

# THE ANGLICAN

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## WORLD COUNCIL OF CHURCHES

### GILBULLA MEETING CONSIDERS H-BOMBS, IMMIGRATION, ROLE OF WOMEN

FROM OUR SPECIAL CORRESPONDENTS

"Gilbulla," Menangle, N.S.W., April 24

The Australian Council for the World Council of Churches concluded its annual meeting here yesterday after a fruitful series of sessions which hold out high hope for the future of the Oecumenical cause in Australia.

The meeting failed in only one major task. That is the appointment of a new General Secretary in place of the Reverend John Garrett, who takes up an appointment in Geneva next month.

The task of choosing a new General Secretary was referred to the Council by its Executive, which had considered a great many names.

Three men have so far been approached and have refused the post, which carries a stipend of £800 and an allowance for a house.

The names of those approached are confidential; but it is known that one is living in New Zealand, another in Queensland, and the third in Victoria.

At yesterday's meeting the council adopted the following resolution on Christians and the hydrogen bomb:—

"The hydrogen bomb makes possible the mass destruction of mankind. We all have responsibilities before God as we face this unique and appalling situation.

"At this hour, all nations should come together to set up an effective system of international inspection and control, so that all who renounce the weapon should be free from fear of any possible violation of their pact.

"The time is short if disaster is to be averted.

"We believe that the Western nations should take the initiative, and bring forward, in a way that admits of no misunderstanding, a firm and positive proposal for this purpose.

"At this time, when all transient things seem to be in jeopardy, only the Word of God remains sure. He is the Lord of history, whose purposes will not be defeated. He is the Father of our Lord Jesus Christ, before whose judgement seat we shall all appear to give an account of what we have done or left undone."

Other business conducted at the closing session included a resolution on religious observances during public ceremonies, arising out of the dedication of the R.M.C. Colour at Dunroon during Her Majesty's visit.

This resolution, which was framed by the Bishop of Adelaide at the request of the council, has been transmitted to the Prime Minister, Mr. Menzies. Its terms will not be made public until Mr. Menzies has had sufficient opportunity to reply to it.

#### IMMIGRATION

The Immigration Commission's report, presented during the conference, stressed the need for an increased flow of migration from the United Kingdom.

"The year has experienced the lowest intake of immigrants since the post-war flow began. This has been due to causes too well known to warrant reference, but now it is increasing again, and it is anticipated that the number this year will be in the neighbourhood of 100,000," the report stated.

"Your commission is strongly of the opinion that efforts to increase British migration should be strengthened to ensure that at least 50 per cent. of our newcomers are of British origin. This was promised at the beginning of the present

programme, but in 1953 the figure fell below.

"It is not that we are opposed to migrants of European origin, we do not seek to limit them, but to keep British immigration at the same figure. For it to fall below will have an effect upon the cultural character and the living standards of the Australia of the future."

#### CHURCH SCHOOLS

The report of the Commission on Education urged increasing awareness of the part played by Church schools in the Commonwealth.

"These schools are of greater significance than their numerical strength would suggest.

"They carry on the educational tradition which made the English 'public' school the training ground for leadership in every department of the nation's life at home and abroad," the report said.

"In spite of the devoted efforts of headmasters, it must be admitted that the special function of Church schools in reference to existing conditions in this new land is not clearly defined.

### LARGEST DIOCESE WILL CONSIDER ITS BOUNDARIES

FROM OUR OWN CORRESPONDENT

Suva, April 22

The Biennial Synod of the largest diocese in the world, Polynesia, will be held here on May 10 next.

The Australian Board of Missions will be represented by Canon W. G. Thomas, who will preach the synod sermon and who will also conduct the quiet time for the clergy.

Subject to passages being available, Canon Thomas will also visit Tonga and Samoa before returning to Australia.

With the re-affirmation by the Australian Board of Missions of its responsibilities to the Indian work in Fiji an extensive examination of the position in that badly under-staffed and ill-equipped field has been made, on which a report will be made to synod.

The extension of the cathedral building will be subject of discussion, as money is in hand that will allow of more work being done on the foundations of the nave.

An intriguing discussion should ensue on the boundaries of this huge diocese, following the new canon on missionary dioceses and their boundaries.

Polynesia came into being by a set of strange currents rather than by carefully calculated plans, with the result that certain places just outside the bounds are included naturally in its area.

It will be necessary to include the Gilbert and Ellice Islands, Nauru and Ocean Islands, properly within the bounds, while the division between Melanesia and Polynesia has to be clearly defined.

"All of them are subject—more or less—to departmental regulations, and to the regimentation of the examination system, while many of them carry on with difficulty in the face of rising costs and of the more general provision of secondary education in the schools of the State, which are now well distributed and equipped.

"In principle, these Church schools claim to present to their children the essential demands of the Christian faith and ethic, but it must be confessed that many parents are concerned with the social and material advantages of such an education rather than with the training it provides for the intelligent aim and unselfish service of the Church and the community.

#### GREATER NEED

"The need for such service has been intensified in the new situation that has emerged since the two great World Wars, in which Australia played so distinguished a part that her graduation into nationhood, with the heavy responsibilities involved, is no longer questioned.

"The Commonwealth now urgently needs educated men and women of proved Christian character, who will worthily represent her in the councils of the nations and in the wide fields of diplomacy, commerce, transport, and notably in the care and progress of the tens of thousands of natives beyond her borders for whom she is now responsible.

"In addition, there is a home-field, in which the demand for ministers of religion, doctors, nurses, teachers and social workers is still far from being met.

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## CONSTITUTION COMMITTEE

The Constitution Committee appointed by General Synod in 1950 held its last meeting in Sydney on April 23.

At the conclusion of the meeting, the following statement was released by the convener, the Bishop of Newcastle, on behalf of the committee:—

"The Constitution Committee has now completed its work and has instructed the Drafting Committee to proceed with the work of having the draft constitution printed in book form and submitted to the members of General Synod for their information, and then to the dioceses of Australia for their consideration.

"As soon as the draft is in the hands of members of General Synod it will be released for general publication. Until then the matter is to be regarded as confidential."

It is understood that the printers already have much of the type set up. Some of this will need to be altered, and it is expected that the constitution will be published towards the end of May.

[The complete text will be published as a special Supplement in THE ANGLICAN as soon as it is available, together with a series of authoritative articles by distinguished contributors. See Leading Article, page 4.—Editor.]

## FACT AND FANCY

The editor asks me to mention two features of particular interest which will appear next week. We begin the first series of articles on the Greek Doctors of the Church, by the Bishop of London, and there is also an article on Moore College, Sydney, referring particularly to the centenary of this, our oldest theological college in Australia.

All the staff of THE ANGLICAN were particularly touched to have the gift acknowledged below for our free fund for aged clergy, widows and missionaries from some Sunday school children. These youngsters, living in the country, have set an example which will be an encouragement to us all. The fund now stands as follows:—

Amount previously acknowledged	£60 15 11
Mrs. R. L. Granville	10 0
Mrs. W. S. Burnet	1 10
All Saints' Sunday School, Boolaroo	1 10 0
Mrs. Winston Thirkell	3 0 0
Miss P. A. Crosthwaite	16 0
Miss P. Corby	1 10 0
Mr. Keith Chow	1 10 0
The Reverend J. L. A.	1 0 0
"Anonymous," Kalgourie	3 0 0
"Snap," Fairlight	5 0
	£74 17 11

—THE APPRENTICE.

## BISHOP BLACKWOOD'S CHARGE AT GIPPSLAND SYNOD

Sale, Victoria, April 28

The Bishop of Gippsland, the Right Reverend D. B. Blackwood, opened the second session of the seventeenth Synod of the diocese here this morning.

During his Charge to Synod, the bishop welcomed his predecessor in the diocese, the Right Reverend G. H. Cranswick, and Mrs. Cranswick.

He licensed Bishop Cranswick as Commissioner for the South-East Asia Appeal sponsored by the Anglican Missionary Council.

During his charge, the bishop said:—

"It has been a real joy to note the all-time record in missionary giving, over £4,000 being given voluntarily for this primary work of the Church, including as it did over £900 towards providing the splendidly equipped International truck and trailer entrusted to my daughter and son-in-law as they went forth last month to take up their medical evangelistic work in Pakistan.

"We set out to make 1953 a missionary year. The call of 1954 is even more urgent, with this challenge of South-East Asia and the Pacific sounding in our ears and, I trust, in our hearts.

"The extension work you, as a diocese, through the Gipps-

land Church Extension Fund, assisted in providing in the Latrobe Valley, has gone forward during this past year, particularly at Newborough, Moe South, and Morwell East, where new buildings have been erected and additional workers provided.

"The greatest joy to me has been the forward move in the organising of the Readers' Guilds in the archdeaconries of North Gippsland and the Latrobe Valley.

"A move is on foot to do the same in the Archdeaconry of South Gippsland. During the year we have licensed thirteen probationary readers, sixteen parochial readers and raised six to diocesan reader status."

The bishop thanked members of synod for their loyalty and help during his illness last May, June and July.

"It has been a real joy in getting round the parishes after my recovery to have so

many adults presented for Confirmation, and quite a number received into our communion from other Churches, as well as a goodly number of young people confirmed," he said.

THE ANGLICAN CONGRESS  
"This year, 1954, is a notable year for the whole Anglican communion.

"There is to be held in Minneapolis, in the United States of America, the second Anglican Congress. (The first was held in London in 1908.)

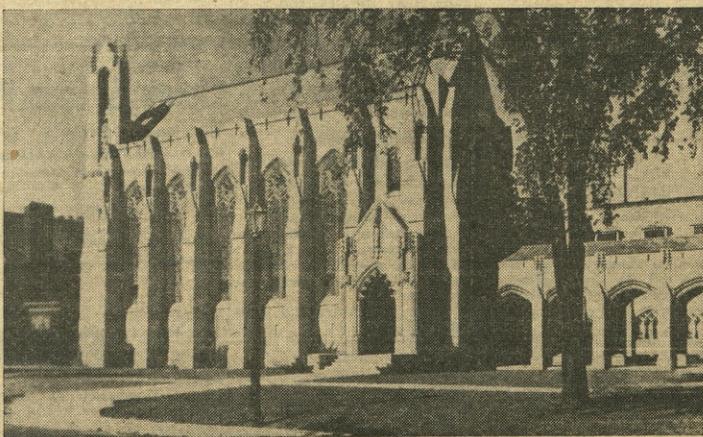
"To this congress will come bishops, priests and laymen, representatives from the three hundred and twenty-seven Anglican dioceses scattered throughout the world. This congress has no legislative power, but will seek to find out God's will and purpose for us in these days of crisis and change.

"Just as the British Commonwealth of Nations has just grown and developed, so has the Anglican communion.

"Starting from the British Church of the first four centuries of our era, the old Mother Church of England, linked thus with the Church of Christ and His Apostles, has grown into this world-wide fellowship of national and regional churches, bound together by no legal or authoritarian ties, but by the freedom and liberty of collective and united fellowships, by the common apostolic ministry and sacraments, by loyal adherence to the Bible as the Word of God, and by a common Liturgy and Prayer Book.

"It is able to overleap national and racial barriers, finding fellowship in acting together, not in thinking alike, giving an example of unity without compulsion or uniformity, holding fast the treasures of the Catholic Creeds and Sacraments, and yet open to the light of reason and truth as handed down to us through the Reformation; tolerant, yet clear in its hold

(Continued on Page 11)



The first Methodist Church, Evanston, Illinois, where the sessions of the Second Assembly of the World Council of Churches will be held from August 15-31. (See article Page 6.)

## STRONG MEAT UNIVERSITY CONFERENCE

FROM A SPECIAL CORRESPONDENT  
Melbourne, April 26  
A conference was held at the Retreat House, Cheltenham, from the afternoon of Easter Eve to the evening of Easter Monday, arranged by members of Trinity College and Janet Clarke Hall (Melbourne University).

Two members of Trinity Women's College attended and the others present were all undergraduate members of Trinity and Janet Clarke Hall.

The subject matter of the conference was based upon the study of "Murder in the Cathedral" by T. S. Eliot; a "Dialogue" by the same author, dealing with religion and drama; on some essays of Dorothy Sayers including "The Dogma is the Drama"; and a film, "The Offertory".

Members of the college gave papers analysing the play, and dealing with sacrifice, self-offering and worship and the vocation of man.

Further papers dealt with worship in the Early Church and in the Mediaeval Church.

Two visitors, the Director of Youth and Religious Education, the Reverend Gordon Brown, and the Vicar of St. Andrew's, Brighton, the Reverend G. H. Codrington, gave the two concluding papers.

Mr. Brown dealt with the problem of worship to-day, with reference to contemporary trends as seen in the Liturgical Movement and the Priest-Worker Movement in France, and the Iona Community in the Presbyterian Church.

Mr. Codrington gave the final paper, which was just what was needed to bring that was essentially a solid, though not unduly academic, conference into the realms of here-and-now Christian life and worship.

Just over twenty men and women took part in this conference.

Its conception was due to the conviction that the traditional study-groups did not meet the situation in the university college of the present time, and that a conference of this type would not only satisfy a need, but might produce good fruit in the life of the college.

Whenever two or three are gathered together in a study for supper, discussion begins and frequently the subject is religion.

It is the spontaneous discussions which are the most vital, and if they are to be fruitful some at least of those present must have sound knowledge as well as convictions.

## BADMINTON IN MELBOURNE

FROM A SPECIAL CORRESPONDENT  
Melbourne, April 26  
The Anglican Badminton Association in the Diocese of Melbourne held its annual meeting for 1954 in St. Bartholomew's Parish Hall, Burnley, on March 6.

The Reverend L. I. McIntyre presided.

The Archbishop of Melbourne has consented to be a patron of the association.

The annual report revealed considerable progress in the past year, and it is hoped for even greater achievements for 1954.

Matches will commence the first week in May.

A social committee has also been formed, which will make arrangements for various social functions to be held during the year.

The election of office-bearers resulted as follows: President, the Reverend L. I. McIntyre; Vice-Presidents, the Bishop of Geelong, Canon M. W. Britten, Mrs. R. F. Stuart-Burnett; Minute Secretary, Miss Val Bannar; Treasurer, Mr. Colin Barraclough; Match Secretary, Mr. Brian Leask; Social Secretary, Mr. Colin Roberts.

## THE RIDLEY FELLOWSHIP

### CONTACT WITH THE MINISTRY

FROM A SPECIAL CORRESPONDENT  
Melbourne, April 26  
The Ridley Fellowship has been a useful means of assisting many men interested in the Ministry of the Church; a number are in college this year through its activities.

It provides an opportunity for unofficial contact with the principal and staff of Ridley College, as well as fellowship with others who are seeking to know the Will of God concerning their life's work.

The next meeting has been arranged for Friday, May 7, commencing with Evening Prayer in the college chapel at 7.30 p.m., followed by an address and discussion led by Archdeacon L. J. Bakewell, who is at present on furlough from Tanganyika.

### ROYAL INTEREST

FROM OUR OWN CORRESPONDENT

Bathurst, April 23  
The Children's Home Commissioner for the diocese, Padre Harry Thorpe, has received two letters from 'Gothic' about S. Michael's Children's Home.

The first, from Fremantle, said "Her Majesty was interested to learn of your work in connection with the establishment of the Children's Home in N.S.W."

Later a letter was received from Colombo, written by Lady Pamela Mountbatten which, in referring to the home, said "I hope you will continue to have success with your appeal."

Both the Queen and the Duke, as well as Lady Pamela Mountbatten, showed interest in the proposed memorial during their conversation with the Commissioner at Bathurst during the Royal visit.

### EASTER CLEANING AT CLONCURRY

FROM A SPECIAL CORRESPONDENT

Cloncurry, N.Q., April 23  
The iron-walled S. Andrew's Church, Cloncurry, was re-painted for Easter.

During Lent, Eric Witherspoon (a railway painter), John Whitehead, Bill Inwood, and Brother L. Whereat painted every Saturday afternoon.

They were helped by several others, on odd occasions, to complete the job.

So that the interior, of silky oak, should not be outshone, six youths, who are to be Comrades of S. George, cleaned it during Holy Week.

### VICAR OF UKI FAREWELLED

FROM OUR OWN CORRESPONDENT

Grafton, April 23  
The Vicar of Uki, the Reverend R. Lovitt, and Mrs. Lovitt were farewelled early this month before their departure to Dunoon.

The Rural Dean, the Reverend R. Edwards, congratulated him on his promotion. Several laymen from the Burringhar and Upper-Tweed area spoke in praise of Mr. Lovitt's ministry.

Presentations were made from the various church organisations.

### V.C. LEFT TO CATHEDRAL

FROM A SPECIAL CORRESPONDENT

Newcastle, April 27  
Mrs. Barbara Jeffries, who died on January 2 this year, left £200 to the church at Wallsend, N.S.W., for a memorial to dead servicemen of the district.

Mrs. Jeffries' son, Captain Clarence Jeffries, who was killed in the Battle of Paschendaele, was awarded the Victoria Cross posthumously in 1917.

The V.C. has now been left to Christ Church Cathedral, Newcastle.

## GIFT TO MOA ISLAND

FROM A SPECIAL CORRESPONDENT

Thursday Island, April 20  
A set of Stations of the Cross has been presented to S. Paul's Church, Moa Island, by the members of the branch of the Mothers' Union at S. Paul's Mission.

The artist who painted the pictures is Mr. Ray Crooke, of Thursday Island, who had previously painted a fine banner for the church at Kubin, another settlement on Moa Island.

These representations of the incidents along the Way of Sorrows are wholly satisfying both from the aesthetic and the devotional point of view.

They are done in the style of modern art, strong and rich in colour, strong in expression, free of irrelevant detail, and wholly free of sentimentality.

In each scene its predominant significance is clearly brought out.

The central figure, the Christ, is youthful, beardless, and truly masculine.

He is the Man of Sorrows, who falls again and again beneath the ever-increasing weight of the well-nigh intolerable burden; at the same time He is the Strong Son of God, utterly selfless, enduring the Cross and despising its shame, absorbed in the joy of doing the Father's will and winning the world's salvation.

### S. CHRISTOPHER'S FETE

FROM A SPECIAL CORRESPONDENT

Melbourne, April 27  
S. Christopher's Fete which was to have been held at the Melbourne Church of England Girls' Grammar School, South Yarra, Victoria, the purpose of which is to raise £2,000 to pay off the overdraft on the college has been postponed from May 1 to August 27 and 28, 1954.

The chairman of the appeal committee Mrs. K. Bright Parker, the organiser Miss Edith Peters and members of the committee are greatly encouraged by the many offers of assistance and the way in which interest in the fete is growing daily.

This fete is a combined effort by the Church in Australia to help S. Christopher's College develop the work it is doing in training those desirous of specialising in religious education and youth leadership.

### RECTOR RETURNING TO ENGLAND

FROM A SPECIAL CORRESPONDENT

Bridgetown, W.A., April 26  
It has been officially announced in Bunbury that the Rector of Bridgetown, the Reverend L. S. Bewers, has resigned his living, and intends to return to England in July.

The Reverend L. Bewers is well liked in the Bridgetown Parish.

Parishioners regret that family reasons force him to leave after two years' excellent work.

