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WORLD COUNCIL MEETING AT GILBULLA

DISCUSSION OF CHRISTIANITY IN SOUTH EAST ASIA

FROM OUR OWN CORRESPONDENT

Menangle, N.S.W., April 21

The seventh annual conference of the Australian Council for the World Council of Churches began here yesterday afternoon under the chairmanship of the Primate of Australia, the Most Reverend H. W. K. Mowll, who presided in his capacity as chairman of the Council's Executive Committee until the arrival of the President of the Council, Dr. G. Calvert Barber, who is President-General of the Methodist Church in Australia.

Some 60 delegates from the seven member churches of the Council are due to take part in the conference. Most of them had arrived last night.

The member churches are the Church of England, the Methodist, Presbyterian and Congregational Churches, the Church of Christ, the Salvation Army and the Society of Friends. An observer from the United Evangelical (Lutheran) Church in Australia is also present this year.

The Anglican delegation this year makes up nearly one-third of the total membership of the conference. It comprises 20 members.

A distinguished guest at the conference, Dr. Rajah B. Manikam, gave delegates last night an outline of the position of the Christian Church in Asia.

Dr. Manikam, who is a third generation Indian Christian, is East Asian Secretary of the International Missionary Council and of the World Council of Churches. He is the first Asian visitor who has come to Australia directly under the auspices of the World Council.

"Nationalism in countries like India, Pakistan and Burma," he said, "tends to become more and more religious in its emphasis."

"Now that the struggle of these nations to throw off the rule of the colonial powers is over, they cannot find the same basis of unity in fighting against the outsider."

"Therefore they tend to look for a new basis of unity, and they find it in their old religious faiths. In India it takes the form of Hindu nationalism, built on the old Hindu culture."

"Self-government in India is thought of by the Hindus as Hindu self-government."

"In Pakistan, it is impossible for anyone but a Muslim to be Prime Minister. The same tendency can be seen in Indonesia."

Dr. Manikam said that in trying to recover their old religious faiths, the new nations of Asia were taking over many of the ideas of Christianity.

He was astonished, he said, to find that there were more than a hundred Hindu "missionaries" on the island of Bali in Indonesia.

"Hinduism, until now, has never been a missionary faith," he said.

"But to-day, Hinduism is claiming that it has chosen the best from every religion, including Christianity, and that it therefore must be the best of all religions."

Dr. Manikam was asked whether the new religious nationalism in Asia was encouraged from above by the policies of the state in the field of education.

He said that in Pakistan Islam must be taught to Moslems, and in Burma every Buddhist layman must go through a short period as a Buddhist monk; but that India is a secular state and therefore did not adopt any official policy about the teaching of religion in the schools.

Asked whether missionaries from Britain and the United

States would be allowed to continue to enter India, Dr. Manikam said that there were no restrictions on missionaries from British Commonwealth countries, and he appealed to the Australian churches to take the utmost advantage of this "open-door" policy.

"In the case of a non-British Commonwealth missionary, for instance from the United States, the Indian Government will allow entry only if there is no Indian national available to do the job for which the missionary concerned is set aside," he said.

The President of the Council, Dr. G. Calvert Barber, appealed to the member churches to work together more closely than ever before, particularly in their missionary responsibilities.

The Australian churches as a whole, he said, were slow to grasp the significance of the modern Christian unity movement.

"We have been centuries apart," he said. "God grant that we may not be centuries in coming together again."

Christian divisions in Australia and elsewhere, Dr. Barber said, were a scandal in the sight of the world.

A special committee was set up last night to choose a successor to the Reverend John Garrett, the young Congregational Minister who has been General Secretary of the Australian Council for the World Council of Churches during the

past 41 years, and who is leaving for Geneva at the end of this month to take up his new post as Director of the World Council's Information Service.

It is known that a former committee was unable to make any one recommendation as to Mr. Garrett's successor, and it may be some months before one is chosen.

In the intervening period, the Master of Wesley College in the University of Sydney, the Reverend B. R. Wyllie, a Methodist minister, will carry out the duties of the office as acting General Secretary.

When proceedings opened yesterday messages were read from church councils in India, Malaya, the Philippines, Japan, Indonesia, Ceylon, the United States and England.

(Continued on page 11, col. 2)

BRISBANE'S WITNESS FOR GOOD FRIDAY

TWO THOUSAND IN MARCH THROUGH STREETS

BY A SPECIAL CORRESPONDENT

Brisbane, April 17

More than 2,000 marchers took part in the 47th annual Procession of Witness through the principal streets of Brisbane on the night of Good Friday.

Representatives of 42 parishes and societies took part in the procession, which was held in showery weather.

The procession was organised by the Church of England Men's Society.

The marchers, headed by the Cross and the banner of St. Oswald (the Patron Saint of the Men's Society) and led by the Archbishop of Brisbane, the Most Reverend R. C. Halse, assembled at the City Hall.

The procession, flanked by torches, made a colourful scene as robed priests, servers and choristers with bright banners of the parishes and various societies, extended the whole length of Queen Street. It attracted a large gathering of onlookers as it passed along the route.

King George Square, facing the City Hall, was packed to capacity as the procession came to a halt there. A short service of intercession was conducted from the City Hall steps, by the Reverend H. R. Orme, of Holy Trinity, Fortitude Valley.

The thousands gathered there sang the well-known hymn, "When I survey the Wondrous Cross."

The Reverend Keith Rayner, one of Queensland's youngest priests, delivered an address in which he said:

"We are here because you cannot dispose of Jesus of Nazareth. Those arms outstretched on the Cross are out-

stretched to every sinner in the world."

At the conclusion of the service a party of young people gave a performance in the City Hall of the Passion Play "Greater Love Hath No Man."

As the final words were spoken the curtains were drawn (Continued on page 12, col. 5)

FACT AND FANCY

Next week, the editor tells me, there is a really first-rate article coming up about Evanston, Illinois, where the World Council of Churches will hold its second Assembly.

Meanwhile I am glad to report continued support for our free fund for missionaries, retired clergy, widows and others who cannot afford a subscription to the paper. This fund costs us just over £1 per week to maintain. The score to date is:-

Amount previously acknowledged	£32 4 0
Mrs. Ada Kerr	1 10 0
Miss M. Beutal	1 10 0
"Sanctuary Mite" Mission	
Mr. J. West	1 11
The Reverend R. L. Roberts	1 0 0
Church of England Men's Society in Australia	1 10 0
	3 0 0
	£60 15 11

—THE APPRENTICE.

DR. WAND'S REPORT ON THE BUSH BROTHERHOOD

Rockhampton, April 10

The Bishop of Rockhampton, the Right Reverend J. A. G. Housden, has received the following report from the Bishop of London, the Right Reverend J. W. C. Wand, with the request that it be published in THE ANGLICAN.

It sums up the work of the Australian Bush Brotherhoods during 1953, and is personally signed by the bishop himself.

The text of the report is: "The need for priests to work in the scattered bush districts is constant, and although the great majority of the Brothers are now Australian a percentage of Englishmen is very much to be desired."

"The Brotherhood of the Good Shepherd, Dubbo, and the Brotherhood of St. Paul, Charleville, are fairly, but not adequately, supplied."

"Further north the position is critical."

The Rockhampton Brotherhood of St. Andrew is now suspended, that old warrior Archdeacon Robinson having died last year and the remaining Brother having returned to a parish in the home country.

"But there are four Australian ordinands at St. Francis' College, Brisbane, who are potential Brothers, and the Bishop is only waiting for a suitable Head to revive the Brotherhood."

"The Brotherhood of St. Barnabas, North Queensland, has at present only four priests, three of whom are working in the bush, while the Head, Canon Hurt, is headmaster of the large boys' school, All Souls', Charters Towers."

"The educational work of the Brotherhoods is one of their great features."

"The magnificent Church schools of Queensland are faced with the great problem of rising prices and the cry has been raised:

"Why has not the Anglican Communion a teaching order, who are prepared to live on community lines?"

"Canon Hurt has pleaded for lay teachers to join the St. Barnabas Brotherhood, and he now has four such men, two of whom are working at Charters Towers and two at the new preparatory school at Ravenshoe, in rich dairy country, where boys from all ranks of society are learning the three R's, agriculture, and their Faith, in beautiful surroundings."

"The Brotherhood of St. Paul, Charleville, also manages a large boys' school, the Slade School, Warwick, and Brother Mayhew resigned the Parish of St. Aidan's, Leeds, last year to become its headmaster."

"The system of hostels by which boys and girls from the bush are gathered in centres to attend the State schools under the care of the Brotherhood, the Sisters of the Sacred Advent looking after the girls, is expanding."

"A new hostel has been opened at St. George, and plans are in train for another at Mitchell."

"A permanent church will soon be in building at Charleville to replace the present wooden structure erected in 1888."

NINE JAPANESE PRIESTS GRADUATE

FROM OUR OWN CORRESPONDENT

Tokyo, April 14

Nine priests, representing eight of the ten dioceses of the Church in Japan, graduated from the Central Theological College, Tokyo, on March 30.

In the College Chapel crowded with parents and friends, the graduation service of this, the fortieth class of the seminary, was conducted by the sub-Dean of the College, the Reverend M. Y. Mori.

The procession of students, representatives from other in-

stitutions, the seminary faculty, and bishops of the Nippon Sei Ko Kai moved from the main classroom building to the chapel for the ceremonies.

Following the service proper, the nine graduating members of the senior class received their diplomas from the dean, the Reverend S. F. Nishi.

The graduates and the rest of the congregation were reminded by the preacher, the Assistant Bishop of Mid-Japan, the Right Reverend P. S. C. Powles, that the education and training given by the seminary possessed a sacramental significance.

Bishop Powles, Canadian missionary in Japan, brought into sharp focus the fact that the training given each ordinand is possible only by virtue of the consecrated giving and sincere prayers of people throughout the world.

This, he continued, is an important aspect of the life of the Christian within the life of the Church.

Those who completed their seminary careers will return to their respective dioceses to begin their ministries.

At the conclusion of the service, the Presiding Bishop of the Nippon Sei Ko Kai and Chairman of the Board of Trustees of the College, the Right Reverend Michael H. Yashiro, gave his blessing.

Although this graduation was the first one held in the new chapel of the college and marked the completion of a full year's work in its new buildings, the college itself has been in continuous existence since 1908 when the first Pan-Anglican Congress made possible the merger of three previously existing institutions of theological education, each supported by different missionary bodies.



The Bishops' Procession at the 40th Graduation Service of the Central Theological College, Tokyo. Left to right: The Presiding Bishop, the Right Reverend Michael Yashiro; the bishop's chaplain, the Reverend D. Takenouchi; the Right Reverend P. S. C. Powles; and the Bishop of Osaka, the Right Reverend Peter Yanagihara.

TOWNSVILLE LAYMEN HELP APPEAL

FROM OUR OWN CORRESPONDENT

Townsville, April 15

One of the most invigorating and successful public meetings in the history of the Diocese of North Queensland was held in the grounds of St. Anne's School, Townsville, on the evening of April 9.

The meeting was opened by the Mayor of Townsville, Alderman Angus Smith, who is himself an Anglican.

A notable feature was the number of men present, and their enthusiasm for the completion of St. James' Cathedral and the building of the new St. Anne's School, which are the objects of the £100,000 appeal.

Plans for the completed cathedral, and the sketch plans for the new school, were displayed on blackboards, and were examined after the formal business of the meeting was finished.

All were agreed that both buildings will be worthy of the high purpose to which they will be put, and will be not only fine memorials to the gallant men and women whose courage and sacrifice in the last war they will commemorate, but will also be important contributions to the future welfare of the Church in the North.

The diocesan outlined the history of the pioneering days in which the church schools and the cathedral had been commenced, and explained why in the days past it had been impossible to attempt the present project.

Our own age—which so often we hear described as the "atomic age"—he called the "cathedral-building age."

He reminded the meeting of the great movement to restore the ancient cathedrals of England, and to build new ones of the million pounds recently raised for Westminster Abbey, of moves in Ripon and Sheffield, and new and more intensive efforts at Guildford.

Then he turned to Borneo, and Suva, and, of course, to the great hope that the Cathedral Church of St. John in Brisbane will soon be completed.

He reminded us that eight months ago the diocese had not a penny to justify the confidence with which our synod had committed North Queenslanders to works which at the most conservative estimate would cost not less than £100,000.

Now, we had some £4,000, a small amount it is true, but most encouraging in that it had been contributed before the appeal was fully launched.

The mayor said that except to those who had the faith and courage to begin the work, there was always a frightening number of reasons why large building projects should be put off to the future.

We should not listen to those who thought that these were not propitious days in which to embark upon expensive building programmes.

The Reverend Albert Turner, who will take up the duties as Appeal Commissioner in June, begged those who would help the appeal to regard their contributions not as "donations" but as "oblations."

The diocese will be very much

DR. MANIKAM IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, April 20

The East Asian Secretary of the World Council of Churches and International Missionary Council, Dr. R. B. Manikam, was in Brisbane last week-end.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, presided at an informal gathering at Bishopsbourne on Sunday afternoon at which were present members of the Brisbane Committee of the World Council.

Dr. Manikam addressed the youth representatives of the various Churches in the Albert Street Methodist Church later in the afternoon.

face to face with bricks and mortar in the time when it will be concerned, with the double venture, but must not ever forget that its purpose is a spiritual one under God, and requires His blessing if it is to succeed.

The Chancellor of the diocese, Brigadier P. R. North, moved that the meeting express its whole-hearted support of the appeal, and elect a committee of fifteen laymen to organise support for it in Townsville.

As he moved this resolution, he informed the meeting that a small group of men consisting of himself, Dr. J. Breinl, and Mr. J. C. Butler, had decided, a month before the meeting was due, that it would be a good thing if they could present tangible evidence of the sincerity of Townsville laymen when the motion was moved.

In that time they had succeeded in collecting the sum of nearly two thousand pounds.

Tremendous applause greeted the news.

The meeting carried the motion by acclamation, and proceeded to the election of fifteen keen laymen.

The Chancellor had earlier asked that no priests should be nominated, as they had enough to do already.

With the help of "Pledge Cards," "Thank You Boxes," and the efforts of the committee, it is hoped to be able to report real progress in the appeal to the great Diocesan Rally which will be held on Wednesday, May 5, in connection with Synod.

MAITLAND WITNESS ON GOOD FRIDAY

FROM A SPECIAL CORRESPONDENT

Telarah, N.S.W., April 19

The four parishes of Maitland, St. Mary's, St. Luke's, Telarah, St. Paul's and St. Peter's East Maitland, conducted their own programme of services on Good Friday, during the day, but at night, combined for a Procession of Witness from Turner Park along High Street to the Town Hall.

This procedure has now been the custom for a number of years, and it is hoped to establish a tradition along these lines.

At the Town Hall the Gospel message was presented in a variety of ways.

This year, there was the usual short service with hymns sung by the congregation, followed by excerpts from Maunder's "Olivet to Calvary," sung by St. Peter's choir, East Maitland, conducted by Mr. T. Pritchard.

This was followed by an address by the Rector of Kurri the Reverend David Young, probably better known throughout Australia as Captain Young, late of the Church Army.

Then John Massfield's play, "Good-Friday," was presented, produced by Mr. Frank Cook, with the cast drawn from the Maitland Repertory Society, and each of the four parishes.

EVANGELICAL FELLOWSHIP

Melbourne, April 15

The next meeting of the Evangelical Fellowship of the Diocese of Melbourne will be held at Ridley College on May 10. The following programme has been arranged:

11 a.m.: Holy Communion. Celebrant: Dr. S. Barton Babage.

11.30 a.m.: Greek New Testament. The Reverend C. H. Duncan.

12 noon: The Director of the Australian Institute of Archaeology, Mr. J. A. Thompson, will speak on "The Dead Sea Scrolls."

2 p.m.: A discussion on the Christian Science Heresy from the pastoral point of view, introduced by the Reverend Colin Cohn.

3 p.m.: Dr. Barton Babage will speak on current books and theological trends.

PRIMATE TO VISIT BUNBURY

FROM OUR OWN CORRESPONDENT

Bunbury, April 15

The Primate, the Most Reverend H. W. K. Mowll, will pay an official visit to the Diocese of Bunbury on May 9, to mark the jubilee year of the diocese.

The Primate will preside and preach at Holy Communion at 8 a.m. in St. Paul's Cathedral, Bunbury. He will preach at Matins at All Saints' College, at 11 a.m. and at Evensong in the Bridgetown Town Hall, at 7.30 p.m.

Other outstanding features of the jubilee year are to be a "Back to St. Paul's" Sunday in Bunbury, on July 18, which is the actual anniversary of the Enthronement of Frederick Goldsmith as first bishop, in 1904, and thanksgiving services in Bunbury on September 26 (Synod Sunday) when the Metropolitan, the Most Reverend R. Moline, will preach.

At Albany on October 24, the Bishop of Adelaide will be the preacher. St. John's, Albany, was the first church consecrated in West Australia.

At Wagin, on November 21, the Dean of Perth, the Very Reverend John Bell, will preach.

LAST SERVICE IN CEDUNA CHURCH

FROM A SPECIAL CORRESPONDENT

Ceduna, S.A., April 15

On Sunday evening, April 3, the last service was held in St. Michael's Church, Ceduna.

Work is to commence on the new church shortly; portions of the old building will be built into the new.

At the conclusion of the last service, the church was deserted in a procession over to the church hall, where services will be held temporarily.

Many of the people who took part have worshipped at St. Michael's since its dedication.

The first services commenced at Murat Bay in 1900 under the direction of a catechist, Mr. E. Archer, who travelled from Streaky Bay.

The first church at Ceduna was dedicated on September 19, 1909, by the then Bishop of Adelaide, the Right Reverend A. Nutter Thomas.

NEW HALL AT PUTNEY

FROM A SPECIAL CORRESPONDENT

A new parish hall is now being erected adjacent to St. Chad's Church, Putney, in the Parish of Ryde, Diocese of Sydney.

The foundation stone of the new hall will be set on Saturday, May 1, at 3 p.m., by the Archbishop of Sydney, the Most Reverend H. W. K. Mowll.

This hall, which was designed by Professor L. Wilkinson, will serve as a Youth Centre, Sunday school and kindergarten, providing modern facilities for all of these organisations, as well as a centre for other Church activities.

The hall will be of brick construction, and with the lovely brick church already erected on the site, will present a most pleasing appearance.

PARISHIONERS BUILD THEIR CHURCH

Men of the congregation of St. Matthew's, Cope Cope, in the Parish of Donald, Diocese of St. Arnaud, are building their own church to replace one burnt down some years ago.

An attractive modern design is being carried out, and day after day this small farming community is working at it.

At St. John's, Berriwillook, men of the parish have completed their church by the addition of a sanctuary and vestry.

With their rector, the Reverend J. H. Shields, they completed this in a fortnight, and the bishop has since dedicated it.

S.U. ANGLICAN SOCIETY

ANNUAL UNION DAY

FROM A SPECIAL CORRESPONDENT

The film "Children of the Wasteland" was screened under the auspices of the Sydney University Anglican Society at University Union on March 30, the Society's annual Union Day.

