one of the school's music staff, was sung to the second and fifth verses by a group of girls.

DR. FISHER IN SOUTH AFRICA

(Continued from Page 1)

On May 9, the new Provincial Synod will meet.

Among the visitors at the inauguration ceremonies will be the Archbishop of the Orthodox Church, the Dean of Windsor, representing S.P.G., bishops from the Province of South Africa, and the Governor-General of the Federation with the Territorial Governors.

Dr. Fisher will leave later for Uganda, where he will consecrate, in S. Paul's Cathedral, Kampala, four African priests as assistant bishops.

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