The present Rector of Margaret River, the Reverend V. P. Howells, will succeed Mr. Bewers.

He will be instituted and inducted Rector of Bridgetown at S. Paul's on July 1 by the bishop, the Right Reverend D. L. Redding.

### GIFTS DEDICATED AT TWEED HEADS

FROM OUR OWN CORRESPONDENT

Grafton, April 23  
The Bishop of Grafton, the Right Reverend C. E. Storrs, dedicated a number of gifts at S. Cuthbert's, Tweed Heads, last week.

He also conducted the three hours' devotion.

The bishop dedicated altar lights in all the churches of the parish, two sanctuary lamps given as memorials and a brass missal-stand at Cudgen.

Six ornamental steel gates were dedicated in the brick wall at S. Cuthbert's as a war memorial.

## APPLES AT DONNYBROOK

FROM A SPECIAL CORRESPONDENT

Bridgetown, W.A., April 20  
The Donnybrook parish church, in the Diocese of Bunbury, held its Harvest Festival on Easter Day.

The Bishop of Bunbury, the Right Reverend D. L. Redding, in his sermon, congratulated the rector, the Reverend W. K. Harris, for holding the Harvest Festival in conjunction with the Donnybrook Apple Festival.

This apple festival, the first of its kind in W.A., embraced the apple-growing districts of Donnybrook, Bridgetown and Manjimup.

All Saints' was decorated with farm produce, flowers and fruit for the service.

Apples formed the chief display. Visitors have been attracted to Donnybrook from all over the State.

### BISHOP'S 25TH YEAR IN ARMIDALE

FROM OUR OWN CORRESPONDENT

Armidale, April 25  
Synod will be opened at Evensong next Monday night, May 3, when the bishop will deliver his Pastoral Charge on "Life's Loyalties."

A social welcome will be tendered clergy and representatives and their wives by the Cathedral Parish at supper following Evensong.

The committee of women arranging the social welcome are providing afternoon tea during the sessions of the synod.

Instead of the usual breakfast on Tuesday morning, at which the bishop entertains the clergy, they will this year be entertained by the bishop to luncheon.

When the bishop delivers his Report on the State of the Diocese to Synod, it will be his 25th such report, marking the longest period in episcopal office of any bishop in this diocese.

### 30th ANNIVERSARY SERVICE

FROM A SPECIAL CORRESPONDENT

Moonah, Tasmania, April 26  
S. Anne's Church, one of the out-centres of the Parish of S. Mary's, Moonah, Diocese of Tasmania, celebrated its 30th anniversary service on April 26.

The bishop, the Right Reverend G. P. Cranswick preached on "Prayer and Praise."

The members of the C.E.B.S. formed a guard of honour for the bishop on his arrival.

The tunes used for the Magnificat and Nunc Dimittis were composed by the organist, Mr. J. Gawler.

Canon I. J. B. Macdonald welcomed the bishop at the service and afterwards at a social function.

Councillor Suhr welcomed him on behalf of the Glenorchy municipality.

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## RACIAL ISSUE IN S. AFRICA

### S.P.G. POLICY DEFINED

#### RE-INFORCEMENTS RECOMMENDED

ANGLICAN NEWS SERVICE

London, April 20  
The Society for the Propagation of the Gospel has issued a statement of policy bearing on the racial issues in South Africa.

At the outset the society states that for many years it has watched with anxiety the determined progress of the Government of South Africa towards full implementation of its policy of apartheid.

"The society deprecates this development, believing that such discrimination is alien to the gospel."

The statement next refers to "the courageous stand taken by the synods, both provincial and diocesan, of the Anglican Province of South Africa, against the policy of apartheid, in so far as it is opposed to the basic principles of the Christian way of life."

It is the society's responsibility to support the policy of the Province, and to uphold its authoritative utterances.

#### AGITATION

"There are those who might urge the society to make protests in the United Kingdom against the legislation of the South African Government."

Among these, the most significant is the Reverend Trevor Huddleston, C.B., whose letters, published by the Press, drew attention to the deterioration of race relations in South Africa.

"The society recognises the value of his vigorous and forthright assessment of the perils of the time, and his sincerity in appealing to the people in the United Kingdom."

"It has, however, taken counsel with the Archbishops of Canterbury and of Cape Town, and is convinced that public protests in the United Kingdom against the policy of apartheid, will not assist the Anglican Church in South Africa, and may even render its task more difficult or frustrate it completely."

"The society accordingly regards its responsibility to be, on the one hand, to publicise action taken by the bishops of the Province and, on the other, to continue its aid by recruiting and sending out missionaries, both men and women, to serve under the direction of diocesan bishops; and by providing such grants as its means allow, in support of the policies approved by the Province and its dioceses."

"A theological issue is involved, in which the Church of the Province has found itself at variance with the official policy of the Dutch Reformed Churches as hitherto enunciated."

"If this is to be resolved satisfactorily, the Church must be strong, vigorous and fully manned."

"Offers of service and sacrificial giving are, therefore, of greater value than moral indignation, however righteous."

#### PASSIVE RESISTANCE

On the subject of passive resistance, the statement declares:

"The society wholly supports the condemnation by the Church in South Africa of laws which it has judged to be unjust and discriminatory."

"But it cannot lend countenance, as a society, to the passive resistance movement."

"It is a matter for the individual conscience to decide whether the circumstances are such as to justify disobedience to the laws of the country."

"There are many who believe that civil disobedience may lead to greater evils than those at which it is aimed, and therefore, stand aloof."

"There are many others who feel that they have no other avenue of protest open to them than to take part in this movement."

## CHRISTIANITY IN ASIA

### ITS EASTERN ORIGIN

#### CO-OPERATION IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, April 22  
The bishop in a recent letter to the Diocese of Singapore, says that it is often thought by Europeans and Americans that they have been used to carry the gospel far and wide in the world.

But in times when nationalism in the East seeks to be free from Western control, it does the Christian cause no good to represent the spread of Christianity as only an aspect of European and American power.

What matters in a religion is its truth and not where it comes from. But it cannot be denied that many people in Asia are estranged from the gospel because they forget its Eastern origin and ignore the fact that the Faith of Christ spread over most of Asia during the same period as it was covering Europe.

Readers of the New Testament are not likely to forget who were the messengers of the Lord in Antioch, Ephesus and Smyrna, which became Christian strongholds before Augustine and Aiden converted England.

It may be surprising to recall that out of 318 bishops attending the first General Council of the Church at Nicea in 325 A.D., only 20 came from Europe and more than one hundred from Turkey-in-Asia.

At the same council, six Arab bishops were present and by Mahomet's time there were Christian tribes in various parts of Arabia including the district of Mecca.

Speaking of the Diocese of Singapore, the bishop says that we enjoy the privilege of an inter-racial Church, where Asians and Europeans together propagate the gospel.

Speaking of co-operation with other churches, the bishop in another letter spoke of four levels at which unity in the Christian Church must be carried out.

First there is practical co-operation.

Local Christian councils can pool men and resources in social responsibility.

Secondly there is study. Men make friends when they work together.

Thirdly, there are the occupational parties for work.

Fourthly, there is prayer.

#### BISHOP DIBELIUS ON "PAX TECHNICA"

ANGLICAN NEWS SERVICE

London, April 15  
Bishop Otto Dibelius, Head of the All-German Evangelical connection, said, last week, that if there was any hope for world peace it lay in the hydrogen and cobalt bombs.

He said that the time of a "Pax Romana" or "Pax Germanica" had gone irrevocably, and the world's hopes must rest in a "Pax Technica," a peace governed by the Christian responsibility for retaining control over the advance of science, which could destroy the world.

Bishop Dibelius, who spoke at a lunch of the Foreign Press Association in Berlin, said that the situation of the Lutheran Church in communist-ruled East Germany had, by and large, been unchanged in recent months.

Although anti-Church incidents were frequent and State subsidies to the Church were being paid up to only about seventy per cent, the East German State was generally adhering to its live-and-let-live agreement with the Church, reached last June.

But the Church had no illusion that the communist struggle against it would be carried on relentlessly as long as Walter Ulbricht, Chief Secretary of the East German Communist Party, was in power.

## DISTRIBUTION OF MAUNDY

### CEREMONY AT THE ABBEY

#### BISHOP DEPUTY FOR QUEEN

ANGLICAN NEWS SERVICE

London, April 17  
Princess Marie Louise attended at Westminster Abbey on Thursday the annual ceremony of the Royal Maundy, which was distributed by the Lord High Almoner, the Bishop of S. Alban's, in the absence of the Queen.

While the congregation stood to sing "All people that on earth do dwell..." two processions moved into the choir.

In the first 10 choristers of the Chapel Royal, Windsor, were handsome in scarlet and gold coats, but for richness and colour they were outshone by the Queen's Bodyguard of the Yeomen of the Guard, who walked in the second procession, one carrying on his head the silver-gilt dish given by Charles II.

The Lord High Almoner and officials of the Royal Almonry walked in the rear of the second company, girt with white towels in remembrance of Christ's washing of the disciples' feet.

Maundy is given to "as many old men and as many old women as the Sovereign in years of age," so, the Queen being 28 this year, there were 36 recipients, of whom all but two women and three men were able to travel to the Abbey.

First, each woman received a green purse containing a clothing allowance of £1/15/- and each man a white purse containing £2/5/- for the same purpose.

In the main distribution each man and woman received a red purse containing £2/10/- and tied to it by thongs, a white purse in which were "as many pence as the Queen is years of age, and given in silver pennies, twopences, threepences, and fourpences, being the balance of the Maundy."

#### SCHOOLBOY MAKES CHURCH SILVER

ANGLICAN NEWS SERVICE

London, April 22  
S. Leonard's, Birdingbury, near Rugby, was presented with a new Communion chalice and paten at Easter.

These two pieces of silver are the work of one of the young parishioners, Grahame Heath who is sixteen years old. Grahame who is at Repton, has been a keen silversmith for two years.

He has always been a collector of old silver, but he took up the art of silver-making when he went to school, where there is a fine metal workshop under skilled direction.

The present chalice at Birdingbury dates from 1580. This fine old piece of silver has served its communicants from that date, and, in consequence, is now showing its age.

The rector, the Reverend A. Wilbraham, was anxious about its future, and its replacement when Grahame Heath offered to design and make a new Communion set.

The chalice is to his own design. He made a survey of the plate in many churches round Repton.

#### COMMEMORATION AT DOKHUM

ANGLICAN NEWS SERVICE

London, April 22  
The Archbishop of Canterbury has appointed the Bishop of Exeter to represent the Church at the commemoration of the martyrdom of S. Boniface at Dokhum, Holland, on July 3.

The Church of England, the Roman Catholic and Old Catholic Churches, together with representatives of the Dutch Reformed and Free Reformed bodies, will have delegates at the celebration.

## A HATEFUL BOMB

### DR. FISHER ON FALSE HOPES

#### "NOT INEVITABLE," SAYS DR. GARBETT

ANGLICAN NEWS SERVICE

London, April 19  
The Archbishop of Canterbury, the Most Reverend G. F. Fisher, in an Easter Day address at Canterbury Cathedral, discussed the hydrogen bomb and the Christian duty to strive to bring about the change of heart and mind which would establish peace.

Dr. Fisher said that he spoke of the bomb in the context of the Christian hope which sprang from the Cross and was ratified on Easter Day, as opposed to the false hopes of man.

"It is our Christian duty," he said, "to regard it always in relation to our Christian hope."

"So regarded, it does not differ in principle from the atom bomb which preceded it or from the cobalt bomb or any other worse horror which may succeed it."

"These things make war more hideous, but not more evil."

"War always was and always will be evil. These things may extinguish all hopes of man in this world. But Christian hope never rested in this world, but in God."

"The Christian must regard this hateful thing without any illusion born of fear or despair."

"The first duty of the Church and of Christians is to remain unshaken in the hope that fails not, to say to all men that unless they repent, begin to think differently and to agree better, they and the Church and Christians, too, good and evil alike, will all likewise perish."

#### "HIDEOUS BURDEN"

"National sins bring disaster; other nations' sins may bring disaster on us, and ours on them."

"To abolish the bomb you must agree with others, and others with you, to lower all threats and barriers."

"Till then the world must bear the hideous burden of its own sins."

"It is for Christians and Christian statesmen to bear the burden, knowing full well its hateful load in human suffering, to bear it sacrificially and still to be peace-seekers and peace-makers."

"The task is already so be-devilled by past failures and present collisions dividing the world that we can only expect progress to be by here a little and there a little."

"Where appeal cannot be made in the name of God it can be made in the name of common humanity; and so dreadful is this instrument that self-interest should add its support to the claims of the common good..."

"At least there is, or should be, a clearing of spiritual vision, even a clearing of the vision of self-interest. Statesmen and citizens may say: 'There must be a new start, and indeed there must, and it is only another word for repentance.'"

The Archbishop of York, the Most Reverend Cyril Garbett, preaching in York Minster yesterday at a service attended by more than 400 American airmen, said that if the hydrogen bomb was used in war the world would be left lonely and scorched.

To conceal from ourselves this awful responsibility was sheer folly.

The use of this appalling weapon for destruction would be sin, and the result of sin, the sins of hatred, greed and fear.

The Christian resolutely refused to believe that the use of this weapon was inevitable. He would not sit down in fatalistic despair before its threat.

He would do all within his power to conquer the sins which might lead to its use.

## THE ANGLICAN COMMUNION

### GODFREY DAY LECTURES

ANGLICAN NEWS SERVICE

Belfast, April 22  
In accordance with the wishes of Godfrey Day, Archbishop of Armagh in 1938, the lectures which now bear his name have as their object the promotion of a deeper understanding of missionary enterprise.

This year's series had as its general title "The Anglican Communion," and was concerned with the growth of the communion and its world-wide extent and variety.

The lecturer was the Reverend Henry Paget Thompson, who was a member of the staff of the Society for the Propagation of the Gospel for 22 years.

He is the author of a number of works on the growth of the Church overseas, including "Worship in Other Lands" and "Into All Lands," the latter being a history of the S.P.G.

In the first of the lectures, which was given last month in Trinity College, Dublin, Mr. Thompson considered the structure of the Anglican Communion.

He argued that the growth of the communion followed much the same pattern as that of the British Commonwealth.

Neither developed according to any premeditated programme; they grew up haphazardly as the result of expedients adopted to meet differing situations.

The genesis of the Anglican Communion was found in the communities of members of the Church of England which were established in the North American colonies.

These, however, were merely part of the province of Canterbury, to which they were subordinate; they had no authority of their own.

This pattern repeated itself in the branches of the Church of England that were established in other colonies—in Canada and the West Indies.

It remained the norm until the early part of the next century, when in the atmosphere engendered by the new currents of reform and revival that were sweeping England, steps were taken to free the Anglican communities overseas from the control of Church and parliament at home.

In this connection, Mr. Thompson mentioned particularly the work of two colonial bishops—Gray in South Africa and Selwyn in New Zealand.

Provincial and diocesan organisations were allowed to develop, until the Anglican Communion reached the form with which we are familiar to-day; a world-wide fellowship of churches, all independent of central control, yet all giving allegiance to the same distinctive traditions of worship and order.

#### RECORD RALLY TO HONOUR S. CEDD

ANGLICAN NEWS SERVICE

London, April 3  
The rally, which will be held at the West Ham United football ground on June 19, is the largest scheme of its kind the Church in Essex has ever undertaken.

The purpose of the rally is to commemorate the coming of S. Cedd and Christianity to Essex in 654.

The chief speaker will be the Bishop of Croydon.

A notable feature of the rally will be the large procession of young people from Church youth fellowships, pre-Service units, Church Lads' Brigade, Scouts and Guides.

Many bands will accompany this procession and parish banners will be carried.

Approaching the football ground from the opposite direction will be a robed choir of over a thousand.

A third procession will consist of the diocesan clergy. Each procession will be accompanied by a bishop.

## THE QUEEN'S RETURN

### BELL-RINGERS' PLANS

ANGLICAN NEWS SERVICE

London, April 10  
Since the approval by the Archbishops of Canterbury and York of the suggestion that church bells should be rung to celebrate the Queen's return on May 15, bell-ringers throughout Britain have been arranging their separate welcomes.

There are some 40,000 ringers, men and women, in the country.

Because they are a voluntary body, more numerous in some areas than in others, it would be hardly possible for them to proclaim their greeting in one simultaneous clash of sound.

As it is, special plans will have to be made in certain areas to comply with the archbishops' request that "in every church that possesses ringing bells, a peal may be rung at some time convenient for the assembling of the ringers."

In north Kent, ringing will be in relays so that churches which have not enough ringers will be able to draw on a pool.

The City of London itself has a shortage of resident ringers.

Of the 10 regulars—at S. Michael's, Cornhill, for example, only one lives in central London.

He is Mr. A. A. Hughes, who aims to assemble on May 15 a band of ringers who will play the ropes for half an hour at various city churches in turn.

Starting at S. Michael's he hopes to go on to S. Botolph Without at Aldgate, S. Botolph's, Bishopgate, S. Olave's, Hart Street, and S. Bartholomew-the-Great, Smithfield.

This operation will probably last from before lunch until late afternoon.

#### ABBEY'S TRIPLES

Final plans have not been made at all the great London churches, but the Stedman Triples will certainly be heard from Westminster Abbey, either at the moment the Queen sets foot on Westminster Pier just after 3.15 p.m. or as she comes up the river.

At S. Martin-in-the-Fields, 12 ringers will repeat their coronation performance last year starting at 12.30 for three and a half hours at the least, they will ring Stedman Cinques, using 11 bells and making 5,000 changes.

Nor will London have a monopoly of such marathon rings. Notable among the many groups of provincial ringers are those of S. Peter Mancroft, Norwich.

On May 15 the ringers there, led by Mr. Nolan Golden, will sound a peal of Grand sire Cinques lasting nearly four hours.

"After that," says Mr. Golden, "we shall go to King's Lynn and help them with another peal, Grand sire Caters. Just for fun, you know." Such is the spirit of the bell-ringers' greeting.

#### MISSIONARIES IN INDIA

ANGLICAN NEWS SERVICE

London, April 22

The number of foreign missionaries in India doubled between 1947 and 1952, according to a recent statement by the Indian Home Minister, Dr. Katju.

He said that the number of non-Roman missionaries in India rose from 1,451 to 2,814, and the number of Roman Catholic missionaries from 820 to 1,869.

Dr. Katju added that the propagation by foreign missionaries of "religion in its true sense" was acceptable, but that the Government would not tolerate the "running down" of other religions or attempts by missionaries to exercise political influence.

# THE ANGLICAN

Incorporating The Church Standard

FRIDAY APRIL 30 1954

## THE DRAFT CONSTITUTION

Every individual member of the Church of England in Australia will be affected by the announcement published elsewhere in these columns, that the Constitution Committee has completed its task entrusted to it by General Synod in 1950. There will be general gladness that the job is done, coupled with a certain amount of impatience to see what the draft looks like.

One thing is quite certain, and can be forecast without the slightest inking of the form of the proposed Constitution: The draft will be attacked with considerable vigour in certain of its details by every section of thought in the Church, because its provisions will appear to go "too far" or "not far enough" in matters which these groups hold to be of peculiar importance.