The vice-president of the society, Mr. B. R. Davis, in the opening address, told the audience of the aim of the Anglican Society—to foster and develop the faith and witness of Anglicans within the University.

He then introduced a Home Secretary of the Australian Board of Missions, the Reverend T. B. McCall, who gave some brief details of the film.

"Children of the Wasteland" is a mission film dealing with the preaching of the Gospel to the Aborigines of North Australia.

The film caused a deal of controversy in 1953 when it was banned by the censor, who objected to the remarks made in the opening narration.

The ban was removed when an epilogue was added in which the Chairman of the Australian Board of Missions pointed out that, though the Aborigines had been persecuted and hunted by white men in the early days of the exploitation of the North, the Governments of to-day were making amends by their generous assistance to Missions and by their own activities.

The film was well received by the university undergraduates, who heard, at its conclusion, the Professor of Anthropology at the University, Professor Elkin, tell of the activities of the Governments with regard to the Aborigine problem.

He also raised a point of topical interest when he broached the question of the position that Aborigines were to take in society.

He emphasised that with regard to the full-blooded Aborigine, though he may be to-day receiving economic and political benefits never before attained, he was still socially in a backwater.

He said that he felt that the Aborigine must develop a social sphere of his own in which to operate, such sphere being enclosed within the framework of the white society in which it exists, but being separate from it in many respects.

The work of the missions is thus going a long way in achieving this state of affairs. Mr. Davis then thanked the Professor and the Union authorities for the facilities permitted on the occasion.

It is to be hoped that the large attendance on this occasion, well within the vicinity of 300, augurs well for the future of the embryo society.

The Anglican Society is at present conducting a series of lunch-hour addresses at the University on "What is the Church," and has also organised a discussion group for the Law School which takes place in the Crypt of St. James' Church, King Street, every second Thursday at 1.10 p.m.

The next meeting of this group will be on Thursday April 22, and the subject under discussion is "The Anglican Way," with special emphasis for this term on "Worship."

The society would be happy if any persons interested in attending this meeting were to come along—they would be very welcome.

PRAYER DESK DEDICATED

FROM OUR OWN CORRESPONDENT

Narrandera, N.S.W., April 15

The Bishop of Riverina dedicated a prayer desk in St. Thomas' Church, Narrandera, on Passion Sunday.

The desk was the gift of Mr. W. Honey, in memory of his parents, Mary Jane and Edward Richard Honey.

It is of design and colour to accord with the altar and panelling of the sanctuary, and will be placed there for the use of the bishop of the diocese when he presides at the parish services.



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BISHOP IN THE MUD

WINTER IN KOREA

ANGLICAN NEWS SERVICE

London, April 15
Some of the hazards to be encountered on a Korean winter journey are described by the Bishop in Korea in a letter received this week.

The bishop, who is seventy-one, was travelling in a new jeep, without any side-curtains (the old mission jeep was stolen two days before he returned to Korea last autumn), and the weather was bitterly cold.

Relief goods from England had to be delivered at places on the way.

The roads were appalling, and the sort of conditions the bishop met with can best be described in his words:—

"Half-way up, the road began to deteriorate badly, and at the steepest part the mud was a foot and a half deep."

"The driver went into the lowest gear, and then on to the four-wheel drive."

"Finally, he went into the low-gear four-wheel drive. The wheels spun in the mud."

"He should have stopped, or tried to go very slow."

"But he did not do so, and the clutch became red-hot and the lining was burnt out."

"We were still twenty or thirty yards from the top of the hill, and the car was useless."

"Meanwhile, a truck came up behind us, with a lot of school-boys returning home in it."

"They and the truck driver were most noble in helping to push the jeep to the top of the pass."

"The mud came nearly up to our knees, and we took half an hour to push it the few yards."

Later, while waiting for a tow, the bishop continues:

"I sat reading a thriller in the jeep for an hour."

"After a long time, a youth came in and said that the truck towing my jeep had run off the road down a bank."

"A tree by the roadside had smashed the windscreen glass, but the three people on the driver's seat had miraculously escaped without a scratch."

"Another truck pulled the truck up on to the road and brought my jeep in."

"I felt pretty tired, what with the pushing and the general worry over the situation. The rain still fell persistently."

BISHOP CRITICISES LENT LAPSES

ANGLICAN NEWS SERVICE

London, April 15
The Bishop of Sheffield, writing in his "Diocesan Review," criticises the growing lack of observance of Lent.

"Only a few years ago, weddings in Lent were not customary."

"Now, owing to the tax regulations of the Treasury, the high season for weddings has become the Saturday preceding the end of the financial year, Lent or no."

"In Sheffield, the high season for public dinners seems, nowadays, to coincide with Lent."

"Again, an agency which sets examinations in ballet dancing for children has, this year, chosen Good Friday and Holy Saturday for holding the examination in Sheffield."

"Need this be so if parents who belong to the Church objected, as they should?"

PRIMROSES FOR THE BISHOP

ANGLICAN NEWS SERVICE

London, April 9
This week, the Bishop of Hereford, who is ill in Westminster Hospital, received a present from children in his diocese.

It was a box containing primroses and violets, which the children had picked in the Herefordshire hedgerows and fields.

YUGOSLAVIAN CO-OPERATION

THEOLOGICAL TRAINING

MINORITY GROUPS HELPED

OECUMENICAL PRESS SERVICE

Geneva, April 15
The Lutheran, Reformed, Methodist and other minority Churches in Yugoslavia have very inadequate opportunities for training new candidates for the ministry.

A small number of Protestant theological students have received scholarships to study abroad; in this way several Lutheran students are studying theology at the University of Erlangen (Germany).

In addition, since the war some Orthodox students have also received scholarships through the World Council of Churches, enabling them to study theology at seminaries in other countries.

In order to assist the minority Churches in Yugoslavia, the Serbian Orthodox Church has given permission for Protestant students to study theology at the Theological Faculty of Belgrade, the instruction in the specifically confessional subjects being given by the minority Churches themselves.

The oecumenical service rendered to the Protestant minorities by the Serbian Orthodox Church is also exemplified in Novi Sad, where a number of Methodist students are being trained for the ministry (numerically the Methodist Church is not one of the largest minority Churches).

A letter from the Methodist Church states: "From January 17 to March 10, the Methodists organised a training-course for students studying for the ministry."

"The two Reformed pastors in Novi Sad, the Greek Orthodox priest, and the minister of the Baptist Church all expressed their readiness to co-operate, so that the course became really oecumenical in character."

"The 16 students met every morning and afternoon in perfect concord. This experience of friendly co-operation will facilitate our future work."

RELIGION IN BULGARIA

OECUMENICAL PRESS SERVICE

Geneva, April 15
Creation by the Bulgarian Cabinet of a Government Committee for Religious Matters has been reported in "Zemedejsko Zname" (Peasants' Banner), published in Sofia.

According to a religious news service despatch, the newspaper said the committee will advise on religious questions concerning the Bulgarian Orthodox Church and other faiths, and promote "close co-operation between the Churches and the Government."

Michael Kuetschukoff was named committee president.

The new committee "will function as the official representative in Bulgaria of the Central Committee of the Communist Party."

A LUTHERAN BISHOP FOR SOUTH INDIA

OECUMENICAL PRESS SERVICE

Geneva, April 15
A Lutheran minister, the Reverend Richard Lipp, has been chosen by the Executive Committee of the Synod of the Church of South India to succeed the Right Reverend Thomas Geoffrey Stuart Smith as Bishop of North Kerala.

His consecration, tentatively scheduled for May, will make him the first Lutheran missionary to become a bishop in the South India Church since its formation in 1947 through a merger of Anglican, Congregational, Methodist, Presbyterian and Reformed bodies.

The bishop-elect is affiliated with the German (Lutheran) section of the Basle Evangelical Mission.

2,000 HOURS' WORK

ALTAR RAIL CUSHIONS

CHURCH SEASONS SYMBOLISED

FROM OUR OWN CORRESPONDENT

New York, April 10

One of the oldest living members of a church in Arkansas has presented her parish with a gift almost two years in the making and involving more than 2,000 hours of work.

The gift—made by Mrs. H. C. Sanders for S. Paul's Church, Newport—is 30 feet of needle-point covering for the altar rail cushions containing 17 symbols of the church year.

It is estimated that the coverings contain 4,984 square inches of needle-point averaging 126 stitches per square inch, totalling 627,984 stitches.

The symbolic designs include an Advent scroll, containing in Latin words from the Prophet Isaiah, "Behold a virgin shall conceive and bear a son".

Christmas is represented by a Glastonbury thorn rose in blossom (the famous Glastonbury Rose is said to bloom only at Christmas, in joyful celebration of the birth of Christ).

Epiphany is marked by a white star with rays, representing Christ as the Light of the World; Lent by two scourges (whips) saltire crossed, representing the penitential nature of Lent.

Pentecost is a white dove with red wings and tail of fire representing the coming of the Holy Spirit with "tongues of fire".

Trinity is symbolised in three intertwined circles representing the three natures of the Godhead: God the Father, God the Son and God the Holy Ghost.

Two different symbols of the work represent S. Paul: Open Bible with the words "Spiritus Gladius" (the Sword of the Spirit) with the sword behind the Bible, and three blue circles, each containing three waves, representing S. Paul's three missionary journeys.

The centre cushion contains three symbols for Easter: Pomegranate, representing the Resurrection; Messianic rose, representing the Messianic Promise fulfilled, and lily, representing the human nature of Our Lord.

The use of seven symbols on the larger cushions and the three symbols on the smaller one is also symbolic.

Seven is a mystical number generally associated with the sevenfold gifts of the Spirit and the Seven Last Words of Christ.

The number three usually represents the Holy Trinity.

RE-HALLOWING AT HISTORIC S. OLAVE'S

NORWEGIAN MARTYR REMEMBERED

ANGLICAN NEWS SERVICE

London, April 10

The service of re-hallowing of the parish church of S. Olave, London, was conducted yesterday by the Bishop of London, the Right Reverend J. W. C. Wand.

Messages of good will from King Haakon and Crown Prince Olav of Norway and leading representatives of the Norwegian Church were read out by the Norwegian Ambassador during the service.

The church is the only one remaining out of the four in the City which were dedicated to King Olaf of Norway after his martyrdom in 1030.

It was also the parish church of Samuel Pepys from the time he went to work at the Navy Office in Seething Lane in 1660.

Pepys first records going to the church "to demand a pew" on August 19 of that year.

He is buried beside his wife in the vault, and his memorial which was badly damaged when the church was bombed in 1941, is back in its old place on the wall of the south aisle, above the Navy officers' gallery, where his pew was.

ORIGINAL MASONRY

Something of the same spirit of ingenuity which prompted Pepys to bring dock workers to pull down the wooden buildings adjoining the church, thus saving it from destruction in the Great Fire, has gone towards the rebuilding of S. Olave's.

Only the tower and the twelfth-century crypt survived the bombing, but the original masonry was rescued from the rubble and has been used again.

Some metal from the original bells was also saved and has been used in the recasting of the new peal of eight, a work carried out by the same foundry which made the bells of 1662.

In his sermon, the Bishop of London said he had begun to despair of taking part in such a service during his own tenure of office, but recently he had realised that such fears were ill-founded.

Restoration of this church was particularly welcome as a token that the City would not have to wait long to be re-built.

MISSION AND UNITY

U.S. CAMPAIGN

W.C.C. TEAM TO HELP

OECUMENICAL PRESS SERVICE

Geneva, April 15

An oecumenical team of five persons, all of whom will have been delegates to the Second Assembly of the World Council of Churches, will visit twelve American cities during late September and October under the auspices of the National Council of Churches.

Those who will participate in the speaking tour, which will emphasise the National Council's two-year theme of "The Church's Call to Mission and Unity," are:

Dr. Rajah B. Manikam, who since 1951 has been serving as a joint secretary in East Asia for the World Council of Churches and the International Missionary Council; the Reverend Philip Potter, a Methodist minister at Cap Haitien, Haiti, Chairman of the World Council of Churches' Youth Department; Mrs. James D. Wyker, President of the National Council's General Department of United Church Women, and ordained minister of the Disciples of Christ; Bishop Ellis Gideon Gullin, Bishop of Tampere, Finland; Charles P. Taft, lawyer and labour consultant, Chairman of the Department of Church and Economic Life of the National Council.

The team will spend from two to three days in each city, where they will have an opportunity to address groups of ministers, church women, young people, and laymen.

There will also be large public meetings, appearances on radio and TV.

N.A.T.O. SERVICE

THE "LIVING CHURCH" SERVICE

Milwaukee, April 18

The fifth anniversary of the signing of the North Atlantic Treaty was commemorated on March 28 at a service in the American Pro-Cathedral Church of the Holy Trinity, Paris. Several high ranking officers of N.A.T.O. and S.H.A.P.E. attended the service, which was conducted by the dean of the cathedral, the Very Reverend Sturgis Lee Riddle.

The N.A.T.O. flag, white star in a blue field, was given to the cathedral, completing the group of international flags in the choir of the cathedral.

CHURCH CLUB BARS NEGRO

PRESIDENT RESIGNS

FROM "THE LIVING CHURCH" SERVICE

Milwaukee, April 18

Action barring a distinguished Negro layman from membership in the Church Club of New York has prompted Mr. Clifford P. Morehouse to refuse nomination for re-election as the Club's president.

Mr. Morehouse, who is the current president of the Club, is prominent in diocesan and national Church affairs.

He is vice-president of the Morehouse-Gorham Co., leading publisher of Church books.

At a recent dinner of the Church Club he explained his refusal of nomination in this way:

"I have recently proposed for membership a distinguished layman whose father is a Bishop of the Church and who is himself a member of the Diocesan Council—the highest administrative body of the diocese of New York under the bishop."

"By every standard of quality, personal integrity, and Church leadership, he is highly qualified for membership in the Church Club of New York."

"Nevertheless, the Committee on Admissions has seen fit to act unfavourably upon his nomination to membership."

"I can only surmise that the reason for this action is that he doesn't happen to have been born a member of the white race."

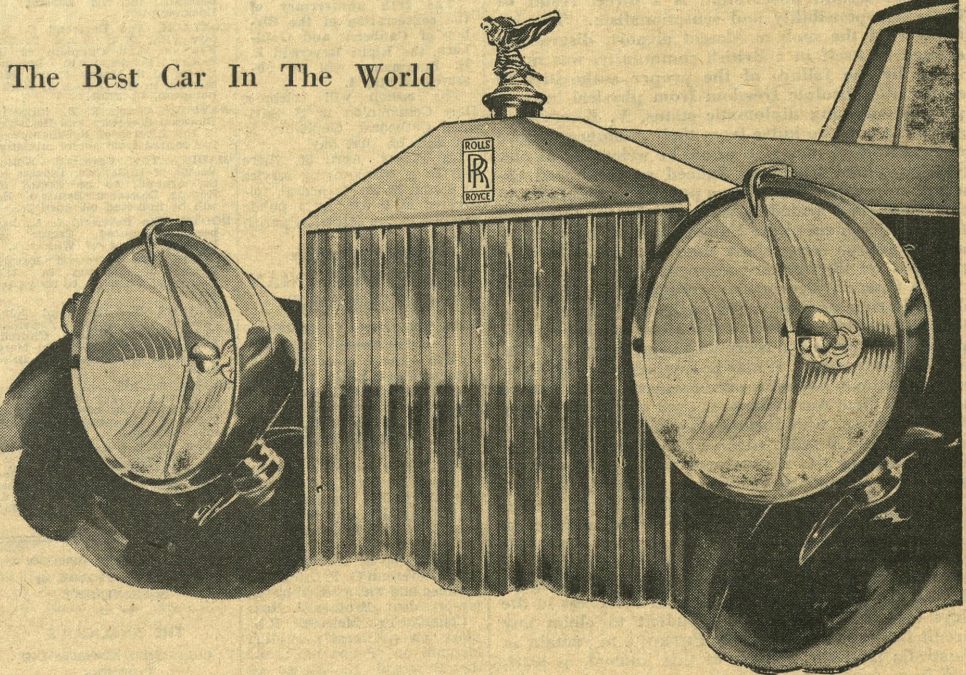
"In view of the action of the Diocese of New York in opposing the holding of the General Convention of the Church under conditions of racial segregation, I feel that it would be an untenable position for the Church Club of New York to bar from membership a distinguished churchman on account of his race."

"I do not feel that I could serve another term as president under such circumstances."

"I have notified the nominating committee to that effect."

"I want no member of the club to be in doubt that, if I should be elected to another term, I would appoint to the membership committee members whom I might count upon to support my stand in this matter, and would hope that the trustees and the overwhelming majority of the club members would be in agreement that race should not be a criterion of membership in the Church Club of New York."

"The Church Club is more than a social organisation."



THE ANGLICAN

Incorporating The Church Standard

FRIDAY APRIL 23 1954

THE AFFAIR PETROVA

The case of E. PETROVA is unique in diplomatic history. There is much more yet to be revealed about it; but already it bears sinister aspects which provide striking evidence of the manner in which diplomatic usages, built up step by step over many centuries between civilised countries, are now tending to fall into desuetude: a shameful comment on our times.

It is of some importance for the world to realise that at the time V. PETROV sought and was granted political asylum, and until last Tuesday morning, nothing was known, as a fact, about the extent of E. PETROVA's knowledge of her husband's actions and motives, let alone her own thoughts. Subsequent events are irrelevant to this issue. The Soviet Ambassador, quite properly, took her under his personal protection at the Soviet Embassy. What Australian ambassador, placed in a similar position, would not have done the same? That opportunity was thereafter taken by the staff of the Soviet Embassy to impress upon E. PETROVA the enormity of her husband's crime against the laws of her country, and that at least the strongest moral pressure was brought to bear upon her to refuse to join him, can hardly be doubted.

Whether more than moral suasion was used to ensure that E. PETROVA remained a Soviet citizen, and that she returned to her homeland, was certainly not established as a fact before last Tuesday morning.

It is a further fact that, in the opinion of the crew of the aircraft which E. PETROVA boarded at Mascot airport, and in the opinion of the Commonwealth security men who held her under close and constant observation, she boarded the aircraft willingly.

At this stage, two observations are necessary as concerning the credit of Australia abroad.

First, the secular Press, with perhaps one exception, has, as might be expected, exaggerated, distorted, misinterpreted and told downright lies about much of the affair in an hysterical fashion which reflects grave discredit upon it. The conduct of the Press would have been bad enough if it had stopped short at the kind of impudence involved in sending junior reporters to peep through the windows of private houses and then write sensational stories about what they saw.

But in flagrant disregard of the facts, as they are now established, and as they should have been clear last Monday night to journalists with any experience or sense of responsibility, many newspapers stated that E. Petrova had been "dragged" aboard the aircraft at Mascot, and other such nonsense. The junior Sydney morning newspaper, the *Daily Telegraph*, captioned its account with "Guards Drag Mrs. Petrov Away," and "Help, save me," she called." The public may choose between such nonsense and the authoritative, flat contradiction of the Prime Minister after reports from the Commonwealth security men who were near to her throughout.