It is of the utmost importance that all Anglicans, and especially those who hold seats in the synods of the Church, should bear firmly in mind certain facts about the proposed Constitution during the months ahead, when it will be under discussion.

Chief among these is that the draft is the unanimous product of as representative a body of men as the Church of England in Australia could assemble. Every facet of thought in the Church had its voice on the Constitution Committee, from extreme Evangelicalism to extreme Anglo-Catholicism. It would indeed have been surprising if the differences of approach which must have emerged during the meetings of the Committee had not at times appeared so great as to render agreement impossible. It is known that at one stage agreement did, in fact, appear impossible, but that the ARCHBISHOP OF CANTERBURY's personal help and encouragement enabled the Committee to go on.

These men, despite the differences which existed between them when they embarked upon their task, yet persevered and, under the guidance of the Holy Spirit, found themselves ultimately at one on the form of the draft which is now to be submitted to the Church as a whole.

Whether unanimity would have been attained at all, had the course of the discussions been made public, is an open question, and no useful purpose can be achieved by debating the matter at this stage. Sooner or later, the proposed Constitution was found publicly to be examined and discussed. The fact that it is now put forward and supported by so powerfully representative a body as the Constitution Committee of General Synod will naturally predispose the rank and file of the Church to accept it—unless the rank and file choose to disown their leaders.

One of the consequences which flows from the fact that the Committee's deliberations were confidential, however, is that the rank and file of each synod will not know the detailed processes, after argument and counter-argument, by which the Committee found itself of the one mind. The points of detail over which members of the Committee originally differed, and over which they managed finally to agree, are likely to be gone over again *ad nauseam* all over the country. This will not matter greatly if these debates are conducted in the same spirit of charity and understanding as they were in the meetings of the Committee, and if members of synods everywhere show the same determination to reach agreement.

It would be an unspeakable calamity for the Constitution not now to be accepted. The final test of the quality of those who have drafted it will be the success with which they expound its provisions, and explain its implications. There are bound to be some difficulties in doing this in a few dioceses; but if the members of the Constitution Committee are as straightforward and fearless in discussing in their own local synods the draft for which they are all responsible as they were with each other while framing it, who can doubt the result?

In the meanwhile, Anglicans owe a great debt of gratitude to each and every member of the Committee for the time and energy given in this work.

## The Affaire Petrova

As the affaire Petrova unfolds, the attitude of this newspaper from the outset will be completely justified: by the time these words appear, E. Petrova herself will publicly have stated that she neither cried out for aid at Mascot nor was "forced" on to the aircraft. So much for the secular Press reports, affidavits and all.

The Australian case is strong enough. Let it not be spoiled by irresponsible exaggeration.



## T.V. For The M.P. Soon?

The Federal election campaign will begin in earnest next week. The Prime Minister, Mr. Menzies, will give the Government's policy speech on Tuesday, and the Leader of the Opposition, Dr. Evatt, will state Labour's policy two nights later.

Thereafter the two leaders will engage for nearly four weeks in the fatiguing ordeal of flying round this vast land, visiting all States and saying a word in season wherever the party need seems to require it.

It is not only every three years that they must undertake this strenuous tour. Since the last election there was a referendum campaign which imposed even more severe tolls on the energies of the two leaders, for they virtually handled each case single-handed.

Both Mr. Menzies and Dr. Evatt are 60 this year, and they must feel glad that television is expected to be just round the corner. Whoever wins the election, indeed, will have strong personal motives for speeding up the introduction of this aid to electioneering. I expect it will always be politically wise for party leaders to visit all States in an election campaign. But T.V. should at least enable them to reduce their talking to one speech in each State.

Of course, T.V. could be an embarrassment. With the whole nation looking on, as well as listening in, there will be an obligation to vary the programme a bit—to give a different speech each time and, maybe, even to wear a different suit (with a suitable change of buttons, perhaps, to honour the favourite flower of each State).

Yes, T.V. may bring complications. But it will reduce travelling at election time and both leaders are men of sufficient versatility to match the extra intellectual needs T.V. will impose.

## Privacy For Petrovs.

The Petrov affair is not just a good spy thriller happening in our own country. It is a most serious occurrence, involving international relationships and demanding the best protection that can be given Petrov and his wife in the drastic separate decisions they made to seek political asylum in Australia.

So much publicity has been given to the personal aspects of the affair, particularly Mrs. Petrov's late decision at Darwin, when flying back to Russia, to stay in Australia, that there is a danger of the public being led to expect regular daily instalments of the same dramatic sort of fare that was published in our newspapers last week.

For that reason our security officers (already generally commended for their handling of the whole affair to date) must be particularly congratulated for the protection they have given Mrs. Petrov since she has flown south from Darwin to join her husband in his secret hiding-place.

I make this point because attempts have been made to ridicule the security people for what has been called "cloak and dagger stuff" in putting newspaper reporters and photographers off Mrs. Petrov's trail by, quite frankly, laying false trails.

For my part, I think these precautions by the security men were thoroughly justified. I understand that the newspapers have co-operated with the powers—that is to the extent of not publishing Petrov's photograph of which a copy is said to be available. I don't know whether any official request has also been made to the newspapers to allow Mrs. Petrov proper privacy now—a

desirable concession for her own peace of mind after her severe emotional ordeal and an essential precaution for the concealment of her husband's address. But the efforts made by newspapers to probe the mystery of Mrs. Petrov's movements suggest that, if such a reasonable request, to "lay off" were made, it fell on deaf ears.

The newspapers tried to squeeze every drop of news and near-news out of Mrs. Petrov's aeroplane trip from Sydney to Darwin and her stay in the north. No triviality was despised, no privacy was respected. So, in any case—quite apart from the really vital security need for silence now—Mrs. Petrov is surely due for some relief from Press publicity.

## Political Posters

The size of electioneering placards is restricted in Australia. Personally I feel that this law also unduly restricts the fun of the fair, for bright calico signs fluttering in the breeze at least created an atmosphere and they were easily removed after they had served their purpose.

That brings me to an objectionable electioneering practice against which no law (if there is, indeed, one) gives protection. That is the plastering of tram, power and telegraph poles with dodgers, and the much more reprehensible habit of painting election slogans on walls, footpaths and (in Sydney) even harbourside rocks.

The pamphlets on posts can be removed eventually, either by time, weather or political opponents. But the painting of slogans on public or private property is arrant bad citizenship. Removal is difficult and costly, so generally these disfiguring signs remain for years. My personal inclination is to vote against any party indulging in the practice.

But, unfortunately, while the Communists seem to be the main offenders, both Labour and Liberal supporters in varying degree follow the pole-plastering technique.

There are literally signs already that pole publicity is to play a conspicuous part in the campaigning for the Federal election on May 29.

## Shocks In A Park

One of Sydney's harbourside beauty spots used to be Clifton Gardens. I was shocked by a double discovery there on a visit—the first in several years—last Sunday afternoon.

The first shock was the revelation of the state of semi-decay into which the wharf, bath buildings and public

shelters and conveniences had fallen. The buildings all seemed to be past the stage when even a coat of paint would do much good. Such eyesores in a setting of natural beauty should not be tolerated.

But the biggest shock was the discovery of the use to which the main area of the reserve was being put that afternoon—a drinking party with the accompaniment of raucous singing. Both men and women participated. But the behaviour of the men was much more conspicuous. Some were so drunk that they frequently fell over.

In case any one should be tempted to explain that these drunken revellers were New Australians, let me say that the songs they were drooling out branded them as what we are pleased to call "dinkum Australians."

The Mosman Council, whose park is being put to this disgraceful use, might usefully keep a closer eye on it.

## Extra Holiday: Why?

Anzac Day fell on a Sunday this year, but for a reason which I fail to understand a Monday was proclaimed a public holiday. In Sydney, for instance, this simply meant that all shops were closed but all the hotels were opened and a race meeting was organised.

Surely the main purpose of the annual commemoration is to salute the memory of the fallen in two wars, which, as usual, was most impressively done on the appropriate day, with parades in every city, town and hamlet in Australia.

But why the need to take another day off—a day when there is no central celebration, but merely a day of idleness with hotels or the racecourse the main attraction for many? I noticed that a Melbourne paper, which criticised the extended Easter vacation taken by the Stock Exchange, banks, large commercial houses and some important branches of public administration, said that the cost to Australia as a whole every time industry closes down for a public holiday is 27 million.

Please don't misunderstand me about Anzac Day. I believe it would lose much of its significance if its observance were transferred to the nearest Sunday, as has sometimes been suggested. But when April 25 does fall on a Sunday (as it did, incidentally, on the first Anzac Day of all), then surely there is no justification for declaring April 25 a public holiday, too.

—THE MAN  
IN THE STREET.

## CLERGY NEWS

VIZARD, The Reverend W. G., Rector of Christ Church, Melton, Diocese of Melbourne, returned from the active ministry on April 4. He hopes to return to mission work amongst the aborigines.

REEVE, The Reverend J. L., was inducted as Vicar of All Saints', Lorne, Diocese of Melbourne, on March 25.

COALDRAKE, The Reverend Keith, is remaining at the Forrest River Mission as chaplain, but will be relinquishing the superintendency to Mr. France shortly.

HUNTER, The Reverend W. B., has been appointed Priest-in-charge of St. Cuthbert's, Brunswick, Diocese of Melbourne. He commenced duty there on April 25.

FORSTER, The Reverend J., formerly of the Mission to Seamen, has been appointed Rector of Mitcham, Diocese of Melbourne. He was inducted by the Archbishop of Melbourne on April 29.

BROWN, The Reverend W. A. J., Rector of Murrumbidgee-Harden, Diocese of Canberra and Goulburn, to be Rector of St. David's, Chelmer, Diocese of Brisbane.

SCOTT, The Reverend L. O., Assistant Priest at Quantavan, Diocese of Canberra and Goulburn, has resigned to become a school chaplain in Sydney.

PHILLIPS, The Reverend R., will be inducted as Vicar of St. James', Mortlake, Diocese of Ballarat, on May 19.

JUDS, The Reverend S. J., to be Assistant Curate of Christ Church, Milton, Diocese of Brisbane.

DAVISON, The Reverend E. B., formerly Registrar of the Diocese of Rockhampton, has been granted permission to officiate in the Diocese of Brisbane.

## IS THIS A RECORD?

FROM A SPECIAL CORRESPONDENT

Newcastle, April 22  
S. Matthew's, Georgetown, thinks it may have made a record Lenten effort.

It is a branch church of the Parish of Waratah in the Diocese of Newcastle.

Actually it is a church hall, one of the "sanctuary one end, stage the other" variety which the parishioners erected by voluntary labour some years ago.

Services held there every Sunday are generally well attended and, during the season of Lent for the past few years, Holy Communion has been celebrated at 7 a.m. every Wednesday and on the Monday to Thursday of Holy Week.

There are no Church schools, homes or institutions in the district and yet, during this last Lent, the average Wednesday attendance has been 34 and the total number of communicants for those four week days of Holy Week was 83.

This appears to be a record for a branch church in the Diocese of Newcastle.

Is it also a record for Australia?

## ONE MINUTE SERMON

COLLECT FOR THE  
2nd SUNDAY AFTER  
EASTER

### The Text:

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of a life; Give us grace that we may always most thankfully receive that his inestimable benefit; and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

### The Message:

To-day all through, in Epistle and Holy Gospel, we have our Saviour set forth as the shepherd and in the collect we pray that we may "follow the blessed steps of His most holy life," as sheep of that day followed shepherds.

The collect dates from 1549 and is different in content from its predecessor. It is drawn up with skill and abounds in teaching.

A commentator has said that "it contains more matter than any other collect." Until 1596 the word "holy" stood in place of "only," possibly a misprint.

How rich is the truth set forth, "who has given thine only Son to be unto us both a sacrifice for sin and also an ensample of Godly life."

The emphasis on the death of Christ is re-affirmed here as it was in last Sunday's collect. Only in Him have we any hope.

"Look Father, look on His anointed face, And only look on us as found in Him;

Look not on our misings of Thy grace, Our prayer so languid and our faith so dim; For lo, between our sins and their reward We set the passion of Thy Son our Lord."

The past is dealt with. And for the future there is no uncertainty. He has given us an "ensample of Godly life," of life lived in God.

Hence we pray God may help us to receive with deepest thankfulness the benefits of His passion and keep our eyes on Him in daily life.

"Endeavour ourselves" does not mean try in our own strength, but make it our duty to follow.

"Where He leads me I will follow. I'll go with Him, with Him, all the way."

But only in His strength, only by His grace.

## RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

May 1: The Reverend Stanley Taylor, South Australia.

\*May 3: Mrs. Mary Kershaw, Victoria.

May 4: The Reverend Alan Walker, New South Wales.

May 5: Father Michael Scott, S.J., South Australia.

May 6: The Reverend E. R. Rogers, New South Wales.

May 7: The Reverend Alan Hewitt, New South Wales.

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

\*May 3: Major-General. The Reverend C. A. Osborne, Victoria.

PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.

May 2: Dr. Cliff Wright, Victoria.

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

\*May 3: Dr. S. P. Hebart, Queensland.

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

\*May 3: The Reverend J. B. Phillips, Queensland.

SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.

May 2: "The Mission to the Nations" — The Reverend Alan Walker.

PRELUDE: 7.15 p.m. NATIONAL.

May 2: Westminster Madrigal Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

MAY 2: St. James' Cathedral, Queensland.

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

May 6: St. Andrew's Cathedral, Sydney.

THE EPICLOGUE: 11.20 p.m. INTERSTATE.

May 2: "The Epiclogue"—No. 18, Second Sunday after Easter.

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.

RELIGION IN EDUCATION

CHURCH SCHOOLS

To THE EDITOR OF THE ANGLICAN Sir,—Without discussing whether Mr. J. S. Murray's attitude towards Church schools is justifiable, one section of his article in THE ANGLICAN of April 23 deserves a more positive approach.

The problem of finding suitable staff for Church schools is indeed serious. There is an acute need for consecrated Christian men and women teachers to take appointments in them.

But before they will be persuaded to do this they need to be convinced that Church schools have a vital part to play in education.

Modern educationists are agreed that an integrated education must have a religious basis. For Christians that basis can only rest in Christ Himself.

But Christianity is a religion of a community, the Church, and our Christian faith cannot be adequately taught or understood outside the Church.

No one doubts that excellent work is done by Christian teachers in non-Church schools, but they would themselves admit that they are working in the face of handicaps.

This appears to be the point from which discussion of Church schools should begin. Mr. Murray is concerned that they are not fulfilling the functions for which they were founded. But only if Churchmen, clergy and laity alike will realise the potentialities of these schools and be prepared to provide positive help rather than negative criticism at those points where help is most needed, will it be possible for them to fulfil those functions.

This help is especially needed in the provision of teachers with a sense of Christian vocation. Clergy and leaders of youth can help by encouraging young people to think seriously of this as a field of service when deciding on their life work. If the Church, whose servant the school is, does not accept some responsibility in providing the personnel, then the school can scarcely do other than draw its staff from those who have little or no sense of vocation.

I am, etc., MERRILE D. ROBERTS, Church of England Grammar School for Girls, Newcastle, N.S.W.

FLOOD APPEAL

To THE EDITOR OF THE ANGLICAN

Sir,—May I express to you the very sincere gratitude of the Diocese of Grafton for the very sympathetic and generous contribution which was sent, owing to your appeal, for the victims of the recent disastrous floods up and down the north coast.

I had intended to include a list of donors, but I find that a number of them have sent directly to the Rectors concerned, and there might be a danger of leaving out names if I were to adopt this course; so may I send through your column our deep thanks for the generosity which this need and suffering has called forth.

We were greatly touched and greatly assisted by this splendid help. Yours faithfully, CHRISTOPHER GRAFTON, Bishopsholme, Grafton, N.S.W.

THE SMEAR TECHNIQUE

To THE EDITOR OF THE ANGLICAN Sir,—Your correspondent, Mr. M. K. Matthews, does not appear to be very well informed. In his criticism of my attitude in the House in relation to the public statement on Indo-China, which had been issued the previous night under the signature of four prominent Canberra residents, he seems to have overlooked the following facts—

1. I said specifically that, while I regarded the statement itself as giving aid and comfort to the communists, and therefore harmful, I did not believe that Bishop Burgmann himself meant any harm.

He was only one of the four signatories, and may not have realised the full implications of the statement he signed.

It is true that (as I pointed out) the bishop has been exploited by communist influences in the past, but, however misguided he may be on occasions, I still regard him as innocent of any evil intent, and I was careful to make this clear to the House.

2. It has now been proved that Dr. John Burton, although not one of the four signatories to the statement, had been very active behind the scenes in regard to it.

Dr. Burton's outlook on Indo-China has been made sufficiently clear by the fact that in Peking, on June 6, 1952, he was himself one of the signatories of the pro-communist declaration on these matters.

The full text of this Peking declaration is available and was published in Australia.

3. My remarks in the House were mainly directed to the part of the statement of the four signatories denying the communist nature of the Viet-minh in Indo-China. Both Mr. Casey and Dr. Ewart concurred in my view.

Subsequently the four signatories, in a letter published in the Canberra Times withdrew from their stand on this point, and thus conceded the correctness of my criticism.

4. I have already repeated my statement on this matter outside the House, free of privilege. I am quite willing to do so again. Your correspondent should surely know that I, of all members, can least be charged with abuse of parliamentary privilege.

My remarks in the House were moderate and factual, as could be seen from the Hansard report. Events (particularly the revelation of the behind-the-scenes activities of Dr. Burton in the concoction of the original four-signatory statement) have justified my stand.

I not only had the right to say what I did—I had the positive moral duty to say it.

I am a little at a loss to understand why your correspondent, who is evidently unfamiliar with these matters, and apparently has not even taken the trouble to find out what I said in the House, should direct an abusive tirade at me, without any argument on the substance of the matter I raised.

If he thinks what I said was incorrect in substance, let him give his reasons. Or does he deny me the right of free speech?

It is fatally easy to smear members of Parliament by falsifying facts and attributing to them things which they did not say.

I prefer to believe that your correspondent, Mr. Matthews, has written in ignorance rather than with the objective of exploiting this smear technique. Yours faithfully, W. C. WENTWORTH, Fairlight, N.S.W.

To THE EDITOR OF THE ANGLICAN Sir,—THE ANGLICAN is to be commended for its timely admonition to Mr. W. C. Wentworth M.P. for his unpardonable lapse of behaviour towards one of Australia's Christian leaders when he attempted to smear Bishop E. H. Burgmann with the stigma of subservient association.

Never at any time was the need for fearless thinking more desirable than now. And society is obligated to those men within the Church who are courageous enough to withstand the

publicity-hungry mouthings of the 'McCarthy's and the 'Wentworth's' of this world.

Mankind is standing at the crossroads of human destiny. To listen to the urgings and blandishments of the voices of the forces of brutishness can only lead humanity into the wilderness of stark materialism where all standards of human dignity and spiritual values will be completely absent.

The Christian Church cannot be acquiescent to the radical betrayal of the foundation of human ethics that Christ laboured and died to create.

We dare not permit the dictates of political expediency to margin and condition the extent and area of human relations.

The love of God is neither parochial nor national in its application to mankind. It is universal. The moral beauty and dignity contained within the divine injunction "Do unto others, as you would that they should do unto you" is less when its mean is measured by national standards or national requirements.

There is very little difference between the stigma pointed fingers of accusation levelled at Jesus and his followers in calling Him and them "associates of 'tax gatherers,'" and the modern idiom "fellow traveller." The objective is the same.

Compromise is the very essence of Christianity. It is a quality progressively lacking in relations between nations. This is not the wish and will of the common mind of man. It is only the outcome of power drunk political policies of nations.

The tide of human affairs is at the flood, and the ark of civilisation can only be made buoyant if the deadweight of nationalistic ideologies are cast overboard.

Science and technology have shrunk this planet to the dimensions of a single community. Existing fragmented and contentious political efforts of world administration is outmoded, wasteful and highly dangerous.

Instead of seeing potential enemies of the State lurking behind every tree and stone, let Mr. Wentworth bend his legislative energies towards securing the goodwill of mankind towards a universal brotherhood of men as Christ exhorted we should do so that the glory of God be made manifest among all nations.

Very sincerely, F. G. GLADEN, Chatswood, N.S.W.

ABORIGINES AND PENSIONS

To THE EDITOR OF THE ANGLICAN Sir,—I happened to see the original of the letter sent to your paper and signed "Invalid Pensioner," Glebe.

The letter was curtailed for publication and in doing this it changed its meaning almost entirely.

The writer is a Christian gentleman who has been interested in coloured peoples all her life and has lived amongst them: in many countries.

Her reason for so strongly objecting to Archdeacon Robertson's suggestion that aborigines be given the same pensions as our widows, aged and invalids, was that she considered it ridiculous to suddenly class our society on the same level as the Australian blackfellows, without in any way meaning lack of respect or spiritual kindness for the latter.

Admittedly we are all God's creatures, with souls. But surely it is carrying things to an hysterical level of misunderstanding to suggest that natives of all countries be put on the same social level as everyone else?

To give any natives cash in lieu of necessitous items (tobacco, blankets, food, etc.) is just asking for trouble and contributing to their degradation, as the first thing they do is drink and gamble it away.

Can the same be said of our own aged and invalid pensioners? To compare them in the same breath as coloured natives is not only the height of stupidity but an insult.

Yours, etc., "ANOTHER PENSIONER," North Sydney.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

The After Life

A correspondent from Victoria has addressed to us a long letter concerning the 'Life of the Hereafter.'

His letter is too long to be quoted in full; briefly, he raises the problem of the relation of the state of the individual soul in Paradise to the Final Judgement.

Is Paradise an intermediate state to which all souls—good, bad and indifferent—go at death, and are these classes of souls there separated into the "many mansions" of which Our Lord speaks?

After quoting a number of relevant scriptural passages, our writer comments:

"The evidence then would seem to suggest that not only is the Intermediate State an existence for the individual soul on a lower plane than the rewarded state, or state of unending happiness with God, which is Heaven, but that the individual soul has not been 'clothed upon' with that glorified body which St. Paul seems to associate with the post-Judgement state. . . . would you say that the process which would meet the difficulty presented by this difference which exists between Paradise and the post-Judgement era is one of realisation for the individual soul?"

If this process can rightly be termed a "realisation," it would constitute an ever-deepening knowledge of one's deficiencies, failure and shortcomings as made on earth. . . . This process of realisation would be accompanied by a corresponding process of sanctification.

But this process could not be applicable to all the souls in Paradise. This would be to deny the last Judgement, and the need for separating "the sheep from the goats." But for those who "rest in the Lord" its place seems quite valid.

This is a most interesting and well-reasoned thesis, to which my summary does scant justice.

The doctrine of the after life must always remain something of a mystery; scripture throws some light on the matter, but

as our correspondent has pointed out, quite divergent views can be constructed out of scripture, and at best we can bring forward only hypotheses.

Intermediate State

A few weeks ago in answering a question on the "Three States of the Church" I made some reference to the Intermediate State, and it is not necessary to repeat again what was there said.

The passage in S. John XIV about the many mansions may be meant to suggest some progress in sanctification after the grave, and our correspondent is surely right in stressing that an intermediate state is not designed so much to enable us to have a second chance, since scripture always seems to suggest that in this life alone we are on probation, but rather to afford the soul after death an opportunity to "realise" the true nature of its own state, especially when seen in the eyes of the All Holy and All Loving Father Himself.

It is not clear from the letter exactly what our correspondent means by "realisation," but he is probably right in stressing that somehow we shall enjoy a deepening of our own penitence as we realise more fully our deficiencies, but also a deepening joy in the service of God and in our increasing knowledge of Him.

If one is prepared to accept a universalist interpretation of the Last Things, then I do not think there is any difficulty in applying this process to all the souls in Paradise.

Similarly the difficulty of prayer for the departed is lessened when the concept of Purgatory or the Intermediate state is considered against a background of penitence, joy and service, rather than of purgation and of punishment.

It would seem natural that just as we pray for our sinful and ignorant brethren on earth, so we should also pray for them beyond the grave.

Prayer for the dead should never be prompted by the desire to suggest to God some 'course of action that He would not otherwise have taken.

When we attempt to relate

this concept of the Intermediate State to the idea of a Last Judgement, we are really brought up against the whole problem of the meaning of Time.

The New Testament itself seems to place together both the Apocalyptic conception inherited from its Jewish parent and the more Greek concept of "Eternal Life" in the Johannine literature without entirely adequate reconciliation.

But as Professor Dodd in the "Apostolic Preaching" says, the day of judgement "is not an event in history at all; for it is described in terms which remove it from the conditions of time and space.

"It is such that no other event could follow or need follow upon it, because in it the whole purpose of God is revealed and fulfilled.

"History thus reaches its goal, its absolute end, with the fulfilment of Divine purpose in creation."

For the Hebrew and the Christian, unlike the Greek, history matters and the ultimate meaning of history can only be understood when it seems to be part of eternity.

The present age ends with an event which is itself the beginning of something new, the age to come when the Kingdom of God will be seen in its perfection and its glory.

Incarnation

To some extent this end was realised at the Incarnation, and hence to know the Incarnate Lord is to enjoy eternal life,

but also there must remain an element of the future, in so far as human history does not cease to be history so long as time lasts; though our life is eternal life, it is also true to say we still share in the limitations of our human body, of an universe of time and space; we still live in a world where sin is a reality and where we have to die.

But as Dr. J. S. Whale has said, "Death changes its meaning when a man already knows he has tasted of the life beyond its portals."

Thus Christian doctrine always reminds men that the Christian life must always be lived in the terms of tension between what has happened and what will happen, between this world where we have seen God's Glory in the face of Jesus Christ and the world to come, where the whole meaning of history as the accomplishment of creation will be revealed in the Last Judgement.

Judgement

The Doctrine of Judgement pervades the whole of scripture and emphasis is placed on the abiding consequences of each act of moral choice.

If we are prepared to extend hope to the intermediate state it will rest upon our general conception of the nature of God as Love.

Scripture does, however, warn us that we cannot know exactly when the trumpet of the Last Judgement will sound and that judgement rests entirely with God, and it is not for us to say whether some souls will be actually lost or whether eventually the love of God will win penitence and responding love from every soul that has been created.

The parable of the sheep and the goats is but one among many parables, and its main purpose seems to be to emphasise the importance of active good to those in need on this earth rather than details about the future bliss or punishment.

For myself, I am inclined to believe that the universalist idea is the more credible and that the Last Judgement will take place when every soul has made its response.

This does not mean that the souls of those departed in the faith and fear of Christ will not have entered already into the joy and felicity of union with God.

THE SOCIETY OF MARY

To THE EDITOR OF THE ANGLICAN

Sir,—Re the "Society of Mary," I would just like to endorse John Beaverstock's remarks as published in your issue of April 16, and give my reasons for so doing.

The Catholic Faith is founded upon the Holy Trinity—God the Father, God the Son and God the Holy Ghost—three persons in One God, or in other words, The Creator from whom all life and power originates, the Word of Truth which was made flesh and dwelt among us in the form of man, and the Comforter to guide us into the way of Truth.

There is no woman mentioned in the Holy Trinity and the introduction of the Virgin Mary into the Catholic Faith, and consequently resulting in her being placed on a pedestal equal to, if not above, God by calling her the Mother of God, violates the first and great Commandment, "Thou shalt have none other gods before me."

"A house divided against itself must fall." Hence the further we depart from the original precepts of the Faith as imparted by the Holy Ghost through the mouth and pen of Christ's chosen apostles of the early Church, the sooner will the falling away from the Church, as prophesied by Jesus Christ, take place and our alienating ourselves from the One and True God and Jesus Christ, His blessed Son, whom He sent in order to redeem us.

Never did Our Lord place the Virgin Mary on a pedestal but always used the word "woman" when addressing her in public.

The first occasion was at the marriage feast when the water was turned into wine.

In reply to His mother's re-

PATRON SAINT FOR AUSTRALIA

To THE EDITOR OF THE ANGLICAN

Sir,—It is interesting to see, in your issue of April 16, W. Burrill's letter concerning a Patron Saint for Australia, and also that a meeting of Brisbane clergy had proposed that Saint Mark should be chosen.

One who did so much to popularise Canberra when the budding city was in the doldrums, a quarter of a century ago, was Dr. Radford, then Bishop of Goulburn.

When the preliminary work was done, for the future building of a cathedral there, and a cross erected on the site, the bishop over-committed himself financially in the matter.

General Synod—of which I was a member, rather coldly turned him down.

But the cathedral was to be dedicated to S. Mark and the bishop suggested on numerous occasions that because Australia really attained nationhood at Gallipoli on S. Mark's Day, 1915, S. Mark would be the obvious choice when the question of a patron saint came to be discussed.

J DONE.

Lord Howe Island.

mark that there was no more wine, He said, "Woman! what has that to do with me, my hour has not yet come."

It was the seed of the woman, and not the woman, which God foretold would be the Saviour of the world, and that seed was a man-child conceived by the Holy Ghost (a miracle) and born of a virgin of God's choice.

Yours, etc., JOHN RUSSELL, East Brisbane, Queensland.

# EVANSTON: VENUE OF THE SECOND ASSEMBLY

By CHARLES C. PARLIN

**NORTHWESTERN** University, at Evanston, Illinois, about fifteen miles north of Chicago, on the shores of Lake Michigan, will be host to the Second Assembly of the World Council of Churches in August, 1954.

It is one of America's great universities. Delegates will be housed in the University's dormitories, and fed in the school refectories, and can swim from the fine beach which runs the length of the campus.

It is hoped that life on a campus will make possible a fine sense of fellowship. There are two complementary campuses—the traditional one at Evanston, where the Assembly will be housed, and the "skyscraper university" with buildings twenty stories high, located near downtown Chicago.

In addition to a College of Liberal Arts, Northwestern University includes schools of Medicine, Law, Dentistry, Engineering, Commerce, Education, Journalism, Music, and Speech.

The latter is of particular interest to the Assembly because of its radio, television, and recording work rooms.

These technical facilities will be used in making recordings for distribution to the broadcasting stations throughout the world.

The year 1850 marks the founding of this school. In May of that year, nine friends met in a Chicago office—three lawyers, two businessmen, one doctor, and three Methodist ministers.

After prayer they set themselves to consider the establishment of a university for the Northwest "under the patronage of the Methodist Church."

The need for a university in the rapidly growing Northwest was apparent to them. Of the 28 colleges already chartered and existing in the Middle West, 23 denominational and 5 under State control, none claimed to serve anything more than local needs.

It was the hope of the founders that Northwestern University would, in the middle west, achieve a position as a great centre of higher learning comparable to that held in the old world by Oxford, the birthplace of Methodism.

The University's charter provides that a majority of the trustees be Methodists, but it is non-sectarian and is open to students of all faiths. Garrett Biblical Seminary, the largest Methodist seminary in the United States, is on the campus and, although it has kept close ties with the University, is independent of Northwestern.

To-day the University numbers more than 8,400 full-time and 9,800 part-time students coming from all States of the Union, and 41 foreign countries. It now ranks 10th in enrolment among the nation's 1,871 institutions of higher learning.

Student costs differ, but an example would be a boy in the School of Liberal Arts where tuition is \$600 per year, room and board \$658 and it is estimated that he will have incidental costs of approximately \$251. In other words, a school year at Northwestern requires an outlay of at least \$1,509.

In many instances, however, scholarships are available, and also opportunities to earn part of one's tuition by a job working on or off the campus. A substantial percentage of the students earn during their academic year some part of the cost.

**RELIGIOUS** activities at Northwestern focus on the John Evans Religious Centre. Evans one of the University's founders, was the man for whom Evanston was named.

He was later to be prominent on the national scene as a pioneer railroad builder in the West, and as a governor of the Territory of Colorado during

President Lincoln's administration.

The various faiths have members of their clergy resident at Northwestern so that a religious affiliation of his or her choice is available to every student.

The sixteen religious organizations on the campus include such groups as Canterbury, the Protestant Episcopal Church at Northwestern; Westminster House, for Presbyterian students; the Unitarian Club; the Methodist Student Foundation; the Pan Orthodox Club; and the Shell Club, for Catholic students.

Our host campus has a long record of hospitality and good deeds. In October, 1871, there came the great "Chicago fire."

After two days of terror, the city lay in utter ruins, and Mrs. O'Leary's cow, which had started the conflagration by kicking over a lantern, had become a legend in the country. Evanston, and particularly

struction, to insist upon preliminary university education for the students of medicine and to require a three years' course of study as a condition to graduation.

Northwestern was among the first of the universities to admit women students. The school has never feared, however, to follow tradition as evidenced by the Levy Mayor Law School assembly room which is a replica of the British House of Commons.

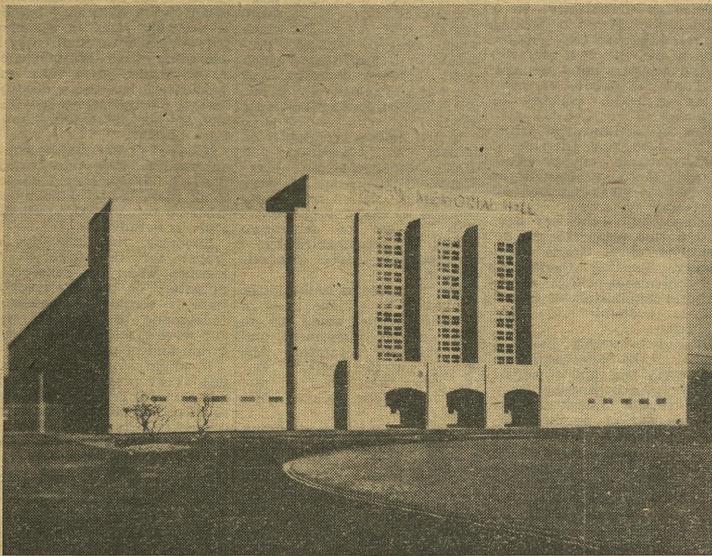
**MEETINGS** of the assembly will be held at McGaw Hall, a great hangar-like athletic auditorium located about two miles off the main campus, transportation to and from the campus being provided by a fleet of buses especially chartered for the purpose. Much thought has been given to a decorative scheme which will create the proper atmosphere and setting. The hall is named for a Pres-

It was built through the gifts of the Methodist Church and of many persons who gave, many in very generous amounts, such as Evans, Lunt, the Deeringes, the Swifts, Patten, Gerry, Wilson, Morton, Mayer, Montgomery Ward, Dohn, Abbott, McCormack, Wieboldt, Murphy. These men believed in the free mind and the higher education. The seal of the school reads: *Quaecumque Sunt Vera—Whatsoever is True.*

## CHAPEL FOR IBADAN COLLEGE

**ANGLICAN NEWS SERVICE**  
A college chapel designed by Mr. George Pace, F.S.A., at University College, Ibadan, Nigeria, will be consecrated by the Archbishop of West Africa in October.

The main structure is a reinforced concrete parabolic shell vault, and is designed to seat 350, with room for an additional 200.



McGaw Hall, Northwestern University, Evanston, Illinois, where the Second Assembly of the World Council of Churches sessions will be held from August 15-31.

the Northwestern campus, became a haven for refugees. In a September night, of 1860, a Lake Michigan coastwise steamer *Lady Elgin* sank in a storm off the shore.

Next morning the full horror of the situation was revealed as helpless watchers along the shore saw Edward Spencer, a student and expert swimmer, go through the pounding surf repeatedly and rescue 17 survivors, thus to become one of the school's traditional heroes whose memorial plaque the delegates may see.

It is impossible in the compass of this article to list the achievements in the realm of hospitality and kind acts, but suffice it to say that all representatives of the World Council of Churches have found the utmost hospitality and cordiality in planning for the great Assembly.

In athletics the teams representing the University are known as the "wildcats." With the large student body from which to select teams, it follows, as one might expect, that the school excels.

Loyal alumni would be quick to resent the inference, however, that the school excels primarily in athletics because they will point out that they have many distinguished scholars and many academic "firsts."

For example, a delegate may well be informed before he leaves the school that the Northwestern Medical School was the first institution in the United States to establish a graded course in medical in-

byterian minister and missionary, the late the Reverend Francis A. McGaw; his son, a prominent business man, is a consultant to the Evanston Assembly and a member of Northwestern's board of trustees.

Committees and sub-committees will meet in the various halls and assembly rooms of the campus.

The opening worship service, and the evening worship period following each day's meetings, will be held in the first Methodist Church of Evanston, a cathedral-like church located within easy walking distance of the campus.

During work intervals and after the evening services if they follow a pattern set by students, the delegates will find themselves gravitating toward ice-cream bars and soda fountains or possibly toward the beach for a picnic and a dip in the lake.

Probably as a result of Methodist influence, Evanston has consistently voted to stay "dry" under the laws of the State of Illinois which grants to municipalities the right of local option.

Evanston, as a matter of fact, is the headquarters of the Women's Christian Temperance Union and the home of its founder, Frances Willard, is maintained in Evanston as a shrine. Those requiring alcoholic beverages will have to travel to Chicago!

Many of the great universities in America are State owned and supported, but Northwestern University stands as one of the monuments to free enter-

## 20th ANNIVERSARY OF EPISCOPATE

### THANKSGIVING IN GOULBURN

FROM OUR OWN CORRESPONDENT

Goulburn, April 28  
A thanksgiving service for the twenty years' episcopate of the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, will be held in S. Saviour's Cathedral on Friday, April 30.

Psalm 89 "My song shall be always of the loving-kindness of the Lord" and the hymns, "Praise to the Lord, the Almighty, the King of Creation," "Now thank we all our Lord," and "Thy hand, O God, has guided" will be sung. The first lesson, Deuteronomy 32:1-12 will be read by the Archdeacon of Wagga Wagga, the Venerable R. E. Davies.

Following the Magnificat, the second lesson, Ephesians 4:1-12 will be read by the Bishop-Coadjutor of Canberra and Goulburn, the Right Reverend K. J. Clements.

The Dean of Goulburn, the Very Reverend A. C. King will lead the prayers and thanksgivings.

There will be a special prayer of thanksgiving for the episcopate of the bishop.