The second observation is a direct result of Press irresponsibility and sensationalism. The behaviour of the mob at Mascot airport, disgraceful enough in itself in a British community, was made worse by the failure of the proper authorities to ensure the absolute freedom from physical hurt of persons enjoying diplomatic status. V. KARPINSKY and F. JARKOV, to judge from their photographs, are not the kind of men who would be welcomed as new Sunday school teachers. Indeed an unbiased observer might detect in them a passing resemblance to the tough—and armed—gentlemen who accompanied the Vice President of the United States to this country as bodyguards some short time ago, and who also travelled on diplomatic passports.

A Queen's Messenger carries no firearm on his duties in time of peace. For Soviet or American diplomatic couriers or others travelling on diplomatic passports to do so is a regrettable sign of xenophobia, and is utterly wrong. It may be doubted whether these considerations, however, even occurred to the excited throng of New Australians, not yet seized of British legal concepts, who formed the bulk of the crowd at Mascot last Monday night, or to those responsible for producing the newspapers which misled these otherwise welcome newcomers in our midst.

Happily for Australia, and for the rule of law upon which our free society is founded, neither an irresponsible Press nor an ignorant mob (however well-intentioned) swayed the proper authority, the Government of the Commonwealth, in following its duty in the proper fashion. And if the Press in the days ahead is sufficiently impudent to claim any credit for the decision of E. PETROVA to remain in Australia then the readers of this journal, at least, will know better than to believe such a claim.

Petrov & Politics

It was too much to hope that the Petrov affair could be divorced from politics, particularly with a general election only five weeks away.

As I see the situation, the breaking of this sensation at this time is likely to be much more helpful to the prospects of the Government than to those of Labour on May 29.

The Labour Party is unlikely to have had its hopes of regaining the Treasury Benches dashed by a happening outside its own control.

Some quick thinking was necessary by the Labour leaders after Mr. Menzies announced in the House of Representatives, almost as the 20th Parliamentary was dying, that Vladimir Petrov had left the Russian Embassy at Canberra and had sought and been granted political asylum by Australia.

Quite properly, Dr. Evatt supported the setting up of the Royal Commission which Mr. Menzies proposed. Indeed, throughout his speech in Parliament Dr. Evatt kept the affair above politics.

But, as the probable election repercussions became evident, Dr. Evatt had some afterthoughts, which rather changed his attitude. He criticised Mr. Menzies's subsequent informative comments on the case, and in particular alleged that Mr. Menzies was trying to steer the case along certain lines which would involve the "smear" technique.

Dr. Evatt did not seem to me to make a very impressive case. He appeared to be labouring heavily to score some point or other (perhaps any point at all) against the Government.

Mr. Menzies could well afford, as he did, not to take Dr. Evatt's criticism so far too seriously. Mr. Menzies, indeed, has a double advantage. In aiming to keep the Petrov affair clear of politics he is taking the correct course as the leader of the nation. But it so happens that that course must also suit the election book of the Government parties.

The Government gained office largely on the strength of its promise to wage vigorous

war on Communism (there were other promises, too, such as the one to put value back in the pound).

Since referendum powers to deal with Communism more drastically had been denied the Government (and Dr. Evatt played probably the decisive part in that result), not so much has been heard of the Government's anti-Red line in the past year or two.

But here, on the eve of the election, the Communist issue has been revived in its most startling form. Surely that proved that the Government's earlier alarm was justified?

The next five weeks will show whether Labour can argue the Petrov case to its own advantage, or whether it will decide instead to create some diversions on the economic front.

I think that Dr. Evatt, as a prospective Prime Minister, would have been better advised to have left the Petrov case in non-political cold storage. But, admittedly, he is in a difficult position. He probably feels that the "silent vote" may engulf his party if he does not convince sufficient electors that Labour is as implacably opposed to Communism and all its works as the Government parties are.

Cleaner Reading

The Victorian Parliament has been discussing methods of tightening control over indecent and obscene publications. The same question was also debated recently in the Queensland Parliament.

This suggests that the problem might most effectively be tackled on a national basis after, say, a conference of Commonwealth and State Ministers.

Censorship, particularly in the form of banning books, always arouses controversy. It also bristles with difficulties from the practical point of administration. Personally, I feel that a book should be banned for only the very strongest of reasons.

But few people would openly defend the type of magazine which bases its sales appeal

almost entirely on pornography. Yet, that kind of "literature" would probably be easier to deal with than books, magazines and newspapers which, under the cloak of respectability, publish stories and pictures which are salacious or suggestive.

Just as a relief from boredom, I could wish that the Sydney evening papers dealt less in pictures which, I understand, are known as "cheese-cake." The frequency with which photographs of one film actress (usually scantily clad) are printed makes one suppose that some people have to do very little to get publicity in some quarters.

Judged on contents, newspapers in other Australian capitals rate their readers' tastes and intelligence more highly.

A Hero's Grave

Some worthy memorials have unworthy settings. This was impressed on me the other day when, at Middle Head, Sydney, I saw a stone cross erected to the memory of Flight-Lieutenant Keith Anderson, who died of thirst in April, 1929, in the desert interior of Australia while seeking Kingsford Smith, Ulm and their companions in the lost aircraft, "Southern Cross."

Keith Anderson is buried at the spot marked by the cross—a fine, elevated site with views of the main Sydney Harbour, Middle Harbour and the Tasman Sea beyond.

But the tall commanding cross is backed by a tin shed, and nearby is an unsightly tank, while all around the area is very unkempt.

From some of the signs the cross may be on Defence Department property. But, whether the resting-place of this courageous Australian is on Government or municipal ground (Mosman Council has a park nearby), it would be a fitting tribute to his memory if the surrounding area were grassed and a few ornamental trees planted there.

Points of View

Over many an Easter Day pulpit brooded the spectre of the hydrogen-bomb. But, in the final result, it is only by the triumph of the Christian forces which Easter represents that men will ensure that the terrible powers of destruction bound up in the bomb are never unloosed, and that science will be used for the betterment of man, not his annihilation.

Apart from apprehension caused by recent experiments with the bomb, international tension has been heightened by developments in Indo-China with their threat to become another Korea unless the meeting at Geneva in a few days can avert such a catastrophe.

But it is amazing how points of view differ about the real problems of the world. I realised this on seeing the poster displayed by a Sydney Sunday paper: "Black Easter For Punters." Presumably it was a bright Easter for bookmakers.

That reminded me of a sermon, preached in a New Zealand pulpit about 30 years ago with a newspaper headline as the text. The headline was "Self Wins," and it appeared over a story about the success of a racehorse of that name. The preacher—an Anglican, by the way—dealt with the theme of selfishness, and made the point that Self should never win.

But, lest it be thought I jest too readily, I want to make it clear that I felt saddened that the word "Easter" should have been used as a synonym for a betting carnival. Yet, from many signs in the past week, that is its significance for tens of thousands of Australians.

—THE MAN
IN THE STREET

ONE MINUTE SERMON

COLLECT FOR THE 1st SUNDAY AFTER EASTER

The Text:

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same, thy Son Jesus Christ our Lord. Amen.

The Message:

Low Sunday! Is that in contrast with the high Festival of Easter? The Greeks named it New Sunday, the Sunday of Renewal.

How fitting is it that as on Easter Day we celebrate the triumph of our Lord, so on this day we should apply the triumph to ourselves. Our first sharing therein was on our baptism—with His death and Resurrection.

This day was kept as a memorial not only of those baptised on Easter Day, but as a new birthday for other baptised persons.

And surely when we keep so carefully the anniversaries of the day when we were born "children of wrath" we might also those of the day when we were born as "children of grace."

The collect was composed in 1549, and used at the second celebration at Easter, then on the Tuesday and on this Sunday. It was struck out on this Sunday in 1552 but restored in 1662.

"Almighty Father," a beginning not found elsewhere in the collects, but how fitting now that through the Risen Christ we can be admitted God's children into His Kingdom. For what has He done? See Romans 4:25.

The compilers loved to keep close to the Word of God. We have been reconciled to God by His death, and then saved by His Risen Life.

How important we should by faith live in closest communion with Him, to be justified, but also sanctified.

Thus can we (1. Cor. 5:8) put away the leaven (the influence) of malice in disposition, and malice in action, and serve God in pureness of living and truth—a rendering of S. Paul's beautiful words: "with the unleavened bread of sincerity and truth."

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

April 24: The Reverend Rex Mathias, Victoria.

*April 26: Sister Julian, Victoria.

April 27: The Reverend Keith Dowling, N.S.W.

April 28: School Service — "The Story Without An End."

*April 29: The Reverend Evan Wetherell, Qld.

April 30: Father Timothy Kelly, Qld.

FACING THE WEEK: 6.40 a.m.

A.E.T. NATIONAL.

*April 26: The Very Reverend John Bell, W.A.

PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.

*April 25: The Bishop of Geelong, the Right Reverend John McKie.

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

*April 26: The Right Reverend J. S. Moyes.

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

*April 26: The Reverend J. B. Phillips.

SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.

April 25: No talk. Anzac Day programme.

PRELUDE: 7.15 p.m. NATIONAL.

April 25: Westminster Madrigal Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

April 25: Services Commemoration Choir, Melbourne.

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

*April 29: S. David's Cathedral, INTERSTATE.

THE EPILOGUE: 11.20 p.m. INTERSTATE.

April 25: "The Epilogue" — No. 17. Low Sunday.

20TH ANNIVERSARY OF CONSECRATION

BISHOP E. H. BURGMAN

FROM OUR OWN CORRESPONDENT
Canberra, April 19

The 20th anniversary of the consecration of the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, will be observed on May 1.

The bishop will celebrate Holy Communion in S. Saviour's Cathedral, Goulburn, at 7.30 a.m. on that day.

On Friday, April 30, there will be a thanksgiving service at 8 p.m. in the cathedral, followed at 9 p.m. by a public meeting in the cathedral parish hall.

C.E.M.S. TASMANIAN CONFERENCE

FROM OUR OWN CORRESPONDENT
Launceston, April 14

The annual State Conference of the C.E.M.S. was held in S. Luke's, Campbelltown, on Saturday, April 3.

Thirty-five members, representing nine branches were present.

The theme discussed was the last portion of the C.E.M.S. Rule of Life, i.e. "By active witness, fellowship and service to help forward the Kingdom of Christ."

The Bishop of Tasmania, the Right Reverend G. F. Cranswick presided and was assisted by the lay-president, Brother J. Ross.

Commander Melrose, R.N., spoke on "Witness"; Brother Maumill on "Fellowship"; and the Reverend K. Skeggs on "Service."

CLERGY NEWS

TAYLOR, The Reverend E. E., Rector of Holy Trinity, Blackall, in the Diocese of Rockhampton, has been appointed Rector of Kolup, in the Diocese of Bunbury.

BALE, The Reverend A. A., to be Rector of Holy Trinity, Blackall, in the Diocese of Rockhampton.

TORLACH, The Reverend C. E., now Vicar of S. James' Parish, Yeppoon, and Chaplain of S. Faith's School, will become Rector of S. Mary's Parish, Mt. Morgan, in the Diocese of Rockhampton, in June.

DAVISON, Canon R. B., formerly Diocesan Secretary and Registrar of the Diocese of Rockhampton, has retired from active ministry.

MADIN, The Reverend Keith, Rector of Inglewood, Diocese of St. Annand, to be Rector of Kerang, Diocese of Bendigo. He will be inducted on April 26.

BOOTH, The Reverend I. A., has been appointed Rector of Penang, Diocese of Willochra.

TAYLOR, The Reverend Joseph, Rector of Drayton in the Diocese of Brisbane, to resign on May 31.

WILLIAMS, The Reverend John Francis, formerly Assistant Curate at Christ Church, Bundaberg, to be Vicar of Mary Valley, in the Diocese of Brisbane.

BROWN, The Reverend K. L., Vicar of Woolumang-Tempy, Diocese of St. Annand, has been instituted Vicar of Quambatook, in the same diocese.

DAVIS, The Reverend S. C., Vicar of Charlton, Diocese of St. Annand, to be Vicar of Woolumang-Tempy, in the same diocese. He will be instituted in S. George's, Woolumang, on May 7, at 8 p.m.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in

THE ANGLICAN'S

CLASSIFIED ADVERTISING

COLUMNS.

See Rates, Page 12.

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.

THE "SMEAR" TECHNIQUE

BISHOP BURGMANN INCLUDED

TO THE EDITOR OF THE ANGLICAN

Sir,—As an Anglican, and a regular reader of your excellent paper, I trust that this week's issue will give prominence to the dastardly attack made on the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, by Messrs. Wentworth and Gullett under cover of Parliamentary privilege.

Irrespective of whether we agree or disagree with Bishop Burgmann's views on Indo-China, the fact that he was grossly defamed by politicians who lacked the courage to make their accusations outside the House is a matter for THE ANGLICAN to take up without fear or favour.

Messrs. Wentworth and Gullett indulged to the full a form of McCarthyism which we condemn in the U.S.A. but are in danger of allowing to pass unchallenged in Australia.

Although not a Labour man, I am glad that it was the Roman Catholic members Messrs. Caldwell and Ward, with a non-Roman Catholic member of that party, Mr. Whitlam, who vigorously defended Bishop Burgmann's right to say what he thought needed saying. They gave a well-deserved rebuke to those calumniators who are trying to prevent freedom of speech by the McCarthy technique of branding with a label all that do not share their own rabid views.

It is disgusting that Parliament should be used to besmirch the name of one of our greatest Christian leaders and a man whose Christian charity is unsurpassed.

May THE ANGLICAN flay these miserable traducers.

Yours truly,

M. K. MATTHEWS.

325 Pitt St.,

Sydney.

S. GEORGE THE MARTYR

TO THE EDITOR OF THE ANGLICAN

Sir,—Gibbon debunked S. George. So said Professor W. A. Osborne at "Information Please" on 3DB Melbourne, on Saturday, July 11, 1953.

The professor seems to think that Gibbon's pork butcher was S. George the patron saint of England.

That libellous idea was definitely "quashed" long ago.

The real S. George had met a martyr's death sixty years before his namesake was lynched at Alexandria.

Like him, he belonged to a Capadocian family (hence Gibbon's mistake, if it was a mistake); but he was born at Lydda in Palestine. He became an officer in the Imperial army.

But when his Emperor, Diocletian, began a great persecution of Christians, George resigned his commission, sold his property, gave the proceeds to the poor, and went to Nicomedia to interview the Emperor and to beg for mercy for his fellow Christians.

His appeal was refused. He himself was put to death, after he had refused under torture to deny Christ.

W. A. TERRY.
6 Shoreham Rd.,
Brighton, S.A.

EMPTY PEWS

TO THE EDITOR OF THE ANGLICAN

Sir,—I have been following the various views expressed through these columns as to the reasons for empty pews.

Two recent incidents in Queensland have stirred me to submit my opinion on this subject.

The first was the precedence given to the Roman Catholic Archbishop of Brisbane over the Anglican Archbishop on the visit of the Queen and Duke to Queensland.

The second was a statement by the same Roman Catholic Archbishop that the future of Australia depended on Catholic women.

Dealing with the first case, the Church of England, in the eyes of the laity at least, was treated with contempt.

The reasons offered by the powers that be for such procedure are most unconvincing.

The Church of England should be able and prepared to maintain a foremost position in this country.

Generally speaking, people do not harbour enthusiasm for a cause, or religion, which is losing its standing.

This does not mean that we should emulate the Roman Church and indulge in a domineering campaign; but it does mean that we should resist any further attempts to push the Church of England still further into the remoteness of insignificance.

With regard to the second case, I looked in vain for a letter to the Press from a Protestant clergyman in defence of Protestant women.

Are we to understand that our women are good enough to be in guilds and societies and work diligently for the Church, but when they are slighted by a Roman priest they are to remain undefended by our clergy?

Tolerance can be exercised to a point where it becomes a weakness.

Did somebody say something about empty pews?

Yours faithfully,

A. E. NICHOLSON.

Cook St.,

Booval,

Queensland.

ABORIGINES AND PENSIONS

TO THE EDITOR OF THE ANGLICAN

Sir,—In the letter "Aborigines and Pensions" in THE ANGLICAN of April 16, the writer is horrified at Archdeacon Robertson's suggestion that the Aborigine get the same pension as old and invalid citizens.

I am horrified at a white person writing such a letter.

The archdeacon does know what suffering is.

What he wants is a fair deal for all, including our brother, the Aborigine.

I, too, know what it is to suffer, but I believe our coloured brother is human, with feelings the same as we have. He is a creature of God's creation, too.

Yours faithfully,

K. HOWARD.

54 The Crescent,

Cheltenham, N.S.W.

MOTHERING SUNDAY

TO THE EDITOR OF THE ANGLICAN

Sir,— "Conservative" (Brisbane) asks re Mothering Sunday, in THE ANGLICAN, of April 2, about the Church of England making up its mind.

It did so centuries ago, for Mothering Sunday is in honour of all good mothers, of whom the Church is chief.

"Rejoice ye with Jerusalem" is the main "motif" of Mothering Sunday.

Glorious things are spoken of the City of God in the Scriptures, and if we, her children, do not glorify her—who will?

We must not fail to do so. If "Conservative" dislikes simnel cake and white flowers, he is quite free to dispense with them.

Yours faithfully,

W. W. TERRY.
6 Shoreham Rd.,
Brighton, S.A.

GREEK AND THE STUDENT

TO THE EDITOR OF THE ANGLICAN

Sir,—The recent correspondence which the Reverend C. C. Cowling's article has stirred up makes an ordinary layman wonder just what is wrong with the training of the clergy of today?

Not being a classical scholar, but nevertheless a lover of the arts, I am not in the position to judge the full merits of the Greek in the course, but of one thing I am certain, and that is that the student invariably leaves the college with a theological shovel when the crying need seems to be for a priest with a workman's spade!

Too often do we find the young curate who has all the spiritual fervour in the world, but has not the rudiments or the tools of his trade to lead; to guide; to bring people to God with the power of his oratory.

Rare they are indeed these days, but I can look back with joy to my choirboy days to the "Greek-trained" men who knew how to bring the people to the fold, and I am not so old!

That training in the past must have been more thorough, not just touching those aspects of pastoral life which bring the parishioners nearer to the church and to the clergy.

Those men learnt how to hold their congregation, how to use their voices in displays of oratory which made the word of God live.

To-day, the fashion has been lost in the "clerical tones" and the long face which is supposed to convince the parishioner of their priest's piety.

Let us have a return to the spade where the clergy learn how to organise; how to run youth groups, and conduct the meetings with confidence and above all things lead.

Yours faithfully,

J.H.M.
10 William St.,
South Yarra.

"BOOK OF COMMON PRAISE"

TO THE EDITOR OF THE ANGLICAN

Sir,—One of the outstanding features of the remarkably successful mission conducted at Grafton Cathedral last week by Bishop J. S. Moyes, was the splendid selection of mission hymns and heart-stirring tunes from the recently adopted "Book of Common Praise."

This was as noticeable as the splendid collection of children's hymns, commended by Dr. Felix Arnott in his review in "The Church Standard" at the time of publication.

One asks why is not this Australian hymn book approved and published by General Synod, not in more general use, and encouraged by the bishops? The tunes are also set for congregational singing.

Yours, etc.,

M. E. De BURGH GRIFFITH.
S. Paul's Rectory.

Ulmara, N.S.W.

THE SOCIETY OF MARY

TO THE EDITOR OF THE ANGLICAN

Sir,—Father Britten would do well to pause and think where Societies of Mary are likely to lead.

On page 29 in the issue of Time for March 22, there is this astounding paragraph:

"The very Reverend John A. Flynn, President of Catholic St. John's University in Brooklyn, told a March year convocation that . . . It is not unlikely that Mary will be proclaimed in a definition of doctrine as Co-Redemptrix of the human race, that next the dogma of Mediatrix of all graces may be promulgated, and that finally the definition of her queenship, as participator with her Son in the power of ruling the world, may be proclaimed."

"Theologians agree," Father Flynn added, "that these are definable. It is likely that all three of these may come to realisation before another century passes because the importance of Mary in the universe has come more and more to the fore."

I am, etc.,
D. C. WATT.
Darling Point, N.S.W.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

The Three Creeds

A Victorian reader who had previously asked some questions about religious communities in the Church of England has now asked: What are the origins and history of the three creeds in the Book of Common Prayer?

This is a somewhat controversial subject, as many volumes have been written on the history of the creeds, and their early history is still somewhat obscure.

The Apostles' Creed was probably the baptismal creed of the Roman Church.

It is certainly much later than the time of the actual apostles, and the tradition that the Twelve Apostles composed it, each contributing a clause, is nothing more than a pleasant legend.

It certainly grew out of the instruction of catechumens for Baptism, and the handing over of the creed and its recital played a prominent part in the ancient ritual of the Sacrament.

S. Hippolytus quotes a Baptismal prayer very similar to our present form, and he was a bishop or possibly an Antepope, in Rome between 200 and 236.

On the other hand, Justin Martyr who was executed about 163 A.D. does not seem to have known of a creed following our present form.

It is most probable, therefore, that our creed was composed in the latter half of the Second Century, and J. N. D. Kelly in a recent important work, "Early Christian Creeds," thinks the beginning of the pontificate of Victor (189-197) is the most probable date.

Baptism

The creed occurs in other cities in slightly different forms, but by the middle of the third century its use seems to have been general throughout the

West as a vital part of the preparation for Baptism.

It does in essence contain, without undue explanation or comment, the teaching of the early church, and therefore presumably of the Apostles, as we find it in the New Testament.

In the Church of England, it was included for public recitation in the offices of Morning and Evening Prayer; in the Mediaeval offices it had normally been said only in silence.

It is also included in the form of the Visitation of the Sick as part of an exhortation to faith and prayer, and in a question form, in the service of Holy Baptism.

The Nicene Creed follows much the same lines as the Baptismal Creed, but has been expanded to safeguard the true faith of the Church against the misrepresentations of heretics.

Its history and use have been quite different from the Apostles' Creed.

At Nicaea in 325 A.D. a great Council of the Church was summoned by the first Christian Emperor Constantine to consider the teaching of a presbyter from Alexandria, called Arius; he had really denied the doctrine of the Trinity, by asserting that the Son was a created being, separated from the Father by a great gulf, and not sharing by right in the divine essence, but created at the will of the Father out of nothing.

Thus Christ was neither true God, nor true man. The council condemned this teaching, and in order to safeguard the orthodox faith, it was decided, possibly on Constantine's own suggestion, that it should be embodied in a creed. Whether the creed selected came from Caesarea, Jerusalem or Alexandria does not here concern us.

Eusebius, the great historian bishop of Caesarea, tells us that he brought forward a creed to which the Fathers made vital

additions, but as his own orthodoxy was in question at the time, we cannot be too certain of some of his facts.

The council added, at any rate, after much controversy, the phrase "Homousios," "of one substance," also probably the phrases: "begotten of his father before all worlds;" "true God of true God, begotten not made;" and "and was Incarnate."

These phrases would not be used by any Arian. Consequently the Creed of Nicaea was meant to be a test of orthodoxy rather than a confession of belief at Baptism.

Council of Nicaea
At the Council of Nicaea in 325, the version of the creed was shorter than our present Nicene Creed, so called, ending with the words: "And in the Holy Spirit."

Our present form was that adopted at the Council of Constantinople in 381, and reaffirmed at the great Council of Chalcedon in 451.

The Council of Constantinople in 381 ended the Arian Controversy, and also condemned the heresy of Macedonius who denied the Godhead of the Holy Spirit.

In the West later the words "Filioque—proceedeth from the Father and the Son"—were added with the Pope's approval.

The East objected that this addition had not oecumenical authority, and the addition was one cause of the great schism between the Eastern and Western churches.

The Patriarch Timothy introduced the Nicene Creed into the Eucharist in 511, and the Council of Toledo 587 urged its use in the West, and it was used commonly in Spain, France and England, but the Roman Church did not include it in the Mass until the eleventh century.

It has been an essential part of the Anglican Eucharistic rite since The Reformation.

The Athanasian Creed has nothing to do with S. Athanasius and is not really a creed at all, but a hymn in praise of the Holy Trinity and the Incarnation: it is more comparable really to the Te Deum than the other creeds.

It seems to have been composed in Spain during the Priscillian controversy in the early fifth century, whereas Athanasius died in 373.

Various authors have been suggested: Caesarius of Arles, Honoratus of Lerins, S. Ambrose of Milan.

It was used in the Gallican and Sarum Breviaries, and in the latter was appointed for daily use at Prime.

The first Prayer Book of Edward VI. printed it after Evening-song, and directed its use after the Benedictus at Matins on "the six greater festivals."

The present prayer book of 1662 increased the list to 13.

In 1928 the use was made optional, and the translation from the Latin made more literal, so that the misleading character of the 1549-1662 version in the opening and closing verses might receive correction.

IN SEARCH OF TRUTH

TO THE EDITOR OF THE ANGLICAN

Sir,—I am sure your readers will have read with much interest the article "In Search of Truth" in your issue of March 26.

But why did Bacon write of jesting Pilate? As if Pilate had treated with amused contempt the tragedy unrolled before him.

The record suggests the opposite, for he did all that lay in his power in his pleading for the acquittal of one in whom he could find no fault at all.

What is truth? Jesus in his prayer, not for the world but for those whom thou has given me out of the world, prayed, "Sanctify them through thy truth: thy word is truth."

Yours very truly,
VERITAS.
Bellevue Hill, N.S.W.

THE QUEEN IN MELBOURNE

TO THE EDITOR OF THE ANGLICAN

Sir,—The answers of "Loyal Anglican" regarding the Queen at S. Paul's Cathedral, Melbourne, are not difficult to dispute:

(1) Altar lights symbolising Our Lord as the Light of the World may surely not only be appropriately used at the Holy Communion service.

Our Lord is also present at Matins and Evensong.

(2) The point was not who was entitled to wear preaching bands, but what the wearing of preaching bands during a service signifies.

(3) My objection to the closing of the great West Doors was on a point of policy as well as correctness. Hundreds of people outside the cathedral (although behind the barriers) would in some measure have felt that they were not so cut off from the service had the great doors not been closed as it were in their faces.

(4) If copes and mitres were worn at Canterbury Cathedral (and at Westminster Abbey) why could they not be worn at S. Paul's, Melbourne, or anywhere else in the Anglican Communion—especially with the Queen present?

(5) There may be no ritualistic reason why clergy and choir should process together, but surely it would have been most solemnly and impressively had they done so on this occasion.

(7) It would appear that from the tone of "Loyal Anglican's" letter and from his Melbourne address that he should be well aware that S. Paul's has a set of the variously coloured altar frontals.

Yours etc.,
PRO-CORRECTNESS
(also a loyal Anglican)

Victoria.
[This correspondence is now closed.—Editor.]

THE POSITIVE APPROACH

TO THE EDITOR OF THE ANGLICAN

Sir,—Our Lord turned to prayer constantly as a rest from past labours and a means of strength for those confronting Him in the future.

Whenever His Church has followed His example, she has been both strong and effective.

Only a praying Church can be truly militant. It is, therefore, Mr. Walton, not the correspondents to whom he refers in his letter, who is putting the cart before the horse.

Surely it is unreasonable of Mr. Walton to expect vigorous action from a body at least half paralysed.

We can do nothing without God's grace. As long as we continue to neglect prayer and sacrament, the means by which God bestows His grace, we shall continue to be forced to devote most of our time and energy to the exhausting task of remaining alive.

It is lack of power, not lack of will, which prevents the Church from doing the things to which Mr. Walton refers.

We shall never be able to do properly our duty to our neighbour as long as we neglect our duty to God.

Our Lord said to S. Peter: "When thou art converted, strengthen thy brethren." He says the same to the Anglicans of Australia.

Mr. Walton would have us become converted by strengthening our brethren, but we can't give strength to others until we possess it ourselves.

And we shall never possess it until we are converted to a proper appreciation of the things of the spirit.

Every empty pew makes us less able to do what Mr. Walton quite properly would like us to do.

Yours sincerely,

LEONARD C. BAILEY.
Rector of Mirani.

The Rectory,
Walkerston, N.Q.

PASTORAL LETTERS . . .

CHRISTIAN REJOICING

The Bishop of Riverina writes:-

This letter must be written, if at all, in Passivetime, to appear in Easter week, rightly so called. It is my prayer that all the faithful who will have kept a good Lent and Holy Week and have passed, in spirit, with Christ through His Passion, may now be enjoying the fullness of His glory and partaking in the triumph of His Resurrection, that they may know and feel His life and power in themselves, and go on their way rejoicing in the same all the days of their lives.

Is it too much to ask, however, that whoever directs or advises the A.B.C. on religious matters, should issue a directive to all announcers as to the correct description of Christian Holy Days? Good Friday should never be called Easter Friday; nor any day of Holy Week be prefixed with the word "Easter." We do not wish to see the A.B.C. descend to the carelessness of much of the daily Press in these matters nor to the level of shop-keepers who advertise canned fish for "those Easter meals."

I am more than fortunate in being asked to write a letter at all. For the managing director has drawn my attention to the woeful state of our support for this paper. There are only 137 subscribers in the diocese, and 115 copies in bulk circulation for sale in six parishes, of which Coolamon has the highest total. I know that in one parish, in spite of announcement every Sunday and in the monthly parish paper, it is found impossible to sell six copies every week at the church door. Sales are sometimes as low as three.

I would like to appeal to every reader in the diocese to help to improve this position by persuading others to become annual subscribers. The paper may infuriate you at times, but it is well worth the money for the stimulation it affords.

My first long visitation of the

PROCESSION OF WITNESS

FROM OUR OWN CORRESPONDENT

The Sydney Procession of Witness on Good Friday afternoon left the Domain at 4.20, led by the Archbishop of Sydney, the Most Reverend H. W. K. Mowll.

A short service in St. Andrew's Cathedral followed at the end of the march.

The United Service of Christian Witness took place in the Town Hall at 7.45 p.m., in the presence of His Excellency the Governor.

Girls from Church schools were on the platform to lead the singing, and the Oriana Singers provided Passion music.

The speakers were the Bishop-elect of Nelson, New Zealand, the Venerable F. O. Hulme-Moir, and the Reverend E. H. Watson of the Central Baptist Church.

Denominational leaders took part in the service.

MERIDEN

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year, in parishes and districts in the far west of the diocese, is now commencing. Some parts are experiencing near-drought conditions and many are anxiously looking for rain. In their comparative isolation these people are therefore in greater need of the support, spiritual companionship, and prayers of their Christian brethren, and of the ministrations and visitation of the Church.

It is to help supply something of this, and to encourage those who are engaged in the work of the Church in these parts that several days will be spent travelling and visiting in each of the Wilcannia and Menindee districts. If welcome rains close the roads there will be few who will complain about it.

Before doing that it is proposed to spend Palm Sunday, Holy Week, and Easter Day in the Broken Hill Parish, taking part in all their activities and devotions, their mourning and their rejoicing.

This involves what I consider to be a rather too large and indigestible mass of preaching. Some of our laity are extraordinarily long-suffer-

ing and interested to endure it all. Others just don't. It may be worth while reflecting whether we do not all talk too much, instead of being quiet and minding our own business and giving ear that God may speak to us.

The last remark I should wish to make concerns a word which has already appeared twice in this letter, "rejoicing." Almost everyone will admit that there is a great deal in life for which to rejoice.

Catholic Christians have better and more cause than any one to rejoice. Although during Holy Week and on Good Friday our prayers and meditations will induce a decent and becoming solemnity in our behaviour and on our countenances, as a general rule active and alert Christians should obviously be the happiest and gayest of human beings. Their faces should afford one of the best recommendations for their faith. Their belief should colour and transfigure all their lives and countenances and glumness and dullness should flee away. "Rejoice and again I say rejoice." We all have ample cause.

ON SUNDAY OBSERVANCE

The Bishop of Kalgoorlie writes:-

My Dear Friends,

Here are a pair of alternatives for your consideration. Christianity depends upon the truth of Easter. Either Christ rose from the dead, or He did not.

If the Resurrection did not happen, then the Apostles were not only cowards on Good Friday, but very brave liars a few days later, and all of them ready to die for their lies.

If Christ is not risen, then "your faith is vain" as St. Paul said to the Corinthians, and "we are of all men most miserable."

If the Resurrection story is a lie, then the sooner the Church is destroyed the better for a deluded world.

On the other hand, if it is true, then those who profess to believe that central fact in the Creed without trying to act on their belief stand condemned.

We ought to be less tolerant of those who accept God's existence in theory but who ignore Him in practice. This inconsistency can lead them into the greatest peril; they need our help and the prayers of the Church.

For the same reason we must stop being "broadminded" about those of our brethren who do not keep the Lord's Day holy, according to the Commandment.

THE LORD'S DAY

Because of Easter Day, the Christian Church was guided to observe Sunday as the Lord's Day.

There are two ways to doing this. First there is the Puritan way, which is a development of the Jewish observance of the sabbath. This is largely negative, though not without its merits.

It emphasises the "otherness" of the Lord's Day by insisting on certain abstinences. Everyday amusements, games and even secular reading are forbidden under the Puritan code, and all kinds of work, except what is absolutely necessary.

The other way of keeping the Lord's Day holy is simpler and more positive. Two things are insisted upon: the worship of God (i.e., going to Church) unless this is quite impossible because of sickness or great distance from one's place of worship, and rest from unnecessary servile work.

Lawful recreations are per-

mitted, so long as these do not hinder anyone from proper Sunday observance.

This is the Church's way of keeping the Fourth Commandment, and it has the authority of centuries.

THE MINISTRY OF THE LAYMAN . . . 2

HIS DUTY TO THE RECTOR

By G. APLIN

THE Reader, after receiving his licence, is authorised by the bishop of the diocese to read prayers and to read and explain the Holy Scriptures and to preach in churches or other authorised places.

All Readers owe allegiance to abide loyally by these matters and the scope of a Reader's duties depends to some extent on his grade as a Reader.

The Reader becomes a voluntary servant under his rector or vicar.

His duties are numerous and may be dealt with under some such headings as the following:

Loyalty to God; loyalty to his rector; to serve his rector in every possible way; to act for him in his absence in specific ways; to conform to his views and practices; to uphold him in the parish; to be his right-hand man.

1. Loyalty to God. The rector of the parish is not the servant of man. He has offered his service in the Cause of God here upon earth.

In this way, a Reader who has volunteered to render service has a duty to his rector in that through his rector he exercises his loyalty to God.

Loyalty to God is one of the Reader's principal duties in seeking to serve under a rector.

2. Loyalty to his Rector. Having first referred to the need for allegiance to God and to his work we come now to a consideration of the Reader's duty to his rector. This involves the matter of loyalty.

Being a servant of God the rector is authorised by the Church to be head of the parish to which he is appointed.

For God's work to function well in a parish the rector is entitled to the loyalty of the Reader.

If the Reader is not loyal, how can he as a Reader expect to receive loyalty in turn when he fails to be a party to it? Having looked at the matter

NOMINATIONS FOR TWO BISHOPRICS

ANGELIC NEWS SERVICE

London, April 14

It is announced from 10, Downing Street that the Queen has nominated the Bishop of Blackburn, the Right Reverend W. M. Askwith, for election by the Dean and Chapter of Gloucester as Bishop of Gloucester in the place of the Right Reverend C. S. Woodward, who has resigned.

Her Majesty has also nominated the Bishop Suffragan of Pontefract, Archdeacon of Pontefract, and Canon of S. Chad in Wakefield Cathedral, the Right Reverend A. H. Morris, for election by the Chapter of S. Edmundsbury as Bishop of S. Edmundsbury and Ipswich in the place of the Right Reverend R. Brook, who has resigned.

Dr. Askwith, who is 63 years of age, went from Bedford School to Corpus Christi College, Cambridge, where he graduated in 1912.

He was a chaplain at Nakuru, Kenya, from 1925 to 1932, when he returned to Dorset to be Vicar of Sherborne.

He was Vicar and Rural Dean of Leeds from 1939 to 1942, and was consecrated Bishop of Blackburn in the latter year.

MISSION SCHOOLS THREATENED

CABINET MINISTER ATTACKS BISHOP

FROM OUR OWN CORRESPONDENT

Cape Town, April 17

The Bishop of Johannesburg, who has always been most forthright in his condemnation of Government measures which impinge on the few remaining rights of the Africans, has now been denounced by one of the Cabinet Ministers, Mr. Schoeman, who said at a public meeting that the bishop should be sent back to England, bag and baggage.

When the Minister for Native Affairs, Dr. Verwoerd, succeeded in passing the Bantu Education Act recently, the assurance was given that the Mission schools would not be interfered with.

Little confidence was felt at the time that the schools would not be penalised, in view of the statements made in Parliament by the Nationalists that the education of the African would be devised to keep him in what is considered his proper place in a European-dominated country.

Those suspicions have been amply justified by an official edict that Mission schools of all denominations are to be given the choice of selling or renting their schools to the Native Affairs Department, or keeping control of them but on condition that the subsidy for the payment of teachers would be decreased by 50%.

None of the religious bodies can possibly afford to make good the 50% decrease in the teachers' salaries.

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WHAT PRICE LIBERTY?

The Petrov affair has shocked a lot of us out of our complacency. It has brought home to us, as perhaps not even in wartime, the fact that the liberty which we in Australia take so much for granted, is in danger of being gradually taken from us.

We have been fortunate in receiving liberty as a legacy from the past. But the geographical factors which have helped to preserve it for us are now spent.

Modern air-power and submarine development could isolate this country overnight in another war.

Our natural resources and facilities for research have made Australia both a menace and a prize in the South Pacific.