Bishop Burgmann will celebrate holy communion in the cathedral on the Feast of S. Philip and S. James, May 1, at 7.30 a.m.

On this day, twenty years ago, the bishop was consecrated at Christ Church Cathedral, Newcastle.

## BOOK REVIEWS

### GREAT CHURCHMEN

**CHURCH QUARTERLY REVIEW.** January-March, 1954.

The four main articles of the "Review" are interesting, valuable and authoritative.

A Canon of Lincoln, the Reverend E. F. Fagan, contributes "The Religious Life of Mr. Gladstone." The Church had a doughty defender and inspired interpreter in the G.O.M. His magnificent oratory, physique, scholarship, courage, financial acumen and powers of leadership might have graced the Chair of S. Augustine had not the *patria potestas* demanded his entrance into political life.

At Oxford he took a double first in classics and mathematics. Archbishop Frederick Temple, going up ten years later, declared that undergraduates drank less in the "forties because Gladstone had been courageously abstemious in the thirties."

Gladstone was a Liverpool Scot, an Anglo-Catholic whose convictions owed much to the influence which the study of the Prayer Book itself had on his logical mind, strengthened by deeper studies in theology.

His devotion to the Church of England was not less than passionate. His public life was longer even than that of the great Churchill. Born in 1809,

he died in 1898. He sat in the House of Commons from 1832 till 1895.

But our article is more concerned with the great and spiritually-minded theologian than the eminent liberal statesman. He was both.

A single flash of the Faith of the G.O.M. must suffice for our purposes.

"The Incarnation brought righteousness out of the region of cold abstractions, clothed it in flesh and blood, opened for it the shortest and broadest way to all our sympathies, gave it the firmest command over all the springs of human action, by incorporating it in a Person and making it, as has been beautifully said, 'liable to love'."

... the Church began with a clergy; may begin in a clergy. I had its centre of life and self-propagating power in the Apostolic College, which gradually called into being those other Orders... of the Christian ministry.

"Undoubtedly we should reckon as the highest main use of Sacraments their office of specially and peculiarly imparting to us the participation of the Divine Nature."

The picture of an eye-witness, of Gladstone called to form his first Ministry, lost in communion with his Maker at the Blessed Sacrament, as other communicants came and went, reminded your reviewer of his own memory of the great Viceroy of India, Lord Halifax, at his communion in a moment of great political anxiety.

The G.O.M. died on Ascension Day. His sick bed communion—the altar, the crucifix, his determination to get out of bed to kneel for the confession, the absolution, the reception of the Sacramental Body and Blood of His Saviour.

### A MODERN VERSION

**PILGRIM'S PROGRESS.** Retold for Children in 24 Adventures. By Canon C. M. Kennedy, 40 pp. General Board of Religious Education, Melbourne.

All John Bunyan's characters are here. Christian's adventures with them are clearly portrayed in twenty-four little stories and stick-men sketches in this forceful little book.

Stripped to the essentials in language and explanation, Canon Kennedy's version of "The Pilgrim's Progress," retold for children of to-day, will prove most useful for the child to read for himself, for the Sunday school teacher and for the parent.

"The Pilgrim's Progress" has ever been the classic story of the dangers and temptations which beset the Christian life.

To-day the original version tends to be forgotten for the masses of attractively-written and illustrated material available for children. A generation ago this was not so.

Many church organisations, not less among them the G.B.R.E., have recognised this and met the demand for up-to-date and appealing children's literature.

This little book is a most worthy example.

—L.M.  
[Our copy from G.B.R.E., 92 Finch Street, East Malvern, S.E.4, Victoria.]

### THE MUSICAL TIMES

This English publication always provides much of very great interest to church musicians.

It is often the very small paragraphs which contain the most news.

For instance, an organist living in Australia, away from the great art-centres of Europe, can read of performances of great choral works which he can only rarely hear in this country.

In the March issue several pages are given up to such reports.

Here one reads of the performances of Bach Cantatas, the B minor Mass, the Passions, and a number of organ recitals, in fact, all the things one longs to hear are reported.

The articles this month are perhaps not so interesting. But we are recompensed by the wealth of miscellaneous items.

Several pages are devoted to musical events in Austria, France and Italy.

—L.F.  
**YOU MAY RELY ON PRODUCTS ADVERTISED IN THE ANGLICAN**

"Charles Gore," by the late Bishop Hubbard, is a fascinating article on "a convinced Anglo-Catholic who was more rigid in his regulation for controlling the Reservation of the Blessed Sacrament than the majority of his more Low Church brother bishops."

It is difficult to piece together any autobiography from Bishop Gore's writings, but in his "Belief in God" he does tell us of reading at eight or nine a controversial work by a Presbyterian.

"I had never brought up in ordinary, old-fashioned English Church ways. I had only attended very Low Church services."

"I had never heard of the Oxford Movement. I knew nothing of Catholicism but as a strange superstition called Popery. But the book described confession, and absolution, fasting, the Real Presence, the devotion of The Three Hours, the use of incense, etc., and I felt instinctively and at once that this sort of sacramental religion was the religion for me."

I wish there was space to tell more of this great saint, scholar, aristocrat and humble, poor man of God living in the great Community he founded.

The Reverend W. H. Dew contributes a valuable article on "Natural and Supernatural in the Miracles." An early sentence may suggest his line of argument: "Miracle... an event due to supernatural agency... the salient characteristic of any Bible miracle. But weakness lies in implied denial of any natural agency." Mr. Dew would prefer: "A miracle is an event, unusual but related to the natural order which arouses a sense of the supernatural of the same quality as that evoked in any other deeply religious situation."

"William Dell, New Model Army Chaplain," by Leo F. Solt. This is a careful study of the religious problems of a deeply spiritual Puritan preacher serving with Cromwell's army.

It unconsciously illustrates the fissiparous characteristics of Puritanical nonconformity.

The Reviews and Bibliography of this outstanding number of the Review merit an article to themselves. *Aut non tentaris aut perferat!*

## THE ARMY AND THE HOME

In the course of a broadcast last week, a leading Army chaplain remarked that one could not expect to do in eighteen months in the Army what normally took eighteen years in the home.

The padre was referring to Christian training. Those who have had any experience in the Services will appreciate his point of view.

The problem is akin to that faced by some school teachers. I once heard a master in a church school fulminating about parents who throw the onus of Christian training on the school, instead of accepting it themselves.

Well, what's the remedy? I have two practical suggestions, for what they are worth. First, give parents an insight

### S. GEORGE'S DAY IN ADELAIDE

The Comrades of S. George in Adelaide made sure that the feast day of their patron was observed last Friday, by distributing 5,000 miniature S. George flags.

The S. George-tide celebrations were continued on Anzac Day with a sung Eucharist at S. Mary Magdalene Church, City, followed by breakfast and a mystery hike.

The traditional ceremony of the distribution of red roses was carried out at the patronal festival celebrations at S. George's, Goodwood, on Sunday.

At one of the festival services, a statue of S. Francis was dedicated in memory of Beatrice Oliphant, mother of the famous physicist.

### ADELAIDE C.E.B.S.

A course to train new leaders will be conducted by the Church of England Boys' Society in Church Office, Adelaide, each night at 7.30 p.m. from Monday, May 3 to Friday, May 7.

Various experts will give addresses and there will be practical demonstrations by experienced leaders.

A new branch of the society has commenced at All Saints' Church, Colonel Light Gardens.

### NEWCASTLE

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## YOUTH CENTRE OPENED

King's Cottage, a four-roomed house in the mill town of Nannup, Western Australia, was blessed and officially opened by the Rector of Bridgetown, the Reverend L. S. Bewers, on Thursday, April 22.

This cottage, named in honour of Christ, the King, is to serve the Anglican Church as a Sunday school, Youth Club, and a meeting place for the Young Wives' Fellowship.

The Kauri Timber Company has kindly lent the house to the lay missionary, Miss C. M. Biddle, who has been trying to obtain premises for a number of years for a club for the mill children between the ages of 10 and 18, no matter to what religious denomination they belong.

Boys and girls meet on different nights, twice a week. Miss Biddle hopes to make the Youth Club self-managing.

Classes are held in home science, needlework, painting, bushearth, debating and boxing. Table tennis is also planned.

These activities will be conducted in two games rooms; the others being a kitchen and a small chapel.

The pastoral work of a parish priest is done by Miss Biddle voluntarily.

She has pioneered the way for the Anglican church at Bluff Point as well as Nannup.

A priest, the Rector of Busselton, visits the parish monthly for Holy Communion services.

### C.E.F. NOTES

A fellowship tea was held in the Parish Hall, Yarram, on Sunday, March 21, when 20 members, together with Reverend Cairns and Mrs. Cairns, sat down to the hearty meal that had been prepared by the girls.

Mr. Jack Edney made a presentation to Mr. Funfack in appreciation of the grand job he had done as M.C. of the C.E.F. dances. Reverend Cairns supported Jack's remarks and Mr. Funfack suitably responded.

A welcome was extended to two new members, Miss B. Boreham and Mr. D. Stone.

After tea members attended Evensong and during the service eight members were admitted to full membership in the Fellowship.

The meeting on March 25 was held at the home of Mr. and Mrs. Jack Edney. A Mission Board has been formed in the church and Mrs. J. Edney has been appointed C.E.F. delegate.

At the request of the Ladies' Guild a roster was drawn up for girls to clean the brass in the church. This will be done fortnightly.

### FOR SMALL PEOPLE

#### I WAS THERE . . . (21)

**THE GOOD SHEPHERD**  
One of the most common sights in my country, Palestine, is a flock of sheep.

Now you in Australia know a good deal about sheep. I suppose when I mention them you think of a huge flock being gathered in by a man on horseback and some shepherds.

But here in Palestine things are much simpler than in your country.

The sheep, whose wool is usually longer than that on your sheep, move about the countryside grazing as they go, just like yours.

But we have a shepherd to look after the flock. He does

not travel on horseback, but walks with the sheep.

His work is to look after the sheep. Sometimes a lion or a wild dog may come down from the hills and attack the sheep.

Then the shepherd must be very careful and very brave.

If the shepherd is simply a man who has been called in and paid to look after the sheep, he will probably run away if a lion comes too close. Then the sheep will run away in fright and be scattered around the countryside.

But when the man looking after the sheep is a real shepherd and the sheep belong to him, he will rather be killed first than allow anything to happen to his flock.

Jesus told us one day that He

## BOARD OF DIOCESAN MISSIONS

### 17,500 CHILDREN REACHED

A remarkable testimony to the value of evangelism, especially among young people, has been presented by the Board of Diocesan Missions in the Diocese of Sydney.

The board came into being by an ordinance of Sydney on October 13, 1927, and began their activities in June 1928.

In July, 1927, Dr. E. E. Alison Weeks, M.A., B.D., LL.D., who was headmaster of Holy Trinity Summer Hill, and previously to that the Dean of Nelson, was offered the position of diocesan missionary, but owing to certain difficulties in relinquishing his duties at Holy Trinity, he did not begin his work until February 1, 1929.

Parochial missions, quiet days for clergy and rural deaconies, and special addresses to communicants and confirmees were undertaken during his time of office. Owing to an urgent call from England, where his mother was seriously ill, the missionary resigned.

It was at a mission taken at S. Matthew's, Manly, by Canon Weeks that the Reverend W. Watts, now Rector of Sutherland, was converted.

In 1930 the board planned to set aside suitable parochial clergy as missionaries, and in this capacity the late Archdeacon H. S. Begbie took over for three months as from October 1, 1930. This scheme lapsed after a short period.

March, 1934, the year of the present, archbishop's enthronement in the diocese, saw the appointment of the late archdeacon's son—the Reverend A. E. S. Begbie—made possible by a written guarantee given by certain clergy. This was necessary because of the difficulty of the diocese to meet the financing of the missionary, as was the case with Canon Weeks.

He was commissioned by His Grace the Archbishop in the cathedral on Thursday, April 5, at 8 p.m. We have always been extremely thankful for His Grace's keen interest in, and assistance to, the board in its evangelistic endeavours.

In 1937, the Reverend A. E. S. Begbie relinquished his ministry as missionary, being appointed to All Saints', Nowra, on February 8. He is at present the Rector of S. Matthew's, Manly.

A very interesting report is given in the year book of 1937 of his ministry over approximately 2½ years.

During the past two years and four months—

Parishes visited . . . . .	75
Missions conducted . . . . .	56
Services . . . . .	1,012
Schools . . . . .	107
Classes in schools . . . . .	344
Approx. number of children reached . . . . .	17,500
During the Second World	

War the appointment lapsed, but in July, 1941, the present missionary, who was then resigning from his work on the Church Army Van in Tasmania, was approached and, after graduating from Moore College and a term of 41 years as assistant minister at S. Barnabas, the Broadway, Sydney, under the late Archdeacon R. B. S. Hammond and Archdeacon R. B. Robinson (now Rector of S. Stephen's, Willoughby), was appointed and commenced work on March 14, 1946.

He is now commencing his ninth year as diocesan missionary.

After an initial grant of £350 in the first year, from the diocese, the work is now entirely supported by many faithful and praying people. During the last two years a mission van has been given to the work, and now a home is being bought for the missionary.

All told, during the past eight years 4,401 addresses have been given to aggregate attendances of 270,273 people. Decisions registered for conversion and dedication totalled approximately 5,215; of that number, 3,660 were children.

Quite a number of those blessed through the mission's activities are to-day in preparation in the ministry, while a number are ordained and are in the ministry at home and on the mission fields.

## YOUTH NEWS

A regional conference for the Y.A.s of Region 4 in the Diocese of Canberra and Goulburn was held at Berridale and Jindabyne on April 4. Y.A.s from Bega, Cooma, Adaminaby and Jindabyne were present. The subject for the address and discussion was "Christian Discipleship."

Members of the Albury Young Anglican Movement presented a half-hour Passion play over broadcasting station 2AY on Good Friday evening at 9 p.m.

They had been trained by Mr. B. Harper, a local announcer, the play being adapted by the Reverend D. S. Halliday.

As a result of this broadcast and a splendid Nativity play at Christmas, it is hoped that a religious drama group may be formed in the parish.

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# MISSIONARIES ARE PINEAPPLE PLANTERS

BY THE REVEREND ANTHONY MOLESWORTH

We print this issue of the **Uthulu Mission Newsletter** for February, 1954, as part of a series on the African mission field to-day.

The Director of the Uthulu Mission, Swaziland, South Africa, is the Reverend Donald Arden.

IT is now the turn of the junior partner to write this letter, and so I settle down on a sweltering hot morning to plod away on my typewriter, while outside the heat is shimmering over eighty-five thoms and pineapples; for once I am almost glad to be in the shade and the coolness of my rondavel hut.

While I write, Donald Arden, who wrote the last issue of the Epistle from Swaziland, is down in the hottest part of the lands, planting avocado pear trees, with the help of the men and several of the schoolboys, who, during the holidays, helped us nobly at a daily fee of 2/- in the rather alarming programme on the farm which we had set ourselves for this season.

Without them we would have been in a mess, as the pineapples took up a lot of time until we got the hang of them, and in the last two months we have had to be farmers rather than missionaries. Thanks to the children, however, things are now reverting to a more normal tempo, people will be visited, and visits to outstations will become less of a rush.

Our slogan of "Next year the planting season will be easier" really looks as if it may be true at last—we said it last year, but nothing could have been further from the truth!

I don't think that the pineapples had actually arrived when the last letter was written; they started to come on a Monday morning at 6 a.m., and as the men do not start work till 7 a.m., the clergy had to attend to unloading the first ten thousand before Matins and Mass.

Day after day we could hear the vast railway lorries droning over the mountains to come to some farm or other, always hoping it was not our turn. Sometimes it was, usually at the most inconvenient times, and everything had to be left to clear ten thousand, and send the lorries back empty.

Then the planting started, gingerly at first, because of the prickles, but faster as we got into our stride. Unfortunately there are many different theories as to the best method, and after a visit from a friend who is one of the pineapple "kings" from the Cape, we were told we were doing it wrong and started all over again.

However, with the help of the children and the tractor, it is now all done, and all that remains is to hoe out a few million weeds and wait for the crop. When Donald last wrote, we had just been introduced to our new tractor, "Felix."

We were very grateful to S.P.G. for their generosity then, but much more so now that we have got to know him better, as without his help we would never have managed.

News from the schools is slow but sure. At Holy Rood, the secondary school has been duly launched, but building plans for the new hostel referred to in the last letter have been held up, pending the announcement by the Native Affairs Department in the Union of their policy towards mission schools.

The problem of the Swaziland children who have been banned from attending Holy Rood, as it is in the Union, could have been most easily solved by moving the boundary fence a few yards. However, we were deterred by something in Holy Scripture about moving your neighbour's landmark!

We have, though, been extremely lucky in acquiring an

excellent site for a new school on the Swazi side of the fence from a generous storekeeper, and also a very handsome building grant from the Swaziland Government to help us start the ball rolling.

After many long meetings with the Chief and his Council, it has now been decided that the new school will be a church school and not a tribal school, and a start has already been made in making cement blocks for the new building.

We hope also to start on making blocks as soon as we can get cement, which has suddenly vanished from the market, for the new school and church at Popota, on the edge of the eastern bushveld, where a coloured friend of ours has given us a site, as described in the last letter.

At the Uthulu, Standard VI results were not as good as we had hoped; this was partly due to our not having a permanent staff of teachers till half way through the year. Three candidates out of eight were successful.

Many of the candidates are drawn from neighbouring bush

Advent and Christmas have passed over once again. During the season of Advent, we stuck to our usual monthly programme, and tried to prepare the people for the coming season of rejoicing at Our Saviour's birth. At Christmas itself, we departed from the usual custom of all gathering here at the Uthulu.

Father Jall looked after his people over at Holy Rood, and at Ingwempisana, which is half way between there and the Uthulu, it was decided that as I had stayed there in June, I should return to spend Christmas with the people, which proved to be well worth while.

I arrived there on the Tuesday before Christmas, in order to help the people with their preparation. Many came to their duties, and I was kept very busy on Christmas Eve, right up to the time of the Midnight Mass. It was truly delightful to see their devotion and joy, as for many years they have received their Christmas Communion quite a long time after the day itself.

Their joy somehow seemed to be echoed in the glorious har-

was no Midnight Mass here, it not having been the tradition. Both of us had baptisms of both adults and babies after Evening on Christmas Eve, witnessed by large congregations, and this, as it were, ushered in the joy of the Saviour's Birth, as we received the new-born Christians into His flock.

At the early Mass at the Uthulu, in English for the benefit of the few European churchpeople round here, black and white had knelt side by side, paying homage to the Christ Child on His birthday. The traditional Christmas hymns were sung at the same time in both languages—a lovely harmony—and we hope prophetic of a Christian Africa in the years to come.

THE week-end after I spent in a small European settlement, while Donald went down South to Hlatikulu and Goedegegun, where two flourishing congregations are being built up among the Europeans, and where there is also a very live Mission. We met again the day after in the neighbouring parish of Piet Retief, and after spending the night at Holy Rood, and hearing all the various excitements from the Jall family there, arrived home in Bernard, the Bedford, the next day.