Our industrial potentialities and wide open spaces are inviting to an overcrowded and starving South-East Asia.

If we are to retain these priceless benefits we shall have to pay the price in hard work and self-discipline.

But we will never preserve what we do not value.

The first step, therefore, is for us to review the present standard of values in Australia to-day. And in so doing, the spiritual content of life will have to be restored.

In other words, God must be allowed His rightful place in our affairs. And that means first place.

The eternal vigilance which is the price of peace and liberty, must be directed to the

message of the cross and empty tomb if these coveted blessings are to have any meaning for us.

Let us face up to the national sin which is robbing us of real prosperity at the present time. Let the church through all her organisations, make her voice heard in these matters at every opportunity. Then let us as individuals translate our faith into action.

Australia needs it.

—THE YOUTH EDITOR.

OBITUARY

JANICE PITCAIRN

We record with regret the death of Janice Pitcairn, organist of S. Luke's Church, Telarah, Matildand, N.S.W., last week at the early age of 13 years.

C.R.J. writes:

"Jan. had been organist for the Sunday School for some years, but then at the age of 12 became Church Organist, and proved a most confident and competent player.

"In the fully choral services of the church she was asked to do all that any organist could be asked to do, and she was always able to meet the occasion because of her interest in, and love for the church and its services, to which she had dedicated her musical abilities, which were far in advance of her years.

"One indication of her love for her church was the fact that from the time she started Sunday school, she only missed one Sunday, and that was the Sunday before her death, when she was in hospital.

"In so many ways she did so much for the church, with a mature sense of responsibility, and her presence is greatly missed.

"As a spontaneous gesture on the part of her friends and members of the congregation, it was decided to place a new organ in the church in her memory, and donations are now being received for that purpose.

"Carved Choir Stalls and Prayer Desk to match are to be given by her parents, and a brother, Len, has given a picture.

"Her life was a perfect example of the fact that it is not the number of years we live, but what we do in those years that really matters.

"She will be long remembered by all who knew her and were associated with her in the work of the church."

PASSION PLAY IN LAUNCESTON

FROM OUR OWN CORRESPONDENT

Launceston, Tas., April 14
The story of Good Friday was told in a Passion play presented in Holy Trinity Church, Launceston, last night.

The script, phrased in present-day language, was written by the Reverend R. E. Davis, of Holy Trinity, in three days. He also produced the play and acted in it.

It is the fifth play to be presented at the church.

The stage was the chancel and the only approach to a backcloth was a spotlight on the cross on the altar. Lights throughout picked out the actors and denoted the change from sunlight to moonlight.

The only "prop" was a wooden cross carried by two soldiers, who wore gleaming breastplates and flowing red capes.

CORRECTION

The meeting time of the Sydney Sunday Kindergarten Training Association is held on the fourth Monday, not Sunday as stated in our issue of April 9, of each month at 8 p.m. in the Board Room, C.E.N.E.F. Centre, 201 Castlereagh Street, Sydney.

YOUTH NEWS

Christ Church, Melton, Diocese of Melbourne, will hold a youth concert on May 8 in the parish hall. Practices are taking place each Saturday.

Holy Trinity, Kew, Diocese of Melbourne, have made adequate arrangements for the young folk to carry on their interest in the Church after marriage through the Young Members' Department. The meeting on the first Thursday of each month arranges to take care of the children and advise members to bring them. Its tennis club meets every Tuesday afternoon.

The 1954 Eugowra Y.A. Queen candidate Joan Howell has announced her engagement to popular Y.A. Chris Chamney of Canowindra. Members cleaned up the memorial at Eugowra for the Anzac Day service. Nine new members were admitted during March as numbers increase in the branch.

Rylstone Y.A.s look back on 1953 as the best year in their Church life, and expect 1954 to exceed in progress. The aim this year is to put a new floor in the parish church. They have won selection for the 1954 Y.A. Queen zone Ball to be held on September 3.

Parkes Y.A.s hold their self-organised zone Y.A. rally this week-end in conjunction with their S. George's Church patronal festival.

G.F.S. RALLY AT MILDURA

Some forty or fifty girls are expected to be present at the Rally at Mildura on the Queen's Birthday week-end.

Speakers will include Mrs. Bright Parker and Mrs. Webber.

There will be craftwork, leader training, Bible play reading, games, etc.

There will be a corporate Communion at S. Margaret's, Mildura, on Sunday, followed by breakfast.

Keen preparations are being made by S. Margaret's G.F.S. The rector is Archdeacon Hardingham.

MENUHIN RECITAL AT S. PAUL'S

ANGELICAN NEWS SERVICE

London, April 12
Mr. Yehudi Menuhin is to give a recital in S. Paul's Cathedral on May 14 in aid of the Cathedral Restoration Fund, the National Spastics Society and Christian Action. He will play three unaccompanied sonatas by Bach.

FOR SMALL PEOPLE

I WAS THERE ... (20)

A HAPPY DAY

A few miles from Jerusalem, on the road to Jaffa, is a little village called Emmaus.

Cleopas and I had decided to make our way there and stay in the village for the night. Of course, we did not have motor cars or aeroplanes as you have, so we had to walk.

We had much to talk about that day. Jesus had been killed on the cross just outside Jerusalem and many of us could not understand why God had allowed that to happen. We were sure that He had come to be our king.

But since that Good Friday, strange tales had been told about the Master. Some of His friends were saying that they had seen Him alive again. Not just one person, but a number of people had reported not only seeing Him but talking to Him.

As we journeyed on, we discussed these things together. Just then a stranger joined us on the road. Seeing us talking together so thoughtfully, he asked us what we were talking about. He said we looked so sad that he just wanted to help us in some way.

Cleopas told him then about Jesus, how He had done so many wonderful things and

ANNUAL MEETING OF SYDNEY C.E.B.S.

The 22nd Annual General Meeting of the Diocesan Council of the Church of England Boys' Society, Diocese of Sydney, will be held at 7.45 p.m. on Tuesday, May 4, in the Chapter House of S. Andrew's Cathedral, George Street, Sydney.

The business is:—

1. To receive the Annual Report and the Statement of Accounts.

2. To elect the Officers of the Council for the ensuing year.

3. To elect twelve members, in addition to the Officers, to the Executive Committee.

4. To consider the two proposed amendments to the Constitution already notified to the branches.

5. To transact any other business pertaining to an Annual Meeting.

Nominations for the Officers and the Executive Committee closed on April 13. The following nominations were received (the number to be elected is shown in brackets):—

Vice-Presidents (4): Mr. G. J. Allcorn; Chairman (1): no nomination received; Clerical Vice-Chairman (1): The Reverend L. J. Wiggins; Lay Vice-Chairman (1): Mr. N. W. Moin; Honorary Secretary (1): Mr. W. (Peter) DeCourcy-Brown; Honorary Treasurer (1): Mr. A. J. Thomas.

Executive Committee (12): Mr. O. C. Laws (Mission Box Secretary); Mr. A. J. Drennan (Eastwood); Mr. R. Simpson (Five Dock); Mr. R. Bentley (Haberfield); Mr. E. Pace (Redfern, S. Saviour's); Mr. A. E. Vitmel (ex Diocesan Secretary); Mr. R. Row (Maroubra).

PASSION MUSIC IN MELBOURNE

FROM OUR OWN CORRESPONDENT
Melbourne, April 18

In addition to a number of Melbourne performances of Stainer's "Crucifixion" performances of "The Passion according to S. Mark" by Charles Wood, were given during Passiontide by the choirs of All Saints', East St. Kilda, and S. Thomas', Essendon.

The choir of Christ Church, South Yarra, sang Buxtehude's Cantata, "Joy and Treasure," on Palm Sunday, and Sir Sidney Nicholson's Cantata "The Saviour of the World" on Good Friday.

The traditional plainsong setting of the Passion was sung unaccompanied by the choir of S. John's Fellowship, Latrobe Street.

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Dear Boys and Girls,
I wonder how you all spent Easter. I hope you had as happy a time as I did.
We have an Easter story this week, and I hope that as you read or listen to it you will share the joy of the man who tells it.
Your friend,
UNCLE PETER.

how His enemies had put Him to death.

Then we told Him about the latest news and the rumours that Jesus had come to life again.

At that point the stranger said, "You are foolish, you know, not to have read the scriptures more carefully. Don't you believe what the writers said would happen to the Christ when He comes?"

And starting right at the beginning of the Old Testament, the stranger began to explain what those old books of the Bible had to say about the Christ.

"Why," exclaimed the stranger, "the Christ had to die. It was all part of God's wonderful plan to bring people back to Himself."

We were so interested in what the stranger had to say that we did not notice that we were almost at Emmaus.

A NORTH AUSTRALIAN PICNIC

BY GWEN RUSSELL

WE have decided to have a day out. The Missus longs for a real bush picnic up here.

There is no other white woman to take, so, as she hasn't been away from the homestead for six months, and as motor transport has been out of action, temporarily, and riding days have passed, a picnic is decided upon.

The house girls are all agog. Who are going with the Missus? Natives are very sensitive to atmosphere.

They whisper to each other "Missus is going 'holiday', hurry over the work."

And it is Saturday too, most of the cleaning is over by Saturday as it has been made a preparation time for all, for a calm, beautiful Sunday.

Now everything is ready, sandwiches are cut of egg, meat and jam; tea, sugar, billy can, milk into a bottle, cake.

"Oh, do hurry," say the eager faces, watching and waiting, and now things go into the baskets, and at last, Missus, four lubras and three piccaninnies, set off on foot across the river, nearly dried up over the old bush track of deep powdery sand.

One fat laughing piccaninny, Archie, has a pink handkerchief tied around his head and looks attractive in bright floral rompers.

He seems to enter into the picnic spirit or mood, he is carried on the shoulders of his very young mother, a good-looking house lubra; another is carried on the lubra's side, and the third walks, carrying a billy can.

Missus leads, carrying a pannikin and jug to both boil water, and dip it, for tea.

Boss waves and waves until the river is crossed, and huge trees hide us, and we are out of sight.

We left the homestead at 9.30 a.m. after the station "smoko," and arrived at Cranky Creek, a haven of rest and peace, and beauty, as Australian bush can be, in time for a "smoko" at 11 a.m.

WE do not want to return before 4 p.m. How will the time be spent, as it is the Missus' first picnic with North Australian Aboriginal girls, and she has forgotten her book, pencil and paper; when notes might have been taken?

However, mental notes could be made, and remembered, so she decides to watch and wait and see how events shaped

themselves, for all sound very happy.

The "tucker basket," carried all the way by Ruby, is hung away from ants on a huge shady fig tree, which dropped some of its fruit that day, and fresh young eucalyptus branches were gathered and laid down for Missus to sit and rest upon.

All the lubras' billy cans are "chucked" about, a blanket, an old towel, old hats and a Coolamun just dropped for the time being and so a day of carefree fun has begun.

The river here has not dried up, and many water holes are around corners in the most secluded and excitingly unexpected places.

One by one, we find them as we search for suitable fish pools, when suddenly the lubras, stripped, are into the pools, their black clean shining bodies gleaming in the sun, and fish after fish is thrown out on to the bank.

It is true they are only the size of a large sardine, but they will be baked in the coals later.

Tiny, an old lubra, cleverly thought out how she could get an invitation to this picnic, as she was on duty that day and not supposed to come, but she supplied all the fun as she sat waist deep in the water dragging leaves and branches into a heap to form a kind of break-water or break fish.

Now and again she gave a mouse-like squeak and caused laughter which was infectious, as the tiny fish tried to by-pass and immediately got tangled up with Tiny and played about her, dodging her, as she tried to catch them.

On and on they all went digging in the green slush and mud, and by lunch time had a huge meal of roasted piccaninny fish, which they ate whole, and so did I.

WE all sang songs, the Missus dropping out as enthusiasm rose, and it was fun to see the six months old one with the pink handkerchief and floral rompers clapping hands, in perfect time and singing to the monotonous drum, drum, of beating time with two stones, singing Corroboree songs along with the happy smiling faces.

It certainly was a unique kind of picnic.

At last everyone was tired and hot, and oh so dusty, and best of all "full" and as "nothing is complete without a feed" (I quote an archdeacon) we all found suitable places, ate again, and slept some time away, some of us with one eye open!

Horses came to drink nearby, which caused a stir, and not having any more food it was time to go home.

We straggled back as we came, adding a few sticks to help us along through the powdery sand and some gum tips, and white cork bark flowers, fit for any bridal bouquet, with a perfume so delicate, were carried by us all.

Missus again in the lead, the natives following just behind, happy and satisfied with a real day out in bush which can be called fairyland.

KYOGLÉ FELLOWSHIP

Mothering Sunday was observed at S. James', Kyogle, with the customary service.

The Simnel Cake, which was the gift of the Fellowship, was blessed by the rector, the Reverend H. W. Carr, at 7.15 a.m. prior to the Holy Communion service.

The cake was distributed by two Fellowship members at morning and evening services, as were also "posies" to each mother.

The services were a joy indeed. Mrs. Everett, who recently toured England and the Continent, entertained the Fellowship on the 23rd with an illustrated account of her trip.

THE QUEEN IN AUSTRALIA

BY MR. JUSTICE R. R. SHOLL

NOW that the memorable visit of the Royal pair to Victoria is over, and they have passed on their brilliant and, in truth, triumphant way, we are all of us doubtless left with varying impressions of the highlights of their stay in our midst, and varying opinions as to the most significant aspects of the Queen's presence in this country.

For it is in accordance with the general habit of mankind that each one of a group of individuals should have different recollections of a pleasant experience which they have all enjoyed, and different ways of reminding himself or herself of its most impressive incidents.

You may indeed know the story of the High Churchman and the Low Churchman who disagreed about church ornaments.

"I see," said the Low Churchman, "that in your church you have been misguided enough to instal a new sanctuary lamp. Now what do you claim to be the purpose of that?"

"Well," said the High Churchman, "I take it that it is symbolic of the Everlasting Light. We each have our own ways of reminding ourselves of the Hereafter. I notice that in your Church you have just installed a new heating system."

To those of us who engage in the making, the interpretation, or the administration of the law, one of the most fascinating things about the Queen's visit has been the way in which the personal presence of the Sovereign has given vivid emphasis to those vital constitutional and legal doctrines as to the position of the Crown, on which so much of the political and social structure of our community depends.

For nearly 200 years Australia has preserved those doctrines as part of its British heritage, and has for the most part developed them in a similar fashion to the Mother Country.

So strong have been the ties of blood, the influence of sentiment, and the inherent vigour of the British law and British institutions which our pioneer ancestors brought here and cherished.

Yet nothing could more signally or more nobly have marked the achievement by this great southern land of the status of nationhood in these fascinating and stirring times, than the presence in it of its own Queen, presiding in her own Parliament and moving among her own people.

SURELY no woman can ever have had a more convincing demonstration of simple love and affection—no husband a more signal proof of admiration for his personal qualities, both in his own right and as his wife's helper.

That such a demonstration should be excited in Australia, as in other parts of the British Commonwealth of Nations, by the example of high character, simple virtues, hard work, and self-sacrifice, should show to the doubting, and to the faint-hearted, that the many races and peoples who are joined in allegiance to the British Crown can still tell the true coin from the base, can still be inspired by fine leadership, and are still, while united in purpose and sentiment, a mighty force in the affairs of mankind.

Nothing could more convincingly have demonstrated the remarkable identity of legal and political doctrines relating to the position of the Crown in Great Britain and in Australia, notwithstanding 200 years of separate history, and 12,000 miles of intervening land and sea, than that Her Majesty has been able to come amongst us without occasioning any more seriously perplexing problems than those relating to the status of the Ministers, Judges, and senior officers of the Commonwealth at State functions, or the question whether women guests in the Parliament chambers should courtsey to the Queen—matters which fortunately involve no law and have for the most part been settled by that good sense and

good taste which Australians can usually, for a sufficiently worthy cause, be depended upon to display.

The very title to the Crown is secured by the law, going back to the Bill of Rights of 1688, the Act of Settlement of 1700, and the Succession to the Crown Act of 1707, the operation of which is recognised by the preamble to the Constitution of the Australian Commonwealth.

The importance of the Royal style and titles was recognised at the Prime Ministers' conference in London in 1952, and statutes have been passed by the Parliaments of the United Kingdom and the Dominions to give effect to decisions there taken.

By an Act of the Commonwealth Parliament passed last year, the Queen's official title in Australia is:

"Elizabeth the Second, by the Grace of God of the United Kingdom, Australia and Her other Realms and Territories Queen, Head of the Commonwealth, Defender of the Faith."

It is a maxim of our law that the King never dies, so that, on the death of her late father, Her present Majesty instantaneously became Queen and capable of acting fully and effectually as sovereign forthwith.

The coronation was not necessary, therefore, to the acquisition of that status, but the ceremony is contemplated by the Act of Settlement itself, since the statute requires the sovereign to make certain declarations thereat, or on the first day of the first Parliament after his or her accession.

And its forms and ceremonies, though to some degree they have varied through the centuries, are for the most part very ancient, for they include the Christian sacrament of Communion, and the rite of anointing, traced back in British coronations to the days of Egbert of Mercia, in 825 A.D.

But apart from matters of ceremonial, the accession of a sovereign involves, by law, the undertaking by him or her of solemn obligations towards all her subjects, as we were last year reminded—including particularly the obligations to govern according to law, to cause justice in mercy to be exercised in all her dominions, and to maintain the laws of God, the true profession of the Gospel, and the Protestant Religion.

On the other hand, the Queen's subjects owe her, by law, the duty of allegiance; and in certain cases—including in Victoria the cases of Ministers of the Crown, judges, members of Parliament, and justices of the peace—an oath of allegiance is administered on assumption of office.

The oath does not add to the already existing legal duty of allegiance, but is in some cases required as a condition of taking or holding office.

The sovereign is never in law a minor, but if he or she is under 18 provision is now made by recent statutes of the British Parliament for a Regent to act.

The Queen has the care and education of members of the Royal Family, including the power to refuse (except in certain specified cases) assent to the marriage under the age of 25 of members of that family (defined by Statute to include certain groups of descendants of George II).

The husband of a reigning Queen has at common law the same status only as an ordinary subject, but it is customary for him to be given by Royal proclamation certain titles and precedence (as has been done in the case of the Duke of Edinburgh, though he has not as yet been proclaimed Prince Consort); and he may of course be given further rank or status by statute.

The eldest son of a reigning sovereign becomes by law, under the terms of the original document creating the Duchy, Duke of Cornwall; and by an Act of the Scottish Parliament of 1469, he becomes Lord of the

Isles and Great Steward of Scotland.

He can only become Prince of Wales, however, by letters patent specifically executed for the purpose—an honour not yet conferred upon Prince Charles.

IN accordance with the Royal Prerogative, the Queen is entitled to sovereignty and pre-eminence.

Her person is inviolable—a doctrine not yet assimilated by at least one little girl in Queensland—and she is in her natural and political capacity immune from all suits, civil and criminal, in the courts of her realms, save to the extent to which, by fiat of her appropriate Minister, or by statute receiving the Royal assent, proceedings against the Crown or its officers are in some instances permitted.