On the whole there are signs of spiritual progress in the three main stations compared with last year. There is, for example, a more widespread desire for the forgiveness of God in the Sacrament of Penance, and a consequent deepening of devotion in Communion.

It is not an easy thing to teach adequately a true sense of sin anywhere in the world to-day, perhaps especially in Africa, and in such a scattered area, but with prayer and good teaching it must be done, and then we shall see the sinner on his way to saintliness. This will only come, though, when all of us have really realised the horror of sin, and this must be the same for both black and white in this country.

To end, I will just tell you a little about our New Year's party for the children. More goats had been purchased for this occasion, as a party without meat is not a real party; cakes had been baked by the girls of Standard VI, and mealie rice, sweets, and buckets of lemonade made from bottles of essence made up the repast.

The original programme of races and outdoor games went by the board, as it decided to rain, but after a few games of blind man's buff with the smaller boys, an impromptu concert was organised by Christopher Nkomo, who is at present training for the priesthood at Rossettville, complete with a Christmas tree.

This was laden with gifts from the children to one another, buns, hens (live alive!), pineapples, packets of shallots, pencils, and goodness knows what else, all wrapped up in newspaper, and was a great success.

Even the rather sketchy rendering by the clergy of Uncle Tom Cobley and Waltzing Matilda seemed to go down quite well. The party ended in church with the singing of the office of Evensong.

(Continued on Page 11)



An African priest visiting women of the congregation in their homes in Swaziland.

schools, where they have often been very inadequately taught in the lower standards. The enrolment has grown again this year to 250, and in the past three years from a three-teacher school to a seven-teacher school.

All this makes much demands on buildings; a new block to accommodate domestic science and carpentry classes is now ready to have the roof put on, and after that a further two classrooms will be needed, as well as boarding-hostels, and housing for the new teachers who are at present living in various rural slums, together with a number of unofficial boarders.

This, in turn, will mean enlarging of the church, so that the building programme for the next few years seems likely to be a continuous one.

Term ended here in December with the usual feast, singing by choirs, and reading out of form results. The latter is an amazing effort; as the teachers read out the order, so the pupils come out to stand in the new order—this is accompanied by much leaping and shouting, and even rolling on the ground; parents, brothers, sisters, and friends all rush out at them, and thrust various tokens of esteem into their loved ones' hands—buns, sweets, pieces of cake, and bread—and even fall at their feet to shew their jubilation.

This adds to the general noise, and by the time the prize-winners reach us, there is no room in their hands to receive the prize! Then there is the feast—goat, mealie rice, sweets, etc. There seem to be no children about the next day, which is hardly surprising.

monies as we processed outside the small church, singing (in Zulu) "Once in royal David's city." The church was not as full as I had expected, but this was compensated by its fullness the next morning, and above all by the fact that there were few strange faces.

The total was not much above that of the usual monthly Mass, which is far more healthy than the crush in so many churches at home for the Midnight Mass, when most of the congregation will not be seen again till the following year.

The next morning I said Mass of the Dawn early, and took the Blessed Sacrament to the sick, two old and sick women in kraals reputedly near at hand, but in reality quite a distance away, involving a scramble over rocks and dongas, under trees, and along the winding paths that are ever present in Swaziland. I was only back just in time for the Sung Mass of the day, in fact had not everyone been late, due to extra dressing on such a great day, I should have been late, too.

AFTER this there was Christmas dinner of goat and mealie rice. I should have said that on Christmas Eve, wherever I went, I seemed to drop in on someone slaughtering a goat in preparation for this; being rather squeamish, the only escape was to be found in church! In the afternoon we sat and talked on the green grass in the old catechist's orange grove, in the shade of the trees. It was a happy day, and one which I shall not forget.

## AUSTRALIAN MUSIC EXAMINATIONS BOARD

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

Entries for North Coast (July) close on May 5, and for September series Non-Metropolitan Districts, June 30. Sydney and Suburbs, July 16.

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PASTORAL LETTERS . . . .

# ARCHBISHOP FOR ENGLAND

The Archbishop of Perth writes:—  
My dear friends,

## ROYAL VISIT

The visit of Her Majesty the Queen and His Royal Highness to Western Australia was a memorable experience, and we hope that it provided our guests with some very happy memories of the closing scenes of their Australian tour.

The difficulties created by the polio precautions did nothing to damp the enthusiasm of the people's welcome, and those responsible for the decorations and the main items of the programme deserve to be warmly congratulated on the way they carried out their duties.

Whatever we may think about the precautions taken against polio infection, it is only fair to admit that the Federal authorities had an extremely difficult and thankless task to perform, and in view of their responsibility they were obliged to follow the advice of their medical experts.

Our chief disappointment was in connection with the service in St. George's Cathedral, which the Queen and the Duke were unable to attend.

I am particularly sorry for the dean and the cathedral staff, including the choir.

A great deal of work had been put into the preparation for the service.

However, good work is never lost, and it is gratifying to know that on this occasion practically all who had been expected were present and took part in a most inspiring act of worship.

As a gracious gesture towards the Church in Western Australia Her Majesty requested me to conduct the service on board *Gothic* on that morning.

## DIOCESAN CAMPAIGN

The Diocesan Campaign continues to make progress. Recently the chief burden of the work has fallen upon Canon Hawkins, and the whole diocese should be grateful to him for what he has been doing.

There still remains a great deal to be done, if we are to reach our objective before next synod.

But it is far too much for one man to accomplish, and with the full authority of my position I call upon the whole diocese, clergy and laity alike, to give their fullest co-operation and most generous response to the commissioners, who will be concentrating on this task in the next few months.

## MANPOWER

Our most immediate need is for more men. At present there are seven vacant parishes in the diocese.

One priest with excellent references is booked to sail from England in June, and I am in touch with others who may come.

We have nine men in training for ordination at theological colleges, and several lay workers are hoping eventually to be ordained.

But it will be some time before our needs can be supplied from these sources.

Meanwhile the urgency of the situation is accentuated by very important industrial developments in the West, which will inevitably accelerate the already rapid growth of our population.

## VISIT TO ENGLAND

In this emergency I have come to the conclusion, on the suggestion of my advisers, that I ought to take exceptional steps to get more men from England; and I am accordingly making plans to sail for England in the first available ship with Mrs. Moline.

This sudden decision will necessitate my cancelling a number of engagements, and I must ask for your indulgence in that matter.

The Archdeacon of Perth will administer the diocese in my absence.

The Bishop of Kalgoorlie will be here for Confirmations during June, and I know that we

can also rely upon the good services of Bishop Elsey, who has always been very kind in giving us his help when required.

My mission to England will not be an easy one. The



Church at home is feeling the shortage of men for the Ministry, just as we are.

But I believe that the circumstances in which we are placed at the present time justify an appeal for help from the Mother Church, and I hope that I may be able to convince some of those whom I shall meet of the priority of our needs.

I have made this decision quickly, but not lightly, and I am very conscious of the responsibility which I incur, and of the difficulty and importance of my task.

For that reason I ask for the constant support of your prayers, that this journey may be prospered for the Church in this diocese.

Your friend and Father  
in God,

+ Robert Peck

# CHRISTIANS AND THE ELECTIONS

## DOES GOD COUNT?

The Bishop of Tasmania writes:—  
My dear friends,

In May the people of Australia are to go to the polls to elect a new Parliament.

There are already indications that once again the appeal to electors will be their self-interest, and this by both political parties.

The great Russian novelist Dostoevsky says that man's fundamental urge is not self-interest in the sense of conduct which will benefit oneself, but self-interest in the sense of asserting oneself, irrespective of benefit or disadvantage.

Self at all costs. This is what the Bible and the Church mean by original sin.

"Here is the sin which the Cross reveals in all its dimensions, depth and dementia. It reveals itself in the thinking, behaviour and the civilisation of the modern man" says R. W. Davies, one of our most outspoken modern prophets.

We are being told that Australia was never so prosperous as she is to-day. As I travel around this diocese I see evidence of this on all sides, in spite of the apparently uncontrollable rise in the cost of living.

I observe beautiful homes containing all "mod. cons.", flourishing industries and prosperous farms and orchards.

I also observe that the Church of God is hamstringed for lack of finance to carry on her work at home, in South-East Asia and other mission fields. And Australia has never been so prosperous!

## MATERIALISM

Our great Christian festivals for a large majority of people are nothing more than holidays. They flock to the seaside and week-end snazzy, giving little thought to their heavenly Father whose blessings they enjoy in prosperity and freedom.

The Lord's Day and the privilege and duty of worship are ignored by thousands of decent and respectable citizens. The main concern appears to be material comfort.

The need of God in daily living is hardly perceived, much less the need of a Saviour. The fact and meaning of sin is scarcely considered. Yet most Australians are not atheists or even agnostics.

Prosperity and the modern inventions that have made life easier than in the days of our pioneers have had a deleterious effect on our moral and religious responsibilities.

Yet there is a small but vigorous remnant in all dioceses of devoted and practising Christians.

These people though weak in numbers and sadly incoherent

and ineffective by reason of "our unhappy divisions," have it in their power to influence public opinion—not least in an election.

It is far more important in this election that we send men to Canberra who believe in and honour God than that this or that party is returned to power. Christians should take the trouble to find out what are the moral and religious convictions of those who ask for their votes.

Are they practising Christians? Do they attend their churches? Are they concerned about the general deterioration in moral standards?

If so, are they ready in Parliament and outside to uphold the "righteousness that exalteth a nation" . . . ?

In short, do they believe that God counts in their own lives and in the decisions they make as legislators? Do they believe that to build alone on material prosperity is folly?

## THE ELECTIONS

To have the privilege and responsibility of being an elector in this great Commonwealth of ours and in this lovely State of Tasmania is to be the recipient of a high calling that has a religious significance.

It behoves all of us who profess and call ourselves Christians to look seriously at our own religious habits and convictions and to pray that we and our fellow-citizens may be given a right judgement as we read and listen to what politicians will say, and as we go to the poll to cast our votes on May the 29.

Let me quote for our own thinking and praying before and during the election, what the late Professor Reinhold Niebuhr says in his book "Beyond Tragedy."

"Sin is not so much a consequence of natural impulses, which in animal life do not lead to sin, as of the freedom by which man is able to throw the harmonies of nature out of joint."

"He disturbs the harmony of nature when he centres his life about one particular impulse (sex or the possessive impulse, for instance) or when he tries to make himself, rather than God, the centre of existence. This egoism is sin in its quintessential form."

Let us, as Christian electors, look to ourselves lest we and the men we choose to govern us "throw the harmonies of nature out of joint" by the selfish use of the priceless gift of freedom, which we have received through our holy religion.

Clayton Tasmania

## BOOK REVIEW

### MENTAL HELP

HELPING TROUBLED MINDS. W. L. Carrington, M.D. Epworth Press. 50 pp. 4/-.

With the help of modern psychology the art of counselling has grown to be a skilled profession differing profoundly from the mere task of giving advice.

With its help Marriage Guidance Councils are mending breaking homes.

Social workers and psychiatrists are busy doing tasks which once were well-nigh the sole province of the priest.

Yet the priest, who must direct souls and deal with problems of conduct has often failed to arm himself with this new knowledge and its techniques.

Counselling is more than giving advice. Indeed advice given cannot always be received even when it has been sought.

This little work by Dr. Carrington—it was delivered as talks on the A.B.C., is addressed to ministers, doctors and laymen.

It deals for most part with what is called non-directive therapy—a therapeutic procedure developed by Carl Rogers and others.

Small though its compass it provides a very useful help and introduction to those called to the healing of souls, and, in particular, those dealing with broken or breaking homes.

—N.C.  
[Our copy from Church Stores, Sydney.]

### NORWICH CATHEDRAL REPAIRS

ANGELICAN NEWS SERVICE  
London, April 20  
Restoration work on Norwich Cathedral to cost £6,000 must be put in hand without delay, Mr. S. E. Dykes Bower, the architect in charge, has informed the consultative committee of laymen and ecclesiastics responsible for raising funds for the preservation of the building.

In a report to the Friends of Norwich Cathedral, the dean, the Very Reverend Norman Hook, states that the condition of the clerestory windows in the presbytery and sanctuary was found to be so serious that their restoration could not wait.

The sum of £5,000 originally considered to be sufficient to meet the cost of restoring the roofs, must now be multiplied of being able to tackle the whole of the programme with the exception of the external stonework.

No one knew how much this last item might involve, but the architect had suggested that £5,000 might be a "reasonable cost."

The position had been made more favourable by a benefaction from the Pilgrim Trust, and there was now good hope of being able to tackle the whole of the programme with the exception of the external stonework.

No one knew how much this last item might involve, but the architect had suggested that £5,000 might be a "reasonable cost."

### M.U. PAGEANT PLAY

The Mothers' Union in the Melbourne Diocese is presenting for the first time in Australia the pageant play, "A Call to Witness," by Miss M. E. Bolt, of Bristol, England, in the Coppin Hall, Prahran, on May 10 and 11.

This pageant follows the line of "Called to Witness," another M.U. pageant which deals with the part played by men in the history of the Bible.

After attending a performance, Miss Bolt felt the call to write "A Call to Witness," tracing the part women played down through the ages from Eve to our Foundress, Mary Sumner, and the modern family.

The cast will include more than fifty members, and the Mothers' Union choir of forty voices will lead the singing.

Mr. C. Armstrong is the producer; Mr. R. Kett is in charge of the lighting effects.

## CHRISTIANITY ON TRIAL

### C.M.S. IN INDIA

FROM OUR C.M.S. CORRESPONDENT

"Christianity is on trial in India to-day," said the Indian Government Health Minister in a significant statement when opening a neuro-surgery ward at the Vellore Christian Medical College and Hospital this month.

The Vellore Medical Centre, founded in 1918 by Dr. Ida Scudder, is a remarkable institution in which hundreds of doctors, nurses, dentists and other medical workers have received their training.

There are a number of Australians on the staff. The Church Missionary Society has a representative, Miss Adrienne Mocatta, a physiotherapist.

Discussing the part of missionaries in India, the Health Minister said: "I feel that Christian missionaries can make no better contribution to India's future than by letting the light of Christian charity penetrate far into the gloom of human misery and ignorance through constructive work in the fields of health and education."

"The Vellore institution is making a very valuable contribution in both directions."

"Christianity in India is to-day on its trial, and if we as true Christians can make the light of our ideals illumine the path before us then we shall do more to find our way to the hearts of men and to implant in them the message of Christ than perhaps through any other method of approach."

"Christianity, as our Prime Minister has said, is just as much part and parcel of the Indian background as any other religion."

### "GREAT HELP" TO KING

### PRINCESS ROYAL ON "CONSTANT USE"

ANGELICAN NEWS SERVICE  
London, April 21

The one-hundred-and-fiftieth anniversary exhibition of the British and Foreign Bible Society at York was opened by the Princess Royal to-day.

Referring to the Bibles of her parents, which are now at Windsor, she said: "Both show by their very worn bindings how constantly they were used."

"King George V read the Bible daily and found great help in its pages."

"Queen Mary, too, read the Bible very regularly and taught me to respect and love its teaching when I was a very little girl."

The Archbishop of York, Dr. Garbett, who presided, said that failure to read the Bible to-day as it was read in the past was a misfortune both to the cultural and religious life of the nation.

Appealing for a wider reading of the Bible with intelligence and understanding, he said it was quite undeniable that if the majority of people possessed Bibles a very large number of them were hardly ever read.

"Some people only open their Bibles," he said, "in the hope that it may assist them with their crossword puzzles, and it is only a minority of people in our land who really know their Bible."

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# MOTHERING SUNDAY OR MOTHER'S DAY?

By the Rector of Arncliffe, N.S.W., the Reverend C. M. Gilhespy.

YOU cannot have it both ways! Some may argue that on Mothering Sunday you think of Mother Church and on Mother's Day of your earthly mother. But that is neither accurate nor reasonable. Which day, then, shall it be?

The Mothering Sunday movement in Australia has been in the hands of vigorous champions for some years. They have produced and distributed literature on the subject. Unfortunately their arguments have not always matched their enthusiasm.

Their position is something like this. Mothering Sunday is the ancient English and Catholic Mother's Day. On this day, the Fourth Sunday in Lent, people used to visit their parents, children brought posies of flowers, pilgrimages were made to the mother church of the diocese, simnel cakes were cut and distributed. In fact, the American Mother's Day has nothing on the old Mothering Sunday in the heartiness of its observance.

In case you should ask why Lent IV is specially appropriate for the occasion you will be referred to the Epistle of the Day, in which S. Paul says, "Jerusalem which is above is free; which is the mother of us all." Almost Divine sanction, we might say, for the observance.

## BUT HOLD ON

If all this is so, why is there such a dearth of references to the day? The Prayer Book Dictionary, which saw the light of day in 1912, and which has a good "Catholic" colour, dismisses the day thus: "A name sometimes given to the 4th Sunday in Lent, as being a day when servant girls were allowed to go home and see their mothers."

Bishop Barry in his "Teacher's Prayer Book" doesn't even mention the day, but in his note on Lent IV refers to an old name often given to Mid-Lent, namely, Refreshment Sunday. We can find hymns in our books for mothers, but no reference to Mothering Sunday.

More surprising still is the silence of the proposed Prayer Book of 1928, which thought enough of mother, to include a collect in which we pray for the continuance of her love and prayers.

This book sought to recover as many of the traditional titles for the days of the year as it could: thus Passion Sunday, Palm Sunday, Maundy Thursday, and the better-forgotten Sow Sunday are names introduced for the first time in our liturgy, but no Mothering Sunday is mentioned.

Not only so, but the 1928 book provided an alternative Epistle which contains no reference to mother.

**WHAT DOES IT MEAN?**  
The obvious conclusion is that Mothering Sunday was not considered important enough to mention, and, indeed, it is likely that many of the Prayer and Hymn Book compilers had scarcely heard of it.

The evidence we have is that such observance of Mothering Sunday as there was appears to have been confined to certain localities in England, and was on quite a small scale.

We probably would never have bothered about Mothering Sunday in Australia but for Miss Anna Jarvis, the American lady, who suggested the second Sunday in May as Mother's Day, in honour of all good mothers.

Her idea spread rapidly in the United States and soon came to our shores, but alas! could we Anglicans adopt a custom which originated in America and was not definitely Church of England? A thousand times no.

We are British and Catholic, and then, so someone discovered, we have our own Mothering Sunday. At least we should be grateful to Miss Jarvis, for had she not founded Mother's Day our own Mothering Sunday,

such as it was, might have sunk into oblivion.

## LENT IS LENT

Suppose we look at the matter calmly. Is the Fourth Sunday in Lent really an appropriate time for a festival? Granted that Sundays are not included in the 40 days of fasting, the whole period is expected by the Church to be one of penitence.

The whole purpose of Lent, with its opportunities for regular teaching, and its call to contrition and penitence, is largely lost if a festival is to disturb its ordered course—and the way in which Mothering Sunday is kept in many parishes promotes it to a major festival. (I am prepared to concede that a simnel cake is more in keeping with a fast—give me a good slice of fruit cake any day.)

Incidentally, it is disturbing to find how the ferial seasons of the Church are being clipped in the interests of religious frivolity; Advent IV gives way to Carols by Candlelight, Lent IV to posies and cakes. (One notes that the people of Perth Cathedral need a Harvest Festival on Lent IV to keep them going till Easter.)