The maxim, "The Queen can do no wrong," gives expression to this principle, and some of you may be surprised to learn how important the principle is to the continued freedom of the ordinary citizen.

Since the Crown is the head of the various executive governments, in Australia as well as in Great Britain and elsewhere in the British Commonwealth, the acts of such governments are done in the name of the Crown.

But where no legal wrong can be imputed to the Crown itself, the individual Ministers or other servants and agents of the Crown are personally liable for any such wrong done to a subject, even in the improbable event of its being done on the express instructions of the sovereign.

In those cases where by statute direct recourse is now given against the Crown in its political capacity, as, e.g., in England, the Commonwealth of Australia in its Federal capacity, and in some Australian States, less importance attaches to the ancient principle, but the personal liability of individual officers still survives as a salutary safeguard; while in this very State the old law still applies.

The Queen is by law head of the armed forces (in Australia, through her Governor-General).

She is the head of the judicial system in her realms, since justice is administered in her name, though the sovereign has long since lost the right to sit personally in the Courts to administer the law.

The commissions of her judges in this State, as elsewhere, are issued in her name; and over the bench where I have to-day been sitting is the Royal coat of arms.

Though she is above the law, it is however the Queen's duty to obey it.

All criminal and some civil proceedings are brought in her name, and the important system of pardons and reprieves, though in part regulated here, as elsewhere, by statute, is administered in the name of the Queen as the temporal fountain of justice and mercy within the jurisdiction of her courts.

THE Queen is the sole legal source of titles, honours, dignities, and precedence, save so far as a competent Parliament may intervene.

If she in fact makes an award of any honour or dignity, the grantee cannot legally refuse the honour; and hence the practice of privately ascertaining in advance whether an individual would prefer not to be the subject of an award.

For Parliamentary and other public services she by custom awards honours on the advice of the local Prime Minister or other head of the local Parliamentary executive.

In respect of the Order of Merit and the Royal Victorian Order, however, she has been understood to exercise an absolute discretion.

The consultation of the Prime Minister and Premiers with respect to certain proposed awards of the Royal Victorian Order in Australia and New Zealand has been, presumably, done on the basis that the persons proposed to be honoured

This article was originally delivered as an address at an English-Speaking Union luncheon in Melbourne on March 18 under the title "The Crown, the Law and the People."

had acted in the way of public service—the Queen not being minded, however, so to act in relation to her own direct vice-regal representatives or their staffs.

Apart from express statutory provisions on the subject, all orders of precedence must be fixed by the Crown itself in the exercise of the prerogative, the Queen cannot create another sovereign in any part of her realms.

She has, as *parens patriae*, the care in law of the interests of charities, infants, and persons of unsound mind—a duty which she carries out through appropriate officers.

Foreign affairs are conducted in her name, and treaties are made on her behalf.

She is a necessary part of the Parliamentary machinery in all Commonwealth Parliaments, her assent being required to all legislation, though that is usually given by her vice-regal representatives, save in cases where their commissions require them to reserve legislation for the Queen's personal assent.

Parliament is prorogued and dissolved in her name, and indeed our constitutional practice as to changes of government is built around the position of the Crown.

Our whole system of land law and land tenure is based on the theory that the Crown is the only absolute owner of land, all other estates in it being derived, immediately or mediately, from the Crown.

We are all familiar with "Crown grants", and with the practice of reserving to the Crown gold, silver, and other minerals, so as to be the potential subjects of separate grants.

From what I have been saying you will see that not only has the Queen, in coming to Australia, come to a country where she already had an assured place in her people's hearts; she has come also to a society, into the constitutional system and legal system of which she fits as exactly, in her personal and political capacities, as if she and her ancestors had always lived amongst us.

OF course, if public sentiment had in time past developed in a different direction, we might by now have become citizens of an Australian republic, and a sufficiently violent revolution might in some future day and age make our descendants such.

But who in the world would want it? And what a violent and gigantic uprooting of laws and institutions of almost every kind would be involved!

No doubt two hundred years ago the American States did that very thing, and there are many who believe it to have been one of the tragedies of history that the two peoples are now out of political union.

High indeed in the U.S.A. today is the standing of the monarchical system under which the British Commonwealth of Nations flourishes, and astonishingly widespread personal admiration, and indeed affection, for the British Queen and the Royal Family.

For many of our American cousins, and indeed many others in the world, have come to perceive that the strength of the British monarchy is founded, not on sentiment alone, but on good sound common sense as well.

Its brilliantly successful history in the past 130 years is a product of high principles in the Royal Family itself, and the British genius for useful political compromise.

The result is that millions of men and women, of all kinds of races, colours, and creeds, have a common focus for affection, admiration, and idealism; for they see, as something belonging—

(Continued on page 11)

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takes the doctrine of the communion of saints to be a necessary outcome of belief in the merits of Christ's precious Death and glorious Resurrection.

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The members of the Society are glad to testify to their faith in Christ and to their belief that in Him all are made alive by reciting—

Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death.

Amen.

Inquiries to Organising Secretary for Australia—

THE REVEREND C. A. BRITTEN,

ALL SAINTS' RECTORY, BRISBANE

THE CHURCH AMIDST RACIAL AND ETHNIC TENSIONS

By ALAN PATON

NOT only is the Church set amid racial tensions, but there are racial tensions in the Church too. These racial tensions we bring in with us; they are the evidence of our unregenerateness.

We do not like the thought that it may be our own unconvertedness, our own unregenerateness, that causes racial tension within the Church. Therefore we sometimes choose to think it possible that God likes racial tension, that it is part of His creative plan. In the story of the Tower of Babel we find support.

Or alternatively, we choose to think that although God does not like racial tension, He knows how inevitable it is, and therefore He thinks that the races ought to stay away from one another.

We can go a step further, too, and think that God thinks that if the races cannot be reasonable, then they must be made to keep away from one another.

And we can go yet another step, and make a law to keep the races away from one another; and not only a law, but a whole array of regulations, social arrangements, customs, traditions, to keep them away from one another.

One thing we can be grateful for—it is getting very hard indeed for a Christian to think that God likes his race better than other races. A Christian may still like his own race better than others, but it is getting very hard to think that God agrees with him. And even if he does think that God agrees with him, it is getting very hard, almost impossible, to say it out loud.

Now what happens if you lose faith in these arguments, which when seen in darkness, appear to the credulous to be dressed in God's majesty? They are like kings in invisible clothes, and once laughed at can never be reversed. What happens next?

This is what happens next. You can say that you yourself personally have no race prejudice, that you personally have Jewish friends, and that you see no reason why Asia should not belong to the Asians.

But in your own country you can't go too fast. You have to consider local customs, local prejudices, and last, but by no means least, the power of the State.

You accept racial equality in theory, but you accept racial inequality in practice. In a thousand years things may be different.

YOU also have two other powerful arguments. These are geography and culture. Coloured people often live in areas distinct from white areas; therefore geographically it would be difficult to have coloured people in your church.

Further, they are culturally different. They use different languages and have different customs.

They like to have services lasting three hours, and you like services lasting one hour. You must not force them to do what they would not like to do.

Some Christians think that it is love that is impelling them to seek for a greater, more tangible, more visible unity amongst the races.

But there are other Christians who doubt this, and who think that this "love" is really anything but love; it is guilt, it is busybodom, it is patronage come back in a new and more subtle guise, above all it is sentimentality, and what is worse, it is sentimentality that will actually defeat the ends of that true love that is so wise, so gracious, so intensely practical, so well controlled.

These are powerful arguments. So powerful are they, that one may be pardoned for supposing that their strength often comes from somewhere else, from

deeper motives whose existence we deny.

These motives are fear and pride, seldom encountered in their pure state, (though that can happen), but usually in compounds.

And these compounds are at their most powerful when to them has been added a good dollop of love and consideration for others.

It is very difficult to counter these arguments, it is always very difficult to counter arguments that conceal emotional attitudes.

You are very much in the position of a man, who must comment on all the points of his friend's sheep, when all the time he knows inside, it is a wolf. Nor does it help very much to know that it is quite a decent wolf.

Let us be honest, it is often not the inactivity, the impracticability, of going faster that deters us, but the fear of it.

This fear is of two distinct kinds; one is the fear we feel because we ourselves are unregenerate, the other is the fear we feel of the unregenerateness of others, especially of an unregenerate State.

ALL these attitudes are intensely human, but they are not noble, courageous, or generous. They are cautious, calculating, and cold.

They rule out of court any possibility that God may be calling us to transcend differences of race, and culture, and calling us to assert our common sonship.

In a race-ridden world, but more especially in a race ridden-country, God may be calling us to proclaim something far more ineffable, far more Christian, than race difference.

If the Lord of our Faith and Church, the Saviour of Mankind, if Robert Herrick's "Darling of the World," were to come to our State or country, what would He make of our laws and our arrangements?

If people of every race and colour flocked to see Him, longed to touch Him, would He be bound by our arrangements?

Would He accept our segregated Churches?

Or could we suspend our arrangements while He was with us in person? Or would we beseech Him to leave our coasts? Or would we crucify Him?

Christians cannot ignore the problems created by racial tensions in their society, nor problems of geography and culture. There is not much danger that they will.

The danger is that they will use the existence of these problems to excuse them from action, that they will use the unregenerateness of the world to excuse their own.

The danger is that the Church may consent to be used as an instrument to delay or prevent regeneration.

It may, by overestimating the

gravity of racial tensions, and by planning its course accordingly, help to entrench them.

One does not find that the Church as a whole is enough concerned about the evil and unjust results of race discrimination and the colour bar. It is not so concerned as its Lord in person would have been.

One may condemn the evil results, but it is the colour bar itself that needs our condemnation. And the best way for the Church to condemn the colour bar is to show that it has not got one. Now the Church often says it has not got one.

By this it often means that there is no physical colour bar inside the physical church building; it means that Mrs. Jones will sit next to a black man in church even though she would not in a cinema. I suppose that's something, but it doesn't seem to be much.

NOW to remove the colour bar from the heart is a much more difficult matter. It would truly be difficult to imagine an unsegregated Church in a segregated community. But even in a highly segregated community, the Church should be moving away from segregation. Alas, in many places this movement is hardly to be discerned.

The problems of race within any State or country are paralleled by problems of race and nationality in the world itself. About this great area of task and opportunity I know very little, except to know that world leaders of the Churches feel the weight of their responsibilities.

But of one thing I am certain—the Christian Churches of the world will face their task and their opportunity with a new authority, I dare to say with Divine Authority, when they have faced squarely their own national tasks and opportunities.

In some countries there is a danger that the Churches, by having too great a respect for the prejudices of their own members, too great a respect for the prejudices of non-members, will make these difficulties greater than they are.

This seeking for a visible unity of Christians I believe to be good and right. I am not impressed by arguments for a spiritual unity which will not be visibly expressed.

Much argument about the inadvisability and impracticability seems to me to conceal a reluctance to move. What I mean is, when I personally am too much aware of the impracticability, then I know that I personally am too reluctant to move.

I also believe that when Christians are too reluctant to move, it is mostly out of fear, to a lesser extent out of pride.

On the other hand, that which moves them to move, I believe to be love; I do not believe it to be guilt, patronage, or sentimentality.

CHINA IN SOUTH AFRICA

By OUR OWN CORRESPONDENT

IN Port Elizabeth there is a community of Chinese, some who have been born in South Africa, whilst others have come for a time, intending to return to their native land in their old age.

Most of them are well-to-do traders, some of them are Christians.

There is a temporary church of S. Francis Xavier ministered to by the priest in charge of S. Mark's Mission, and the evangelistic work is done by the Sisters of the Community of the Resurrection of Our Lord, the "Grahamstown Sisters".

There is a Primary Mission School where the Chinese themselves provide the teachers' salaries.

Not all the children are Christian, but all attend prayers and scripture, and many are baptised and confirmed.

One of the Sisters teaches in the school, prepares adults for Baptism, and both children and adults for Confirmation; the people are visited, often in their shops, and the Sister also runs a Guild for Christian girls.

Chinese parents are more favourably inclined to Christianity now than in the past; there is no definite opposition.

The work gives the impression of being tremendously worth while. Of course it has its disappointments, but there is a vitality about it all which is full of encouragement, and the people though not very responsive at first, are most interesting, with their strange inscrutability, their honesty and their intelligence.

A new and permanent church is now being built.

BOOK REVIEW

THE BIBLE "IN THE ROUND"

BIBLE CAVALCADE. H. F. Mathews, Epworth Press, London.

"To see things steadily, and to see them whole," is a primary maxim of philosophy, but it applies with increasing urgency, as Dr. Alexis Carrel has pointed out, to all specialised studies which to-day seem to be as fissiparous as the mighty atom has been proved to be. This is nowhere more true than in the case of Biblical studies of recent years.

Thus a book which avowedly seeks "to present the Bible as a whole, and thus to help the reader to possess the sacred writings for himself with a new ease and accuracy" is particularly welcome at the present time.

The author makes good his claim by a masterly survey of the gradual development of the Holy Bible from camp-fire wisdom to the actual witness of the events, first recorded on the tablets of memory, which constitute the evidence for the truth of the New Testament. This procedure is followed both fascinatingly and accurately from the first page to the last. It is in truth a moving cavalcade.

An additional advantage comes from the fact that the author is not merely a scholar in the accepted sense, but also one actively concerned with the presentation of the Bible, or, rather, the teaching from it, in the classroom. So with justice it can be claimed that the book contains the general background of material required for both O.T. and N.T. papers in the General Certificate of Education. (That is in England, for we haven't risen to that stage yet in Australia.)

It should afford special help to those engaged in Sunday and Day Religious Instruction. Mr. Mathews is himself Lecturer in Religious Education at the Cheshire County Teacher Training College, Alsager.

Though his pages may not, as he modestly admits, contain anything original, yet the way in which he has collated the facts and told the story (history) in such a vividly connected and arresting manner reflects great credit on his powers as a teacher. From him it is possible to learn how to "put it across."

Further, the book is admirably arranged to stimulate first-hand heuristic investigation by reference to the original authorities and with provocative questions for group discussion; this enhances its value, as do the appendices—date chart, maps, and bibliography.

—M. E. DE B. G.

RULING ON STATUE

INSTALLATION NOT ALLOWED

SOME ORNAMENTS TO BE REMOVED

ANGLICAN NEWS SERVICE

London, April 13

Judgement was given in London yesterday in a dispute about the proposed erection of a statue of the Virgin Mary in S. Mary's Church, Tyne Dock, South Shields, and the presence of some 30 ornaments and articles in the church including a tabernacle.

In his judgement yesterday, the Chancellor said that young children worshipped in the church.

The single "Hail Mary" was taught in Sunday school and there was evidence that the Girl Guides and the Brownies listed among the church organisations said it.

The suggestion was that the statue would be likely to become an object of superstitious reverence.

With five crucifixes authorised with some banners, he could not find that in the absence of the statue the petitioners would be unreasonably starved of visual aids of devotion.

The proposal had become so much a matter of controversy that the statue, if introduced, would be a cause of offence to many for whom the church was provided and would tend to keep alive that unhappy discord.

Accordingly he declined a faculty for the introduction of the statue.

With regard to the other articles, the Chancellor said it had been the practice in the church for many years to reserve the Sacrament.

At one period the sacred elements were reserved in a cupboard or ambury, in the north wall of the sanctuary.

In or about 1947 a tabernacle was installed and had been habitually used for reservation in place of the ambury.

The tabernacle was introduced without a faculty. It was surmounted by a small crucifix and a sanctuary lamp was suspended and kept burning above it.

The bishop had sanctioned the practice of reservation in the church and intimated that he did not disapprove of reservation in the tabernacle.

"BISHOP'S SANCTION"

After quoting references to tabernacles, the Chancellor said he held that the tabernacle was an illegal ornament not authorised by the ornaments rubric. "If it is not, then the bishop's" (Continued on Page 12)

BOOK REVIEW

AN INTERESTING NUMBER

THE EXPOSITORY TIMES, February, 1954.

Dr. C. H. Dodd is making many books. They are reviewed on the opening pages of this issue in "New Testament Studies," the last two being on the "Communion of Saints" and "Eternal Life."

He suggests we can learn much of what eternal life means by studying S. John, 13-17. It is beyond the process of time, it is the life which God lives and imparts to us in the act of loving us.

An interesting review of "Christian Faith and Communist Faith" make one long to buy.

The final article on Romans VII is most helpful. "Man left to himself cannot fulfil the law." He is a moral diabetic.

One could go on quoting from the articles, reviews, and sermons, not least from the notes on Eric Fenn's "The Word of the Lord Came," a fascinating and uncommon introduction to some of the books of the Bible, a real help to intelligent reading.

—J.S.A.

A CLIMBING CANON

ANGLICAN NEWS SERVICE

London, April 9

The Rector of Llanberis, Wales, Canon John Williams, conducts practical classes in mountaineering in Snowdonia.

He began his climbing classes in 1945, since when more than seven thousand pupils have attended.

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THE CONDITION OF OUR CHURCH BOYS' SCHOOLS

By J. S. MURRAY

There are many superficial things said about the place of Church schools in our society, usually by people with the best of intentions, but lacking the experience, insight and realistic thinking that the situation now needs.

A large section of the community thinks of them as being an excrescence, another that their days are numbered (and there are many churchmen in this group), while yet another argues that they are the seat of snobbery, and cater only for a certain class in society.

We have heard all the arguments over and over again, but what we have not heard is whether or no they fulfil that function for which, in most cases, they were originally founded.

They were meant to be Christ-centred, not just in happy theory, but in fact. That they are in few, if any, cases just this is very doubtful.

I can speak only for one State, and so my view may be narrow, but I am bold to think it is very likely representative.

First, the majority of headmasters are laymen. This would not have been so a half century back, and while this does not mean that their educational end must be different, it does most certainly mean that the man in charge holds the school by virtue of an authority quite different from that of a priest.

Second, the boys are not all even nominally Anglican. I do not imagine that they ever were, but there were times when schools of this sort had rules that made entry impossible to any but Anglicans, and in England there are still such schools.

More than this, there is often resentment if specifically Anglican Prayer Book teaching is given, and the school is accused of "sheep-stealing" and proselytising!

Third, the parents send their boys to such schools for a wide variety of reasons. The snob value of so doing is one—though I feel that this is not as strong as it used to be.

Again, as so much of secondary education is in Church hands, country boys are often dependent on Church boarding schools for such education.

There is also that middle class group to be taken into account which feels that a Church school is, *ipso facto*, a better school than a State-run one. And there are many other categories.

But the smallest group of all is made up of those who send their boys because it is a school where Christian teaching is to be had.

CHRIST as a centre of life is not really considered. The clamour is never for the building of a chapel, but often for a gymnasium, and the whole centre of gravity in our schools is moving, or has moved, from the worship-centred, the Bible-centred, to the body-centred or the exam-results-centred or the social-centred.