## MOTHER'S DAY

Whether we like it or not Mother's Day is here to stay. We note that it comes in the festal portion of the year when our services are in the major key.

True, it may coincide with Whitsunday or some other day of importance. It would be wrong to allow any day to overshadow one of the Church's appointed observances, but many will feel that Mother's Day could well have some place on the occasion, even if a subordinate one.

Some years ago Easter fell on April 25, and while the Festival was given its rightful place, few felt it out of place to include some reference to Anzac Day.

Similarly Mother's Day can be observed without detracting from the Church's Festival on which it might fall.

It may be said that Mother's Day has become sentimental-

ised and commercialised, and all will agree. But so has Christmas, only to a greater extent.

Christmas sees not only a surfeit of sentiment and business, but, sad to say, large-scale indulgence, a feature not remotely connected with Mother's Day.

We may safely say that if Mothering Sunday were to become popular, commercial interests would seek to share in the observance (Lent and all).

People come to church on Mother's Day who rarely come during the year. The wiser course would be to use the occasion to the best advantage, and in the words of the phrase, to baptise the day into Christ.

## A PROTESTANT CUSTOM

Some are hesitant about Mother's Day because they feel it stems from sources tainted with heresy and schism. Two instances should allay any fears.

Roman Catholics in Lae during the war years held a special mass in honour of Mother's Day at their chapel in Army Headquarters, Bishop Wade, of the Solomons, presiding.

The other is a story told the writer by a friend. He was the preacher at S. Saviours', Redfern (Sydney), on Lent IV, and said to dear old Father Maclean, "Do you observe Mothering Sunday?" to which the reply was emphatically given, "No: that's a Protestant fad."

There is not only no reason why Anglicans cannot play their part in the widespread observance of Mother's Day, but much will be gained if they observe it with a right judgement.

On the other hand, there is little to be said for the intrusion of a vague tradition into the middle of Lent, and little will be lost by surrendering it.

Much more will be lost if the Anglican is encouraged to turn up his nose at the white flower others wear on Mother's Day, and to say with some sort of superiority, and with his tongue in his cheek, "We have our own English Mothering Sunday on the Fourth Sunday in Lent, and we have no part with you."

# THE WORLD CANNOT STAND STILL

**DURING** one of his battles, the great Jewish general, Joshua, commanded the sun to stand still. What happened? Did it really stand still?

He thought the sun moved round the earth. We know the earth moves round the sun. We also know that the earth keeps on moving. It cannot stop still.

Time marches on; so does the story of mankind. Every new event changes world conditions. Change is certain and must be reckoned with.

There are some who resent—some who want to call a halt; but they just cannot have it that way. Wishful thinking must yield to reality; we must face things as they are. We must learn to tread new paths. Holding fast to principles, we must be prepared to alter practices.

This is very true in our methods in missionary work. The past practice has been to send out men and women as missionaries, and to set up mission schools, hospitals and churches. It seemed all to the good when some of the converts became clergy and teachers, to serve their fellow countrymen.

Many of our most convinced church people think there is nothing more to it than this. Truly this work must continue, but it cannot stop there. There is more beside. Changing conditions must be borne in mind.

The very success of the past missionary effort has made a great difference in many lands. Education given in missionary schools has resulted in the opening up of the minds of men and women belonging to back-

This article describes briefly the particular work which the Society for Promoting Christian Knowledge does at home and abroad.

Easter III is generally recognised as S.P.C.K. Day in Australia when church members are especially asked to remember the society in their prayers and with donations.

The honorary secretary for Australia is Canon A. E. Kain, S. Paul's Rectory, Adelaide.

ward races, and these people are beginning to think as well as to read and write. We dare not—and we should not—try to change this; anyhow, we cannot.

In their thinking and reading they are becoming familiar with new and strange ideas—some of them helpful, and some of them harmful. Many Christian converts—and many heathen, too—are partly educated and are greatly perplexed. They are thinking hard. It is the Church that must help them, for the Church is bound to face the dangerous developments in the world to-day.

This is why we must readjust our missionary methods.

**ONE** leading authority on missionary affairs, the Most Reverend Thomas Hannay, Bishop of Argyll and the Isles, and Primus of the Episcopal Church of Scotland, has recently declared—

"It is clear that the whole pattern of missionary work is changing and badly needs re-

# THE READER IN THE PARISH

His Duty to the Parishioners.

**A** READER'S duty towards his parishioners is to conduct himself in a manner acceptable to the people, and to make himself conversant with the duties of his office, in order to gain and hold the confidence and friendship of the people.

There undoubtedly exists in many parishes a feeling of indifference, even antagonism, towards a Reader.

He is regarded merely as a stop-gap who takes a service when no one else is available and may be looked upon as a very poor substitute for the rector.

The Reader must do what he can to break down this attitude by the standard of his life and the quality of his service.

While the objection to the Reader exists he will continue to be regarded as just a stop-gap but once he gains the confidence of the parishioners he moves into his true position as an assistant of the rector.

To gain this confidence he must train himself to carry out his duties with a reverence and dignity befitting his sacred office.

In order to keep the confidence and goodwill of the parishioners as a whole the Reader must always remember that he is living his daily life in close contact with many of them, working with them, playing with them, and sharing socially with them.

Under these circumstances they are very apt to notice any inconsistencies between his conduct during the week and his behaviour on Sunday.

Therefore it is his duty to see, so far as is humanly possible that there is no variation between his conduct on week-days and his profession on Sundays.

In other words, he must see that he practises what he preaches.

This is, of course, part of his duty to God but it is also a very real part of his duty towards the parishioners.

**His Duty to Himself**  
It is the Reader's duty to know himself and be master of himself at all times and in all places.

The office of a Reader is a highly privileged sphere of service in assisting the rector in Divine worship when required. It is very important that the Reader should behave at all times in a manner appropriate

thinking and reshaping. It is equally clear that the majority—I have little doubt that it is an enormous majority—of our keen, devout supporters have no idea of this change. A third fact, of which as an ex-missionary I am well aware—is the crying need for literature. On all grounds it seems to me that S.P.C.K. is doing a work which in the nature of things the other societies cannot do."

In missionary work much more account must be taken of the place and importance of Christian Literature. Yesterday, it was the few who were educated—T-day, it is the many, and they are becoming more.

Gains made by the spoken word must be held by the written word. The spoken word is spent, the printed word remains. Aggressive evangelism calls for both methods, and it must not be forgotten that the book can go where the man cannot.

Moreover—Christian literature can go before the Christian missionary; it can also follow after.

In re-shaping the pattern of modern missionary work the most pressing need is to provide a rich supply of Christian literature—many Christian books in many living languages.

The Society for Promoting Christian Knowledge, the specialist society, could, and would, supply much more foreign Christian literature if only it had the money.

It is just as simple as that! The Church must meet the challenge of the changing times. The world cannot stand still,

These are the two concluding articles on the "Ministry of the Layman."

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

"His Duty to the Parishioners" is by Mr. T. Huggins; "His duty to himself" is by Mr. W. H. Sunderland.

to the solemnity and reverence in which Church services are conducted.

Realising that his work is done in the presence of Almighty God, if he is sincere and earnest he will naturally carry out his duties in humility and in his every day occupation

## ADMISSION SERVICE

S. GEORGE, BENDIGO

FROM A SPECIAL CORRESPONDENT  
Bendigo, April 24

Bendigo and district members of the Guild of Servants of the Sanctuary held their inaugural meeting at S. Paul's Church, Bendigo, at 8 p.m. on S. George's Day—April 23.

They have been granted permission by the Secretary-General in England to form a local branch to be known as the Chapter of S. George (Diocese of Bendigo).

During the day S. George's flag flew from the church tower and prior to the service members of the guild who are also bell-ringers rang changes and a hymn tune from S. Paul's bells.

The Guild Office was sung in plain-song, the ancient chant of the Christian Church.

The chaplain, Canon E. H. Pickford, was assisted by Brother L. B. Maple (cantor), Brother R. A. Anderson (organist) and Brother A. H. Stone (D.C.). The Bishop of Bendigo preached.

The chaplain of the sponsoring Chapter (All Saints, Melbourne), accompanied by office-bearers and others, assisted at the ceremony.

Two brothers were admitted to full membership and 10 probationers admitted.

The visitors came from Pyramid Hill, 57 miles north; Castlemaine, 25 miles south, and Launceston, 25 miles west, and of course from the nearer churches, too.

The Archdeacon of Bendigo and a number of district clergy were present.

Messages were later read at the welcome social from the Secretary-General and Australasian members of the guild now in residence at S. Michael's House S.S.M., Crafers, S.A.

It was decided to sing the next Guild Office on the Festival of Corpus Christi (June 17) by arrangement with one of the other district churches.

Servers interested in joining the Guild are invited to contact the Honorary Secretary, Brother A. H. Stone, 26 Brodie Street, Bendigo.

## NESTLE GREEK NEW TESTAMENT

A coming production of great interest is a version of the Nestle Greek New Testament with critical apparatus.

This is being prepared for the British and Foreign Bible Society by the Dean Ireland's Professor of Exegesis of Holy Scripture at Oxford, Professor G. D. Kilpatrick, in collaboration with Professor Erwin Nestle of Ulm, son of Eberhard Nestle.

It is a revision of the Greek New Testament, which the Bible Society published in 1904 in celebration of its centenary.

and home life show a good example to all people.

This way of showing willingness to follow Christ's way of life may induce others to join the Church and at least should encourage active members to maintain regular attendance at Divine worship.

The work of Christ in which he assists requires due preparation by a careful study of Christ's words and example in order that he may understand more fully the meaning and purpose of the Kingdom of God.

It is only thus that the Reader can effectively convey to the congregation the real import of the life and ministry of our Lord through his ministry in the reading of the Scriptures, the conduct of the service and the exposition of some passage of Scripture.

## THE QUEEN IN CEYLON

AT CHURCH IN MOUNTAINS

ANGLICAN NEWS SERVICE

London, April 20

The Queen and the Duke of Edinburgh spent most of the Good Friday-Easter weekend in the cool quietude of Nuwara Eliya.

They attended the Good Friday service here, at the little church of the Holy Trinity.

The vicar, the Reverend Arden Constant, officiated at the ante-communion service and an austere sermon was preached by the Bishop of Kurunagala, the Right Reverend Lakdasa De Mel.

The Bishop of Colombo, the Right Reverend A. R. Graham-Campbell, pronounced the blessing.

## EASTER DAY

The cool fragrance of Nuwara Eliya was all too short-lived.

The Queen and the Duke of Edinburgh joined in the moving simplicity of the Easter Day service at Holy Trinity Church, and then drove down the spectacular mountain road to Kandy, the hill capital of the later Sinhalese kings, where they were greeted by thousands of people who had poured into this illuminated city of temples for the *raja perahera*, the glittering climax of the Ceylon visit.

But amid all these preparations one's mind still dwelt on the intimate Easter service in the little English church of Holy Trinity nestling in its wooded churchyard in the mountains and bright with flowers that graced many a similar scene at home.

The vicar, the Reverend Arden Constant, preached on the message of the resurrection.

The Bishop of Colombo, the Right Reverend A. R. Graham-Campbell, and the Duke of Edinburgh read the lessons before a congregation of some 350 people, most of them planters and their families.

## PARENTS' COMMITTEE FOR SUNDAY SCHOOL

FROM A SPECIAL CORRESPONDENT

Melbourne, April 22

A Sunday School Parents' Committee has been formed at S. John's, Avoca, in the Diocese of St. Annand.

It has as one of its main objectives the raising of funds to provide modern teaching aids and to improve the Sunday school buildings.

The president is the Reverend P. Gasson, the secretary, Mrs. H. F. Chapman; and the treasurer, Mrs. C. L. McInnes.

The committee's first effort was on March 25 when they provided afternoon teas at a sale near Lexton.

The next meeting will be held at S. John's Parish Hall on April 8 at 2.30 p.m.

DIOCESAN NEWS

ADELAIDE

SEVERAL new members were admitted to the Diocesan Clergy Guild of S. Laurence at a meeting of the guild last week at St. John's Church. The rector, the Reverend E. J. Cooper, was the occasional preacher at this meeting.

S.E. ASIA APPEAL

Canon R. K. Sorby Adams, of Singapore, is in Adelaide this week to preach on the S. E. Asia Appeal. Canon Sorby Adams will speak at central meetings at Norwood, Prospect, Glenelg and Woodville.

HALIFAX STREET

The annual vestry meeting of S. John's, Halifax Street, will be held on May 4, at 7.45 p.m. The maintenance appeal still needs assistance, although the church has been painted inside and out and the roofing of the church, hall and rectory are sound.

ARMIDALE

The Cathedral School for Christian Living opened on April 21, when the Reverend J. Newton Baginall spoke on the subject, "Why Be a Churchman?" There will be seven sessions of the school, and in addition candidates for adult confirmation will meet for special preparation.

ASHFORD

Mrs. R. A. Heron is now Sunday school superintendent, following Mrs. K. Wilcox, who in her term of office has worked untiringly for the school. The parish has had to say farewell to Mr. Ray Bell, who has played a prominent part in the life of the church, as secretary and treasurer of the Parish Council. The church at Nullamanna has also lost a very loyal family in Mr. and Mrs. A. Hobday and children who were farewelled on March 26. Mr. Hobday was a churchwarden.

TAMWORTH

At the annual meeting of the parish, Mr. D. J. Sullivan was elected secretary and Mr. J. H. Cuff treasurer. The meeting recorded its appreciation of the 25 years' services of Mr. R. H. Mahaffey, who has been compelled for health reasons, to resign from the Council.

At the annual meeting of S. John's Branch of the Mothers' Union, the following were elected: President, Mrs. H. M. Powell; secretary, Mrs. D. K. Keenan; vice-presidents, Mesdames Young, Woodley and Tarrant. At the Lady Day gathering, after a service of Holy Communion and conference in the morning, followed by lunch, the readings of the Church of England Girls' School, Miss A. I. Smith, gave an address. There were more than 70 women present.

BARRABA

The monthly paper, "The Parish Record," has a "new look," full of interesting parish information, and pulling no punches in its challenge to the congregation. Picture-blocks add to its attractiveness. The parish hopes to send its vicar and a number of young people to the Albury Youth Leaders' Conference. Miss Effie Soutry recently visited the parish, and gave invaluable help and inspiration to the young people in their work in Sunday school and youth fellowship.

BARADINE

The Vicar of Baradine, the Reverend H. Taylor, called his people to a three days' convention in Holy Week and they responded well. The bishop conducted the convention from Monday night to Thursday morning. There were good attendances each morning, and at night the numbers touched 50 on the two last evenings.

BOGGABRI

The Vicar of Boggabri, the Reverend Brian Thomas, has settled in happily. The bishop visited the parish on Maundy Thursday and preached to a church full of people all night and again to a good congregation in the early morning of Good Friday.

TAMWORTH

The Tamworth Ministers' Fraternal plan a combined Procession of Witness every Good Friday night. This year hundreds marched from east and west and met in the main street where, at two stopping places, invitations were given to the general public to come to the town hall for worship. The bishop came in from Gundah after taking the service of the Three Hours, joined in the procession and preached the sermon in the Town Hall to the congregation of 1,200 people.

WALLABADAH

The people of this village have long desired to have a parish hall. A lovely brick hall for Sunday school, guild meetings, etc., has been built at a cost of £2,050. On Easter Eve, at 10 a.m., the bishop opened and blessed this hall in the presence of a congregation from whom there was not even standing room. The offering of £140 brought the total giving very near to liquidating this debt. The Reverend C. J. Eldridge Doyle, the vicar (Quirind), the Reverend Selwyn Haslow, and the Reverend Reg. Gori attended the bishop.

BATHURST

The home and contents of Mr. Leslie Brotherton were completely destroyed by fire recently. In addition to a grant appeal to assist these folk the Bombala Churchwomen's Union donated over £72, proceeds from a street

Sunday, laymen will hold a conference prior to synod, and during the afternoon Marsden students will give a demonstration and make visitors for the synod welcome.

Preacher at Synod Evensong will be Mr. V. K. Brown, Director of G.B.R.E., Melbourne. It is expected that the letters patent for the Coat of Arms for the Diocese of Bathurst will be "handed over" during this service. Synod for 1954 will be at 10 a.m. in the cathedral, on Monday, May 3, followed at 10 a.m. by the session.

TRUNDLE

Many parishes, like Trundle, report the best attendances for Holy Communion on Easter Day for many years. The D.C. relieved in the parish for Good Friday and Easter services. The electricity in the Bogan Gate church was used for the first time at the early service on Easter Day. Fullmore folk thoughtfully provided thermos of tea and light refreshments for the visiting priest. On Easter Monday the Rector of Caboolture, the Reverend M. C. Batarbee, and his wife, received the debs. at the Young Anglican Ball. Padre Thorpe acted for the parish rector, the Reverend L. Steinhauser, who was a patient in hospital. Mrs. G. Steinhauser, who was congratulated on the novel organisation of the presentation of the debutantes.

PARISH CARS

Many parishes are re-newing their cars or re-arranging trade-in plans for new vehicles. Dubbo Parish and B.G.S. are now set with all new cars. The other brotherhood parishes will re-new their cars each two years. The Diocesan Commissioner arranged a favourable trade-in for new utility, and we hear that Coolah and Cowra parishes are now planning for new cars. At Cowra, intend to help considerably with the purchase of a new parish car.

RELIEVING PRIESTS

The bishop conducted services at Oberon from Palm Sunday to Easter Day. Archdeacon Wright was for a period of some weeks parish. Reverend H. Walton was relieving at Peak Hill, where a new lounge and reading room improves the rectory.

BENDIGO

The Vicar of S. Mary's, the Reverend L. Gliddon, has announced that it may be soon possible to open a new parsonage, as the authorities have indicated a two-for-one grant for its establishment and a further subsidy for maintenance. A public meeting was outlined at a public meeting on Thursday, April 15.

EASTVILLE

The Vicar of All Saints', the Reverend L. Marshall-Wood dedicated on April 15 a new reading desk made up by Mr. J. Stone to bring the liturgical furnishings a stage nearer completion.

CANBERRA AND GOULBURN

YOUNG

The Reverend A. W. J. Stocks will attend the Assembly of the Anglican Church of Australia in Evanston, Illinois, and the Anglican Congress in Minneapolis, Minnesota, during August.

TUMBARUMBA

The S. Jude's Churchwomen's Union has provided a portable organ for use at Church services in centres where there is not a musical instrument.

BERRIDALE

Parishioners have contributed £50 to the Anglican National Memorial Library Fund. It is hoped to bring the total to £1,000, thus making the parish a foundation member of the library.

S. SAVIOUR'S CATHEDRAL

Fuller services were held on Easter Day, a public gathering was held in the Cathedral parish hall, when the Reverend L. C. R. Smith, W. A. Bray, of the cathedral, and a set of the records of the Coronation service.

On Good Friday evening the cathedral choir presented a service of music and anthems which included Dvorak's "Blessed Jesu" and Bach's "Here Yet Awhile."