A great facade has come to stand, no doubt majestically, in front of a very shoddy, makeshift pretence for what was once far closer to a reality.

The body must, of course, be in it, the exam. results should be the best possible, the power of the school should be exerted in all shades of social activity; but the centre, if we stand for the real and Christ-centred, is the education of a book, the Bible, a tradition, the Prayer Book, and an activity expressing all worship.

Anything less is a sham and a deception, and the lack of policy and vision pursued by Church schools is a disgrace to all of us.

We cry out about lack of vocations for Holy Orders, yet how can we expect vocations from an education devoid of aim? In annual reports we hear idealism expressed, but the lie is given to it every day in our schools.

So far we have not spoken of the teacher at all.

He is at best a Churchman, Evangelical or Anglo-Catholic, middle or muddling, and such a man does bring purpose to his teaching. However un-

worthy of his vocation, he at least sees it as such.

It is not just a job. He has not rushed off to the State department when the scales of reward became divergent, but remained true to his trust.

At the less intensive point, however, he does not care. It is a job as good as any other; he has freedom which he might not have in the State field, and he appreciates the ability to experiment.

He may be a very good teacher, but his purpose is not for Christ-centredness, so he is virtually against it.

But not all, unfortunately, are Churchmen. In our Church schools we find many a teacher who holds a view opposed to the Anglican one and who often snipes at the general trend of religious activity in the school. He may be a Free Churchman or he may hold views that range from Theosophy to militant pacifism, communism to ardent Liberalism; he may hold any view of either society or God.

Or he may be one who does not care—his attitude says more or less, "I get paid, I come at nine; leave at four. I don't give a damn what happens."

THE reaction of the boys to the first group, the churchmen, varies according to the measure of sincerity of the man. If he sees them all as images of God, and acts accordingly, they come around that centre of activity which is Christ, through one of His men.

If he is a little eccentric in his view, being extreme in some matters, they will still respect him and take a great deal from his example.

Of course, too, a master who is a Christian brings to his work, whatever it is, an outlook of Divine purpose in things as well as in people.

History is a different subject seen through Christian eyes, as readers of Butterfield and Gerald Heard know. Science is the handmaiden of truth, art an expression of the Divine gift of creation, and music another expression of man's search for truth.

The influence of such men is limited, because, against their example, the home often stands as a bulwark of indifference, perhaps hostility and contradiction; but a seed can often be sown.

When, however, the majority of staff members are not Churchmen, not even Free Churchmen, and when their outlook is one of expediency, with a strong undercurrent of self-interest, then the case is different.

WHILE the religious activities and needs of the school do not run counter to this self-interest all is well; but often as not they clash, and it is invariably the religious aspect that is sacrificed.

Let me give some examples. Toward the end of a year, a master may find that he has not entirely covered the syllabus in his subject. He appeals to the Head for some way out of this difficulty, and the way out is to abandon Scripture periods, in order to allow more work in those other subjects.

If there is a special service in the cathedral, groups will be selected to go; if it is a matter of a football match, the whole school will very likely be freed.

There should, of course, be no conflict between the two, but first things should come first.

Assemblies are rushed through, and scant care is taken over the organisation of chapel. Prayers that cannot make sense to their young hearers are used, bad tunes, and

mid-Victorian hymns are employed—and this, with groups of boys many of whom are already highly critical.

While care is taken to see that lessons are prepared for the teaching of Maths, little or none is taken over the arrangement of the Bible lessons, and in most cases and places the lessons are not even listened to by the school.

A great deal more could and ought to be said. The blame does not lie at the feet of any one particular person or group of persons, but souls are being lost while this lack of vision, this carelessness about basic realities goes on.

There is no sudden remedy, but that something should be done, and that soon, is my own strongest conviction about our Church schools. He Whom, with faltering hands, we serve, will surely ask of us why we have failed so long to win His younger men to the kingdom of truth and righteousness.

BENDIGO C.E.M.S. MEETING

By A SPECIAL CORRESPONDENT.

Bendigo, April 15
Members of the All Saints' Cathedral, Bendigo, branch of the Church of England Men's Society, held their annual meeting after Evensong on Holy Monday.

The Very Reverend C. E. Hulley illustrated his address on the New Guinea Mission with the G.B.R.E. missionary film, "New Guinea," tracing the history of the mission from Albert McLaren and Copland King and Bishop Stone-Wigg to the present.

The famous New Guinea martyrs, he said, substantiated the truism, "The blood of martyrs is the seed of the Church."

The dean described the evangelistic, medical, educational, and industrial work. The mission was thus concerned with developing, transforming, and inspiring every side of native life.

Two members of the Cathedral Parish, the Reverend John Chisholm, Sub-Dean of Dogura Cathedral, and the Reverend Stan Ray, were serving magnificently in that mission field.

A comprehensive syllabus has been drawn up for the ensuing year. At the next meeting, on May 17, Brother George Long will deliver an address.

MEMORIAL WINDOW IN SINGAPORE

ANGELIC NEWS SERVICE

London, April 14
The east window of the Garrison Church in Singapore is to be dedicated to all who have served in Malaya and Singapore since the end of the Japanese war.

The design, which has now been finally approved by the War Office, is dominated by the figure of Christ as Lord and Saviour of all mankind; in the central light is the figure of Our Lord with upraised right hand.

Four subsidiary panels contain the signs of the evangelists.

In the side lights appear badges representative of those who have served in Malaya—the Army, Royal Marines, Gurkha Regiment, King's African Rifles, and Malay Police on the left—with the arms of Malaya in the base.

On the right are represented the Royal Navy, Royal Air Force, Malay Regiment, and Q.A.R.A.N.C., with arms of Singapore in the base.

BOOK REVIEW

A SOCIETY WITHOUT RULES

TWELVE STEPS AND TWELVE TRADITIONS. Alcoholics Anonymous Publishing Inc.

HOW can a world-wide fellowship function and maintain its unity without any titular head or governing body or rules of membership, and perhaps most puzzling of all, without owning any property?

To most people this seems impossible, it suggests an anarchic situation.

For the world to say, how can any society function unless there is the exercise of authority to enforce rules and to expel those who will not co-operate?

There is, however, a world-wide fellowship of men and women, well over, 100,000 in number, and growing rapidly, with no president with authority to govern, no treasurer who can compel payment of dues, no board of directors to enforce discipline.

No member can order any other member to do anything, and no member can be expelled, for he alone decides whether he remains a member.

A member can fall as low as it is possible to go, even be guilty of serious crimes and be serving a prison sentence, yet he is still a member if he wants to be, and has all the privileges of membership.

And this extraordinary fellowship enlists a loyalty and enthusiasm from its members that is remarkable.

The fellowship exists to give help to all who are afflicted with that "age-old baffling malady of alcoholism," and who want to stop drinking and are willing to accept its help.

This work is carried out by the members at all hours of day or night without charge or fee.

How this fellowship functions and provides the alcoholic with a satisfactory solution for his hitherto hopeless dilemma, by introducing him to a new way of life, is revealed in this book, "Twelve Steps and Twelve Traditions."

It is in a way the second volume of the text book "Alcoholics Anonymous," first published in 1939 and from which the fellowship took its name.

The twelve steps deal with the suggested programme of recovery that has met with amazing success in so many thousands of seemingly hopeless cases.

These steps present a perplexing paradox to the new member.

He finds that he must first of all admit utter defeat before he can have any hope of relief from his compulsion to drink.

After being urged so often to "snap out of it" and to "use your will power," to be told that will power is soluble in alcohol and that his first need is to admit that his life has become uncontrollable, seems a bewildering preface to recovery.

Yet that is the first step every member of Alcoholics Anonymous has found to be absolutely necessary.

THE new member is faced with paradox after paradox until the twelfth step puts the seal on all by its suggestion that he can keep the sobriety he has found only by giving away what he has received to those who are still under the alcoholic obsession.

The alcoholic who finds sobriety through following the twelve steps discovers it is "by giving that we receive"; that to give consolation is better than to seek it, and to understand is better than to seek to be understood.

The twelve traditions are concerned with the conduct of the groups through which Alcoholics Anonymous functions.

Like the steps they were born of experience and have passed through the acid test of trial and error.

The traditions seek to protect Alcoholics Anonymous from those pitfalls that have been the bane of every human society; lust for power and money, and for personal aggrandisement.

The traditions are also only "suggestions," for there can be no compulsion in Alcoholics Anonymous.

"Our common experience has taught us," that there should be no officers with authority to govern, only rotating positions in which members are the servants of the groups and the movement in general.

This leaves no scope for those with ambition for power.

There should be no substantial funds to be administered, except the necessary expenditure of renting halls for group meetings and supplying literature, and in the large cities, for a central office.

There is, therefore, little opportunity for money to be the cause of trouble.

And further to guard this vulnerable danger spot, Alcoholics Anonymous traditions advise that no gifts of money from outside Alcoholics Anonymous be accepted.

ALCOHOLICS Anonymous pays its own way and provides the funds for its modest

needs by the voluntary offerings of its members.

The twelfth tradition states: "Anonymity is the spiritual foundation of our traditions, ever reminding us to place principles before personalities," and the closing words of the book briefly summarise the philosophy of Alcoholics Anonymous, "these experiences (have) taught us that anonymity is real humility at work."

"It is an all pervading spiritual quality which to-day keynote Alcoholics Anonymous life everywhere."

"Moved by the spirit of anonymity we try to give up our natural desires for personal distinction as Alcoholics Anonymous members both among fellow alcoholics and before the general public."

"As we lay aside these very human aspirations we believe that each of us takes part in the weaving of a protective mantle which covers our whole society under which we may grow and work in unity."

"We are sure that humility, expressed by anonymity, is the greatest safeguard that Alcoholics Anonymous can have."

This remarkable book should prove of great value to all who are concerned with the grave social problems that plague our present age.

Clergymen, doctors, legal men and sociologists, and all who work for a better social order, should find in this book by an anonymous author, invaluable information and inspiration.

—F.S.H.

TABERNACLE FACULTY REFUSED

ANGELIC NEWS SERVICE

London, April 13

Judgement against a petition for a faculty authorising a tabernacle to be placed in Lapidaria Parish Church, Devon, was given in London yesterday by Mr. W. S. Wigglesworth, Chancellor of the Diocese of Exeter.

He had reserved his judgement after hearing the case at Exeter on January 2.

Yesterday Mr. Wigglesworth said he could not consistently with that obedience which he owed to the provincial court grant a faculty for a tabernacle when it had declared that a tabernacle was an illegal ornament.

The parish still had the aumbry which they had used for the last 15 years.

REFLECTIONS AT COMMUNION IN A COUNTRY CHURCH

Bare walls, an altar rude,
Plain rails of common wood,
A lone brass cross:

I am at loss
To understand
How Thou shouldst deign to come,

A Sign—more than a sign,
In lowly bread and wine.
Ah, Christ, were those walls bare

Up in that room?
And did that Cross out there
So lonely loom?

Thy first bed was of hay,
Yet Thou didst stay;
And, praying, not despairing

The humblest men could offer,
Transformed the earthly vessels
Into a heavenly coffer.

—A. de Q. ROBIN.



Symbolism

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BROWN COAL AND RED SOIL

BY A SPECIAL CORRESPONDENT.

The aircraft left Parafield Airport on the outskirts of Adelaide at 8 a.m. and battled north against a 40 miles an hour headwind.

It was a cold, wet morning as we left the ground and not a pleasant beginning to what was to be an even more unpleasant journey.

Even the air-hostess complained of air-sickness, so that it was with considerable relief that we landed two and a half hours later at the first airport on the Darwin flight.

The relief was short-lived. A gale of 60 miles an hour was now blowing a dust storm from the arid north, and instead of the cold and wet climate of a green and pleasant south we now had the hot and uncomfortable atmosphere of a scorched and inhospitable inland.

Such were my first impressions as a visitor to Leigh Creek.

As the aircraft came in to land, we had our first glimpse of the countryside.

Earlier, we had been flying above a cloud-covered sky, and now we dropped down through the clouds to find we had exchanged green fields for a dull red, undulating landscape.

Ranges of mountains could be seen in the distance, but as the plane came down they were lost in the dust-laden air.

Now a new range of hills came into view, strange and gaunt. They were brown hills against an all-pervading red background, and as we swooped low over them we could see dark gashes made in the countryside as though a giant child had been at play and had left deep furrows after scooping up the sand to build his castles. It was, in fact, the vast new open-cut mining scheme of the South Australian Government.

A still stranger sight caught the eye. Nestled among these unnatural hills, and startling in its vivid contrast to nature's barrenness, was a large and obviously well-established township.

As we flew over the house-tops of this isolated community, we could see beautifully-kept gardens and well-planned streets; there was a school, a church, a public hall—all signs of a flourishing and well-organised community.

My primary object in visiting Leigh Creek was to find "the Church" in this place, and I was greeted at the aerodrome by Captain Roy Buckingham of the Church Army.

I soon learned that for seven years a local committee of interested people had been responsible for an "inter-denominational church" providing services and Sunday schools.

But six months ago, the Bishop of Willochra, anxious that member of the Church of England should have their own service and their children taught the Church's Catechism, had appealed to the Church Army to send one of their trained officers to Leigh Creek.

It was interesting to learn from Captain Buckingham of the progress he had made in the few months he had been there. Please do not misunderstand.

The people are not flocking to church. No more than they do in any other part of Australia to-day. In fact, the apathy towards spiritual things is, if anything, worse.

The wilderness in which the people live is matched by the spiritual wilderness of their lives.

But there is evidence of a spiritual growth. Like the lovely gardens of some of the homes, an oasis of Christian people flourishes amidst the dry, arid materialism of many lives in the place.

It was pleasing to find that in a community of nearly 1,000 people (the majority of whom are single men living in special quarters provided for them) Captain Buckingham was well known and accepted by all.

He conducts services on Sunday and organises Sunday schools for the children and considers this most important,

but he has visited extensively and knows every Church of England family.

He is responsible for a recreation hut for the single men's lines, and every night he is in touch with all sorts and conditions of men.

He is one of the prime movers in organised sport in the town and his own record as a sportsman commands respect from all.

Religious instruction in the State school also has a place in his programme, and it was quite evident that this officer of the Church Army had succeeded in touching and maintaining a link with all spheres of life in Leigh Creek.

He needs our prayers as he seeks to establish himself and his message in this place.

It is one of the most difficult and most important pioneering jobs of the Church in Australia to-day, most difficult because of the soul-destroying atmosphere of these desert wastes, and most important because of the drifting population, many of them New Australians, which comes and goes.

In many cases, their contact with the Church in Leigh Creek is their first contact with religion in Australia, and it is important that it should leave a lasting impression for good.

There is 50 years of open-cut mining at Leigh Creek, and another 200 years of deep mining.

The community has come to stay and the population will increase rather than decrease.

The Anglicans need a church of their own. They need financial support until they are able to establish themselves and raise enough funds to pay the stipend and support the Church. In the meantime, the Church Army makes it possible for Captain Buckingham to stay there among them.

I only spent two days in the town, during which I enquired into every aspect of life in the community.

Like every other town, it has its black spots, but I came away full of admiration for the spirit in which the majority of the people are facing the rather grim task of turning a wilderness into a green and pleasant land. Some of them recognise the necessity of the Church in their midst, and are doing all they can to establish it.

Thank God for these pioneering "Christians".

GILBULLA MEETING

(Continued from page 1)

The Malayan Christian Council appealed to the Australian Christian churches to send greater numbers of social workers, teachers, nurses and doctors to Malaya.

The message said "Australia has close political and economic bonds with Malaya. We hope that these can be strengthened through Australian Christian workers coming to work here."

Reports on workers and money sent to Indonesia during 1953 were laid before the conference (some £2,000 was sent in money during this year). A message from the Indonesian Christian churches thanked the Australian Council for the gifts and stated "We feel very keenly the spirit of closer co-operation between the churches in Australia and Indonesia as partners in this part of the world."

Anglican bishops present in addition to the Primate are the Archbishop of Brisbane, the Most Reverend R. C. Halse; the Bishop of Armidale, the Right Reverend J. S. Moyes; the Bishop of Newcastle, the Right Reverend F. de Witt Baty; the Bishop of Adelaide, the Right Reverend E. P. Robin; the Bishop of Tasmania, the Right Reverend G. F. Cranswick; the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann; Bishop G. H. Cranswick, and Bishop K. J. Clements.

Anglican priests present as delegates include the Reverend W. G. Coughlin; the Director of Religious Broadcasts in (Continued on page 12, col. 5)

DIOCESAN NEWS

ADELAIDE

CHURCH MISSIONARY SOCIETY

The C.M.S. annual tea and demonstration will be held at 5.45 p.m. on May 4, in Holy Trinity Hall, North Terrace. A Praise Service will take place at 7 p.m. when the special speaker will be the Reverend Keith Cole from the Man Mau area of Kenya. A public meeting will follow at 7.45 p.m. with a further message from Mr. Cole, and a welcome to two C.M.S. missionaries, Miss M. Cooper and Mr. John Weightman.

Mr. Cole will be in Adelaide from May 3 to 10. He will preach on Holy Trinity on the morning of May 9, and at St. Luke's, Whitmore Square, in the evening.

Mr. Cole has been inspector of schools for the Diocese of Mombasa in Kenya, and on his return from Funchal will become principal of the Divinity Training College for ordinands at Limuru, Kenya.

The Reverend Christopher Cooper, formerly of the Diocese of Central Tanganyika, will be welcomed to Adelaide on May 24, when the C.M.S. depot at 8 p.m. Mrs. C. Cooper is well known in the Diocese of Adelaide, and her husband is to be inducted as Rector of Kadina, S.A., on May 28.

ARMIDALE

NEMINGHA

As the "Nemingha" of All Saints' Church, Nemingha, has collapsed to an extent beyond repair, a new church is to be built. The churchwarden and Women's Guild have commenced to raise funds for this.

BATHURST

DUBBO

Ron James was welcomed back to Dubbo on leave from Yarrabab Mission Station, where he is a Y.A. missionary. The parish had a standing room only for the Trinity Players presentation of the Passion play, "The Garden," on April 12. Actors were the Reverend H. Davy and the Reverend W. McCallister. All services in the parish on Palm Sunday were pushed ahead in time to cope with the large attendance of communicants. It was a memorable day, the distribution of nearly 800 palm crosses.

BOURKE

It will be a happy day when the beautiful half-church at Bourke is completed. Dedicated to the Holy Innocents, it is one of the many unfinished churches in the Diocese. Parkes, Canowindra and West Wyndham are making the move to complete their lovely churches.

BYRROCK

The D.C. met old friends in the Mitchell family at Byrrock. Someday someone may leave a bequest to the church in this outpost. At present it is an all-galvanised iron building and must be terribly hot and uncomfortable in the summer days out west.

NYNAN

Welcomed by Brother Andrew at the nice Nyngan rectory, the D.C. found a woman parishioner arrive to meet the inside of a tank. To show that the weaker sex can do rough hard work in the west. More improvements are being carried out at this rectory and perhaps someday someone there will also give enough money to complete that lovely church.

TRANGIE

Following Dubbo R.S.A.I.L.A. lead, the Trangie sub-branch members have forwarded a cheque for the P.O.W. Memorial, St. Michael's Children's Home. Trangie folk seem to be really keen on this project and help continuously throughout the year with coin boxes and envelopes.

COMING EVENTS

Dubbo's parish picnic for adults and Sunday school on April 26; Blayney Anglican ball, April 30; Stuart Town held "Black and White Ball" on April 19, and North Dubbo folk organised a children's frolic on April 21. Rylstone Anglican ball will be held to-night with Y.A.s doing the decorations. Debts will be presented.

WELLINGTON

The parish were eager with their congratulations to their rector, the Venerable H. A. Graham, on his collation at the Church of St. John the Baptist, Wellington, on April 8. The bishop officiated at the service in the parish church. The appointment is a compliment to a young priest who has served the diocese well for many years.

BRISBANE

S. HILDA'S SCHOOL

The Catherine Bourne Memorial Swimming Pool at S. Hilda's School, Southport, will be opened on Saturday, April 24, at 2.30 p.m., by the Hon. Joseph Francis, M.H.R. Miss C. E. Bourne was the first principal of the school, holding the position from 1912 to 1923. During her headship the present fine buildings were erected.

FIELD OF REMEMBRANCE

His Excellency the Governor and Lady Lavarack laid the first crosses in the Brisbane Field of Remembrance on Sunday night, after Evensong in St. John's Cathedral. The field is on the lawns outside the cathedral and will be open throughout the week until Anzac Night when all crosses will be burned and scattered over the field.

THE SACRED ADVENT

The old traditional service of the blessing of the new fire and

the lighting of the Paschal Candle was performed in the sisters' private chapel on Easter Eve. The service was conducted by the Very Reverend W. E. G. Barrett, Dean Emeritus and former chaplain to the sisters.

CANBERRA AND GOULBURN

S. PAUL'S

The brickwork of the extensions to S. Paul's Church is beginning to take shape, and teams of men drawn from the parishioners are performing sterling work by assisting with the sorting of bricks and other labouring jobs. The foundation stone of the new section was laid by the Governor-General, Sir William Slim, in November last. When completed, S. Paul's will be the largest Anglican church in Canberra, and will have a seating capacity of 750.

EASTER SERVICE

Both Canberra parishes report large congregations for Easter. At St. John's there were record attendances and all Saints', Ainslie, also reported encouragingly, while the attendance at the newer centre of O'Connor were also very satisfactory.

ST. ARNAUD

DIOCESAN RETREAT

The Bishop of Adelaide, the Right Reverend Bryan Robin, will conduct the annual clergy retreat at the Retreat House, Cheltenham, from May 4 to 7. A clergy conference will precede the retreat, from May 3 to 4. There are a few places vacant for any other priests outside this diocese who may find these dates convenient and wish to attend.

ORDINATION

An ordination will be held at St. Margaret's, Milderura, on the Feast of St. Philip and St. James (May 1), at 8 a.m. Archdeacon Hardingham will preach. The Reverend G. B. Lucas and the Reverend S. C. Davis will be ordained to the priesthood, and Mr. M. R. T. Hazell will be made deacon.

SYDNEY

NORTH CURL CURL

Further progress was made in the building of the Thomas Vickers' Memorial Hall on Saturday, April 10. A large group of volunteer workers arrived on the site early in the morning and commenced laying out and bolting together the huge steel wall frames and wall trusses. Two supervisors from the Econo Steel Company directed the work. By lunch time all four walls were assembled and erected and by 3 p.m. the roof trusses were in place and the younger workers were tightening up bolts on the roof and other helpers bolting stiffeners on the wall frames and generally "finishing off." At 5 p.m. the work was completed—like a huge mecano set, 26 ft. wide by 54 ft. long.

CHOIR PRESENTATION

Mr. Waldron J. Bundock has resigned from St. Stephen's Choir, Willoughby, after 30 years' membership. On April 4, the organist, Mr. Robert Moon, on behalf of the choir members, presented him with a reading lamp and leather

wallet. Mrs. Bundock was given a bouquet of roses. Mr. Moon spoke of Mr. Bundock's long service to the choir as leading tenor.

NEW KINDERGARTEN

The new kindergarten hall at S. Mark's, Darling Point, will be opened by the Archbishop of Sydney on May 30, at 3 p.m.

WEST BEXLEY

Plans have been approved by the Archbishop of Sydney for a church to be built at West Bexley, in the Parish of St. James', Carlton.

CARLTON

S. James', Carlton, have collected a quarter of a ton of rags for which they received £17/15/- towards parish funds. The rectory at 18 Wallace Street has been sold and the new rectory near the church is now occupied.

EARLWOOD

S. George's own missionaries, the Reverend K. and Mrs. Engel, left for Tanganyika on April 10. Mr. Engel will be in charge of the bookshop at Dodoma until he learns the language.

WOONONA

The 60th birthday of the Rector of S. Paul's, Woonona, the Reverend R. K. Hobden, was marked by the presentation of a cheque at the early Communion service on Sunday, April 4, as a token of appreciation from S. Paul's parishioners.

TASMANIA

FRANKLIN

On Sunday, May 16, at 7 p.m., the Church of St. John's, Franklin (Reverend C. J. C. Coupe), will celebrate its 90th anniversary. The church was opened by Archdeacon Davies, on May 17, 1864. Archdeacon Davies was the administrator of the diocese during the period between the departure of Bishop Nixon (the first bishop) and the arrival of the second bishop, Bishop Bromby.

CLARENDON

Recently Miss D. Henstone resigned as president of the Clarendon Children's Homes, Kingston, after giving two years devoted service. Miss Henstone is now in New Guinea. The vice-president (Mrs. E. M. Dollery), is acting in that capacity. Ill-health has compelled Archdeacon May to resign as chaplain. The thanks of the diocese are expressed to him for his kindly interest in the work of the homes. Miss R. Golding was appointed matron early in the year with other new members of the staff. The children now in the home number 34.

EXHIBITION

The Tasmanian G.F.S. Diocesan Council have decided to hold the arts and crafts exhibition on September 25, in Hobart, and October 2 in Launceston.

ARCHDEACON ATKINSON

The Diocese of Tasmania extends its congratulations to Archdeacon H. Z. Atkinson on attaining his 80th birthday.

WOODBIDGE

On April 5, in the Church of St. Simon and St. Jude, Woodbridge, the Bishop of Tasmania, the Right Reverend G. F. Cranswick, confirmed 18 candidates of the Parish of Chabanel and Grunby Islands. On the following day he visited Bruny Island and held a united service in the Church of St. Michael's and All Angels' at Lunawanna.

THE QUEEN

(Continued from page 8)

ing to themselves, the Royal example of courage, simplicity, and complete devotion to duty. They see the adventurous progress of their times demonstrated by the Queen's personal readiness to fly in commercial aircraft; by her husband's readiness to fly jet-planes and to join in others of the enterprises of the most adventurous of her subjects; and by her own mother's decision to fly in one of the hitherto ill-fated class of "Comets" to the United States in order to restore the world's confidence in British aircraft.

What greater call to adventure could sound in British and Australian ears? What more stirring reminder that human progress and happiness have been achieved by courage, and not by the timid hoarding of material security?

We in Australia may indeed feel a warm and thankful satisfaction that our law and our people have alike kept so sure a place here for the Crown, for its wearer, and for her husband. Perhaps for us, descended almost wholly of British stock, and linked by so many ties of blood and of sentiment with the people and the lands of the British Isles, it has been largely instinctive for—

"Deeper than our speech and thought,

Beyond our reason's sway,
Clay of the pit whence we were wrought
Years to its fellow-clay."

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. F. E. H. Pugh, of Fairlight, N.S.W., who sent us this picture of the new pipe organ at All Saints', Balgowlah, Sydney, which was dedicated on April 3.

DRAMA REVIEW

PASSION PLAY IN MELBOURNE

The Diocese of Melbourne is very fortunate in having the ability and great sincerity, which is manifested in the work of Mr. James Murray.

Religious drama is approached as a medium of expressing the words of the Bible, with all its vivid scenes, yet so often the performances do not speak with the true humility of Our Lord's teaching.

The Holy Trinity Players, under the direction of James Murray, who also took the lead, moved the congregation of Christ Church, South Yarra, by their performance of "The Way of the Cross", last Wednesday.

So successful has this group of players been that they recently made a trip to perform the same passion play before the beautiful rood screen at St. David's Cathedral, Hobart.

The same company have brought the message of Easter-tide to other parishes in Melbourne, by devoting their time and talents to the service of Our Lord.

Henri Gheon, the French author, has a remarkable gift of being able to stop the play at dramatic points, and level accusing questions to others of the cast, and to the audience as a whole.

The dramatic effect of these accusations brings home the realisation that the Cross is no Cross of wood, but a Cross of sins, which was made heavier by our individual waywardness.

James Murray, as the first man, showed himself to be a master of expressing feeling in words, yet at no time became "theatrical".

The searchings that he submitted himself to served to awake the conscience of the

second man, Donald Murray, who seemed to provide the feelings that were surging in the minds of the audience.

One could not leave the atmosphere of this play without a desire to make amends for personal sins.

The lighting effects provided by Mr. R. Kett, were masterly.

The small group of figures before the chancel steps, with their faces lit by a red light, superimposed with a blue, gave the chill reality of the agony of the Cross.

The tasteful choral work, unaccompanied, was spiritually uplifting.

If the efforts of this sincere band of workers is rewarded by the conversion of the uncertain to the way of Our Lord, then their talents will have been used to the full in the service of the Cross.

—J.H.M.

RULING ON STATUE

(Continued from Page 9)

sanction cannot save it, for consent of the bishop cannot render an illegal church ornament legal.

The Chancellor ruled that the tabernacle must be included in the faculty for removal and with it the ciborium.

The sanctuary lamp in its present situation would be inappropriate.

After quoting various authorities, the Chancellor said that in view of these authorities and of the fact that the bishop had sanctioned reservation, he would refuse a faculty for the removal of the aumbry and grant a confirmatory faculty for its retention until further order.

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AN AUSTRALIAN VISITS AN ANCIENT CHURCH IN CORNWALL

The Rector of Cootamundra, Diocese of Canberra and Goulburn, Canon A. W. Harris, who is at present in England, sent us this letter dated April 13, from S. Buryan, Cornwall.

By a remarkable coincidence THE ANGLICAN of February 26 has reached me while I am staying in the Parish of S. Buryan.

"Remarkable," because it contains a paragraph (page 3) "A Parish's 4,000 Years"—about this very parish and I have been to-day to visit the church; where I shall be making my Easter Communion.

The church is dedicated to S. Buryan, a king's daughter of Ireland and a friend of S. Patrick, who is believed to have come to Cornwall in A.D. 464 and to have founded an Oratory in this place.

Here the Saxon King, Athelstan, rested the night before he sailed to conquer the Isles of Scilly, and vowed that if successful he would found and endow a church.

The Chapter of the Church is dated October 6, 932 A.D., and by it the king gave lands to the parish, "free from all temporal taxation."

A copy of this charter is in the church museum.

In 1351, in a law suit between the Crown and the Bishop of Exeter, the court ruled that this Charter made the church a Royal Peculiar and that the bishop had no jurisdiction.

The parish had then a dean and three prebendaries.

The four prebendal stalls are still to be seen in the chancel.

The bishops refused to visit the parish until the Black Prince, as patron of the living, wrote to the bishop and asked him to do so.

In 1850, by an act of Parliament, jurisdiction over the parish was restored to the bishop, the deanery was abolished, and the parishes of S. Leven and S. Sennen given their own resident priests instead of the prebends of S. Buryan, who were supposed to be in charge of them.

The patronage of all three parishes remains in the hands of the Duke of Cornwall, to whom it was granted by Edward III.

OF the church of King Athelstan little now remains.

A larger church was erected in 1238; the tower was built in the 14th century; and the present church in the late 15th or early 16th century.

The tower is 92 feet high and can be seen from five parishes and for miles out to sea.

In the 19th century the church was restored (?).

The old benches with their

carved ends were cut down and the woodwork taken by the farmers; only two bench ends were saved, and are now made up into the Litany desk.

At the same time most of the screen was cut down and the Rood destroyed.

There is a staircase within the stone wall which used to give access to the Rood loft.

The font is of 15th century work and there is a tomb, within the church, of 13th century style.

The church registers, from 1645, and the churchwardens' accounts, from 1674 to 1872, are preserved.

In the churchyard is a Celtic Cross of 8th century workmanship and in the road just outside an 11th century cross which is the Market Cross of S. Buryan.

Many more crosses can be noticed on the roadsides, and S. Buryan is said to possess

more than any other parish in Cornwall.

Also in the parish are a stone ring, called "the Nineteen Maidens" and two long stones or menhirs, about twelve feet high, called "the Pipers."

These date from pagan times, but their exact meaning and purpose seem to be unknown.

I have been also to S. Leven church, which is much smaller, but has also some interesting features.

Many of the old bench ends are preserved.

The rector—his name is Hills—was in North Queensland before the 1914 war—and was contemporary there with Archbishop Halse and Bishop Ash.

I am staying only three-and-a-half miles from Land's End—almost out of England altogether.

I go down to Canterbury next week to begin my course of study there.

D.C. FOR NORTH QUEENSLAND

FROM OUR OWN CORRESPONDENT

Townsville, April 14

The Reverend Albert Turner has been appointed Diocesan Commissioner for the Diocese of North Queensland.

He is at present Rector of Hughenden, where the most modern church in the diocese has just been opened.



The Reverend Albert Turner, who has been appointed Diocesan Commissioner for the Diocese of North Queensland.

After having served for some years as a missionary at Yarrabah, he graduated with honours from St. Francis' College, Brisbane, served a curacy at Mundubbera, and in the last three years has worked in the west of North Queensland.

The new D.C.'s first objective is with the £100,000 Appeal.

CANBERRA PARISH FESTIVAL

FROM OUR OWN CORRESPONDENT

Canberra, April 18.

Major-General the Reverend C. A. Osborne will visit Canberra from May 14-16 to take part in the S. John's Parish Festival, which will be held in commemoration of the setting of the foundation stone of S. John's Church, Canberra, on May 11, 1841.

He will be guest speaker at the Anglican Men's Movement dinner in All Saints' Church Hall, on Friday, May 14, when he will speak on the subject of "Venturing Beyond the Safeties of the Past."

On Sunday, May 16, he will preach at special services in S. John's and All Saints' respectively.

LENT SAVINGS FOR NEW GUINEA

FROM OUR OWN CORRESPONDENT

London, April 9

As in former years, the Lent savings from the parishioners of S. Silas and All Saints', Pentonville, London, will be given to the New Guinea Mission.

TRIPLE HARVEST FESTIVAL

FROM OUR OWN CORRESPONDENT

Bermagui, April 15

All Saints' Church, Bermagui, N.S.W., stressed the harvest of the land, the sea and the forest in its Harvest Festival on April 11.

Since Bermagui is a seaside village it was appropriate that the harvest of the sea should be remembered. This was represented in the church's decoration by a net draped over the pulpit and a fish, protected by a clear plastic cover.

Timber is also important in Bermagui's life, so the harvest of the forest was introduced by a piece of wood, and the palm branches appropriate to the Sunday also helped to stress the same aspect.

The traditional harvest of the land was represented in the usual way with stalks of maize, a basket of fruit and various kinds of produce.

The members of the congregation also reflected the three-fold thanksgiving with representatives of the fishing, timber and farming communities.

After the service five cartons and sacks of produce were sent to the Children's Homes in Goulburn through the kind help of the bus owners.

Over twenty similar parcels were sent to the home from recent harvest festivals in the parish of Cobargo, in which Bermagui is situated.

BRISBANE PROCESSION

(Continued from page 1)

disclosing an altar, complete with crucifix and candlesticks, and surrounded by a number of young girls garbed as angels, signifying the Heavenly Host rejoicing at the Resurrection.

While the congregation sang the well-known Easter hymn, "The Strife is O'er, the Battle Done," a procession of servers with the traditional processional cross, thurifer and lights, preceded the archbishop up the centre aisle to the stage, where the archbishop gave the blessing to the assembly.

A collection taken during the singing of the opening hymn totalled £123.

GILBULLA MEETING

(Continued from page 11)

Australian Broadcasting Commission, the Reverend Kenneth T. Henderson; the Vice-Principal of Moore Theological College, the Reverend D. B. Knox; Archdeacon R. H. B. Williams, who is Melbourne correspondent of THE ANGLICAN, and the Reverend R. F. Kirby.

Lay Anglican delegates include Mr. W. C. Wentworth, M.P., Dr. Jean Benjamin, Mr. J. Ernest Benson, Miss Edna Holland, Mrs. H. W. K. Mowll, Miss Merrille Roberts.

The meetings are due to end on Friday, April 23.

LONDON CHURCH CLOSED

ANGLICAN NEWS SERVICE

London, April 17

Final arrangements have now been made for the closing of S. Peter's Church at the lower end of Great Windmill Street, Piccadilly Circus.

The last service will be Evensong on Easter Day, and because of the demand for places tickets have had to be issued.

The service of de-consecration will be private and will not be held until after the church has been stripped of its furnishings.

Many Londoners will regret the passing of S. Peter's, with its dark and homely interior and atmosphere of quiet family worship—although it is only a few paces from the roar of traffic in Piccadilly Circus.

The site is being sold for £150,000 and will be used for commercial purposes after the church has been demolished; the money will go towards diocesan reorganisation.

Hopes for a last-minute reprieve were raised but not realised when an anonymous offer was made of £150,000 for the Bishop of London's Reconstruction Fund if S. Peter's were spared.

The Reverend Clarence May, who has been vicar since 1928, is being installed as a prebendary of S. Paul's in S. Paul's Cathedral on Maundy Thursday, and henceforth he will assist the Rector of S. George's, Bloomsbury, the Reverend W. G. Warwick, and will hold the revived title of Lecturer of Bloomsbury.

Most of the furnishings and ornaments will be taken to S. George's, except the organ, for which a home has not yet been found, and it is hoped that the congregation will transfer their allegiance there, too.

Contrary to popular belief, S. Peter's is not an old church. It was built in the French Gothic style in 1800 at a cost of £12,000.

The architect was John Raphael Brandon, who also designed the larger and more striking Catholic Apostolic Church in Gordon Square.

Because of the smallness of the site, S. Peter's was given narrow aisles, a lofty nave, and an apsidal east end, and most of the lighting comes from the west window.

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DEATH

ON 21st February, Emily Helen, loved wife of T. B. U. Sionman, "Boonara," Treat's Road, Lindfield, late of Tamworth and Dubbo.

IN MEMORIAM

SIMMONS, The Reverend Rupert Horton, called to Higher Service 14th April, 1953. Inserted by his Family.

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PRIEST required for position of Secretary, Australian Board of Missions, Adelaide. Particulars on application to The Bishop of Adelaide, Bishop's Court, North Adelaide. Closing date, 15th May, 1954.

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