NORTH GOULBURN

The parish council has passed a motion to press for adequate grants allocated by the Government for educational purposes. A grant for a school, which urged Federal aid for education, has been sent to the Prime Minister, the Leader of the Opposition and the local members. A sympathetic reply has already been received from Dr. Evatt.

SNOWY MOUNTAINS

After the last service on Easter Day, the chaplain, the Reverend W. A. Bray, presented to two young women from Edinburgh and Glasgow, who looked limp and tired, a grant appeal to assist these folk the Bombala Churchwomen's Union donated over £72, proceeds from a street

BOMBALA

The home and contents of Mr. Leslie Brotherton were completely destroyed by fire recently. In addition to a grant appeal to assist these folk the Bombala Churchwomen's Union donated over £72, proceeds from a street

stall, to help the family. There was also an almost embarrassing number of bundles of useful clothing brought in. These gestures have been much appreciated by the recipients.

GUNNING

The service of Morning Prayer on Sundays has been re-introduced into the parish and will take place in future on the fifth Sunday of the month, in the parish church, at 9 a.m.

GIPPSLAND

SWAN MARSH

Renewed interest has been shown in the desire to progress with the extension and establishment of a church in the district. A working party on March 23 clearing the ground and erecting a fence. Commencing on March 19 and going through till October 1954, the committee has arranged social evenings in the local hall every third Friday to augment church funds.

CRANBOURNE

S. John's held their annual autumn flower show last month, raising £27 towards the extension of the church in the Home Mission Field.

GRAFTON

PASCHAL CANDLES In several churches on Easter Eve the ancient and symbolic custom of lighting the Paschal Candle to burn during the Great Vigil was observed. At St. Paul's, Ulmarra, this was heightened by the background of new red velvet curtains and dossal border of the same fine tapestry.

ULMARRA

On Friday, S. George's Day, Bishop and Mrs. C. E. Storrs received six debutantes at the annual Church of England Ball at the Masonic Hall, Ulmarra. The flag of S. George from the cathedral was kindly lent for the occasion.

SOUTH GRAFTON

South Grafton reported the largest number of communicants in the history of the parish. The same was noticeable in the neighbouring parishes of Mt. Clarence and Yamba, and also of Maclean. From both north and south, Tweed Heads to Port Macquarie was the same encouraging story.

DUNOON

The new Rector of Dunoon, the Reverend E. Lovitt, was instituted and inducted by the Bishop of Grafton on April 9. As the church had been blown off its stumps during the cyclone, the service took place in the local hall, which had been fixed up to resemble the church as closely as possible. Mr. Lovitt succeeds the Rector of Mullumbidgee, the Reverend G. Cornelius, in whose parish the Reverend H. D. Bagot, of Holy Trinity, was inducted, only a few days before his death. He is in hospital at Lismore recovering from a serious operation on his eyes.

MELBOURNE

COMMISSIONING The Archbishop of Melbourne commissioned the new Victorian Secretary of the B.E.N. Canon C. M. Kennedy, of Melbourne, on Tuesday, April 27, at Evensong at S. Paul's Cathedral.

C.E.S.S. RALLY

The C.E.S.S. Missionary Rally is to be held in the Chapter House, S. Paul's Cathedral, Melbourne on Friday, April 30, commencing at 7.45 p.m. The speakers will be Canon C. M. Kennedy and Mr. Colin Gilchrist (Superintendent, Roper River Mission, Arnhem Land). There will be moving pictures and slides.

SOUTH YARRA

The major portion of the rebuilt organ at Christ Church came into use during Holy Week. At Evensong on April 9, the choir presented cantata, "Jesu, Joy and Treasure," and on Good Friday the cantata, "The Saviour of the World," during the procession.

MELTON

The shortage of clergy has caught up with Christ Church because no resident vicar is immediately available, and the Melton parish is to be supervised by the Vicar of Beechus Marsh. The vestry are taking steps to rent the vicarage for the time being.

NORTH QUEENSLAND

PROCESSION OF WITNESS

This was a new venture for Our Lord, undertaken by us Anglicans on Good Friday night. Twenty women, young and children took part. We assembled at 7 p.m. in church for prayers, and then on at 7.30 p.m., through the main streets, down Ramsay Street and up Scarr Street to the Bio Theatre. Here the Australian "The Fusion Play at Oberammergau, 1950," was shown and commentary given over the speaker.

SYDNEY

MEMORIAL

On Anzac Day the drawing of the War Memorial window to be placed in S. Luke's Church, Dapto, was on display at the church. The artist is Mr. Norman Carter, of Sydney, who has recently completed some windows for S. Andrew's Cathedral. It is hoped that the Dapto window will be unveiled and dedicated sometime in June.

TASMANIA

GUILDS

At the half-yearly meeting of affiliated guilds held at S. John's Church, Launceston, on March 21, the secretary reported that 77 guilds were now affiliated. The Reverend A. A. W. Gray, Commissioner for the World Council of Churches, spoke on the forthcoming Evanton assembly.

GIFTS

A silver chalice and paten have been presented by Mr. K. R. von Stuebel to S. Andrew's Church, Evedale, in memory of his father and mother. They were dedicated by the rector, the Reverend E. J. Donell, on Sunday, March 28.

ROLAND HOME

Mr. and Mrs. W. H. Lacombe have been appointed as superintendent and matron of the Roland Home for Boys, Sheffield, Miss C. Carroll, the former matron, resigned from the position because of ill-health.

WILLOCHRA

MOTHERS' UNION

The Mothers' Union branch at S. Hugh's, Franklin Harbour, Willochra, has decided to continue the Direct Giving Appeal instead of the May Fair. Afternoon teas, commenced on April 22 in the main street will continue until May 27.

B.C.A. SOCIETY

The Reverend John Greenwood, assistant organiser of the B.C.A., held the address on April 25, at the R.S.L. services at Arno Bay and Cleve.

KIMBA

A pulpit, given by the Ladies' Guild, has been dedicated at Kimba, in memory of Mrs. Florence Ebb. Altar rails, in Australian silky oak have been given by Mrs. Dorothy Hampel in memory of her husband.

CLEVE

The late Mrs. D. A. Horne, of Carpe has had a new church at Cleve for church furnishings.

PINEAPPLE PLANTERS

(continued from page 8)

Before I end, we would both like to express our thanks to those who responded to the appeal in our last effort, and sent the wherewithal to keep our two prospective ordinands at school at Holy Road.

Both Douglas and Paul can hardly believe that such kindness exists, and those who are helping them will have the satisfaction of knowing that they are assisting two boys who earnestly desire to serve God in His holy priesthood.

We are also very grateful to the anonymous recipient of the circular who sent a copy to the Church Times; as a result of several replies to this from hitherto strangers, we have been able, in addition, to sponsor the third boy mentioned, Jeremiah Malaza, through his course at S. Peter's Theological College, Rosettenville, where he has just begun; without this help, his training would have had to have been delayed for at least another year.

And so once again we thank you for your support in all the many ways in which you give it, but not least for your prayers, without which we would not progress at all. Please go on remembering us from time to time, and most particularly at your Altars-at-Mass, that we may be more faithful, and stronger to teach the Faith.

CHINESE IN AFRICA

THE "LIVING CHURCH" SERVICE

Milwaukee, April 26 A new, permanent church is being built for Chinese residents of Port Elizabeth, a seaport in the south-east of Cape Province, South Africa. There is a primary mission school where the Chinese provide the teachers' salaries.

Not all the children are Christian, but all attend prayers and scripture, and many are baptised and confirmed. Chinese parents are more favourably inclined to Christianity now than in the past, a reliable source reports.

Most of the Chinese are traders, some of whom have been born in South Africa, others who have come for a time, intending to return to their native land in their old age.

APPPOINTMENT FROM MOSCOW

THE "LIVING CHURCH" SERVICE

Milwaukee, April 26 The Orthodox Church of Finland has been for the past 30 years under the jurisdiction of the Oecumenical Patriarchate of Istanbul.

Now Professor Michael Taub, of Leningrad Theological Seminary, has been consecrated bishop and named by the Moscow Patriarchate to head Russian Orthodox congregations in Helsinki, Finland, and the Valamo and Konkvisita monasteries. His consecration as Bishop Michael of Luga (a town 100 miles south of Leningrad), and appointment to head Russian Orthodox groups in Finland, was reported in the Moscow Patriarchate's official journal.

GILBULLA MEETING

(continued from page 1)

"It is obvious that to meet such a situation there should be closer co-operation and a better understanding between the schools of the Churches, that they should give greater attention to the training of teachers, who will be not simply narrow specialists; but men and women who, by their personal example and their presentation of the Christian faith will make real and attractive the ideals for which these schools professedly stand."

INTERNATIONAL AFFAIRS

The council instructed its Commission on International Affairs in Canberra to proceed with plans for a representative School on International Affairs in the latter half of 1954.

The school will be held in Canberra.

It is expected that the Commonwealth Government will be asked to explain the policy of its External Affairs Department and that experts on international affairs will evaluate and criticise Government policy in the discussions that follow.

Ministers and clergy will be present to explain the bearing of Christian teaching on the shaping of international policy.

Mr. W. C. Wentworth, Liberal Member for Mackellar, who is an Anglican representative on the council, promised to assist the work of the council in international affairs.

He said that he would ask the Joint Parliamentary Committee on Foreign Affairs to discuss day to day developments overseas with representatives of the Churches if that was desired.

In receiving the report of its Commission on Faith and Order, the council heard critical speeches from several representatives.

The commission deals with agreements and differences between the churches and endeavours to find common ground in doctrine. The Bishop of Canberra and Goulburn said: "I believe that nobody over 45 should be allowed to discuss these questions."

"For instance, now that I am getting old it would take a hydrogen bomb to blow me out of the Anglican position. We need more young men on the commission. At present we have too many sluggish and aged retired minds. They do nothing but tread the mill of 'or antiquities'."

Dr. Rajah B. Manikam, East Asian Secretary for the World Council of Churches, made a strong appeal to Australian church leaders to abandon the l.e. of the words "White Australia Policy."

Dr. Manikam, who is an Indian, closed an address on the present situation in Asia by pointing out to the council that opinion throughout Asia reacted in a hostile way to this way of describing Australia's restricted immigration programme.

APPOINTMENT FROM MOSCOW

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GIPPSLAND SYNOD

(continued from page 1)

in the eternal verities; giving leadership in the Christian world in moral and intellectual spheres and pointing the way to a reunited Church, gathering in all the treasures of grace with which God has endowed the varying traditions, and ultimately to disappear when she has done her work in building up the one Holy Catholic Church of all the world," he said.

"Just as the British Commonwealth points the way to a union of the nations in free and equal partnership, so our Anglican Communion, we believe, is called of God to bring together the divided elements of Catholic and Protestant and Liberal in the one Church of God for all men, and so help to usher in the day when the kingdoms of the world shall have become the Kingdom of the Lord and of His Christ."

OUR CHURCH IN AUSTRALIA

Bishop Blackwood said that here in Australia, Anglicans had to translate this tradition and vocation into the living instrument that God can use to bring faith, guidance and vision to our secular civilisation, "which is in such danger of falling to pieces or coming under the domination of some powerful ideology that may enslave us."

"We as a Church are called to bring that saving health, that salvation, to the body politic, and to our industrial and personal relationships," he said.

"We must Australianise our Anglican ethos and bring it into living touch with the vigorous youth of our universities and schools, the industrial workers of our vast machines, and the toilers on the soil and in the forests and waters of our good land."

"We have a faith to commend, a Gospel to proclaim, and a Kingdom to bring in."

The bishop discussed the functions of the clergy, and remarked upon the fact that many laymen in Gippsland were reading Th.L. and Th.A. courses of the Australian College of Theology. He said that a major work of conversion lay ahead not only of the clergy, but of the laity.

"But this work is not surely to be confined to our men or youths," he said. "What of our women and girls?"

"The time is over-ripe for consideration of the ministry of women. There were deaconesses and dedicated widows working side by side with the men in the Apostolic Church. Our Lord communicated some of His deepest insights to women and gladly availed Himself of their help and devotion."

"We in the Church of England are crippled to-day compared with other communions in the use of our women as agents for Christ and His Church. I need only mention the nuns of the Roman Catholic Church and the sisters of the Salvation Army."

The bishop said that raising funds for its work was a great problem to the Church everywhere.

"All our financial problems would be solved if we all gave one shilling in the pound of our income," he said.

"A young man earning ten pounds a week would find real joy in giving ten shillings every Sunday to God's work."

"I know there are many expenses and deductions that come off our income before we really receive it. But we can all give one-tenth of our net income."

Y.A. RALLY AT TEMORA

On Monday, April 26, Y.A.s from Region 8 attended a regional rally at Temora. Representatives represented were Barmadman, Borowra, Bribbare, Cootamundra, Juncie, Koorawatha, Murrumburrah-Harden, Quandialla, Temora and Young.

During the morning the Reverend F. R. Woodwell gave an address, "The Young Anglican Movement."

SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend R. Burls, of Wingham, N.S.W., who sent us this picture of the Rector of Taree, Diocese of Newcastle, the Reverend R. D. McCulloch, holding a scale model of the new Taree Parish Church at present under construction. With him are (left) Archdeacon C. W. Nicholls and the Reverend T. Johnstone.

THE VICTORY OVER EVIL

By a Special Correspondent

We have recently been celebrating the death and resurrection of Jesus Christ. What do these events mean?

At different times in the past the death of Christ has been interpreted in three different ways. For the first thousand years it was always seen primarily as a victory over the forces of evil.

During the later Middle Ages this view was replaced by the teaching of Anselm of Canterbury, that the death of Christ was a satisfaction made by the Man Jesus to God the Father in reparation for the sins of mankind, a teaching that was taken over by the Reformers and is still the official view of Protestant orthodoxy.

And thirdly there is the view, usually associated with Abelard and characteristic of the Liberal Protestantism of the last hundred years, that the meaning of Christ's death is to be seen in its effect upon ourselves in winning us to respond to the love and grace of God.

Each of these three views is true so far as it goes, and none of them is the whole truth. Such a great mystery as the death of Christ cannot be explained by any one line of interpretation.

It cannot, in fact, be explained at all, for it is beyond the grasp of the human mind.

We can only suggest different approaches, different interpretations, which will each indicate some different aspect of the deed which accomplished the world's salvation.

INTERPRETATION

It is the first of these three ways of interpretation, that which sees Calvary as a victory over evil, that is most in need of study to-day.

This view was held by all the early Fathers, but since the time of Anselm has been regarded as little more than a historical curiosity.

It is only in our own time, largely thanks to the Swedish theologian Aulen, that people have again begun to take it seriously.

This neglect was at least partly due to the homely illustrations which the Fathers used to help their people understand the doctrine.

Talk of fish-hooks and mousetraps, and an emphasis on the superior cunning which enabled Christ to outwit the devil, may have appealed to exuberant and tricky Levantines, but to the sober theologians of northern European universities they seemed merely childish.

Yet, we should beware of allowing the doctrine itself to be obscured by the means used to explain and present it at particular periods.

Perhaps the liturgies will help us to understand it better. An Old Testament story to which the Easter liturgies constantly refer is the deliverance of Israel from Egypt.

In our Prayer Book it is the first lesson at both Morning and Evening Prayer on Easter Day. The meaning is that Israel's deliverance and Christ's death are related.

That just as the original Passover lamb was killed and its blood smeared upon the door-posts to deliver Israel from death, so "Christ our passover is sacrificed for us," to deliver us from death; and just as God delivered Israel from Egypt that they might be His own people and serve Him, so the risen Christ, having defeated the powers of evil and death, calls us to be His own people, delivered from the power of evil and serving Him in holiness and with the foretaste of eternal life.

EVIL POWERS

Christ, in His suffering and death, was engaged in a great conflict with the evil powers. His victory is proclaimed in His resurrection.

From henceforth Satan and evil are defeated and Christ is undisputed lord of all things. Who, having already defeated Satan, will in His own time destroy him for ever. As the Mediaeval Easter sequence puts it:

Death and life have contended

In that combat stupendous; The Prince of Life, Who died, reigns immortal.

In times such as the present this is an interpretation of the death and resurrection of Our Lord which should mean much to us.

We may be shy of thinking in terms of personal devils engaged in a battle with Christ. Be we see evil loose in the world on a colossal scale.

Pride, greed, violence and the lust for power are threatening to destroy mankind. Mental ills, neurosis and insanity are so prevalent that their study has become almost a science in itself.

Various philosophies are undermining the moral conviction

tions which make civilised living in community possible. But God is not indifferent.

God has come to deal with these things in person. "God was in Christ, reconciling the world unto Himself." Incarnate God, Jesus Christ, met and conquered these great evils in His passion, and triumphed over them in His resurrection, and so we have the assurance that He is lord of events, lord of the world, and that He will finally destroy evil when He wills.

In the decade of the hydrogen bomb this is a faith by which we can live, with the assurance that a God who does things, who loves and cares, is lord of all things and of ourselves. The responsibility rests upon us to trust Him and to do His will.

FILM REVIEW

"ALL HALLOWEEN"

This English picture sets out to be a fantasy compounded of death and dancing.

It fails on both counts. Ghost stories are supposed to be exciting, this was only dreary.

Fantasy ought to be unself-conscious, as natural and as inevitable as a children's fable.

This was boringly self-conscious and heavy-handed.

Sally Gilmour (whom ballet lovers will remember) was there to do the dancing but most of it was obscured by the home-made miasm which hung around every scene.

The music was depressingly banal and the sets gave silent shrieks of indebtedness to those of every arty-crafty picture of the last five years.

Summing up: there are no fairies at the bottom of this garden. —P.F.N.

FILM REVIEWS

"AN ARTIST WITH LADIES"

"An Artist With Ladies" is a typically French film, and by that I mean it is chiefly concerned with marital misadventures.

The portrayal of infidelity has long been a favourite subject for French artists generally and their efforts in this direction have been rewarded to the extent that all the world accepts Gay Paree and illicit passion as synonymous.

The producers of this film have been careful not to rest upon the national laurels.

They demonstrate how easy it is even for an ugly man to assume the mantle and manners of Don Juan in a land of nymphomaniacs.

The English film, upon its rare essays into this field, generally succeeds in making it dramatic in the sense of being unusual, and the American can rarely make it other than sordid.

Only the French can make it appear both ordinary and comic.

The comedian in this instance is Fernandel, who looks like an intelligent George Formby (if you can imagine such a phenomenon).

He begins in the first reel as a shearer of sheep and later wins the Legion of Honour as a ladies' hairdresser—chasin' the golden fleece.

The plot is broad enough not to develop any incidental subtleties, and is slick enough to make passing reference to psychology and existentialism.

I can sum up best by saying that practically the whole action takes place either in bed-

rooms or beauty salons and that I found the air outside the theatre refreshing. —P.F.N.

"THE MAN BETWEEN"

This is one of the few occasions on which the Athenaeum Theatre in Melbourne has picked a failure.

Producer Carol Reed has attempted to cash in on his success with "The Third Man"—a cloak and dagger film that was a success recently, but this second attempt is burdened with a dull script which even Reed's undoubted ability has failed to turn into a good film.

James Mason as Ivo Kern, a gentleman who specialises in kidnapping from the western sector of Berlin people whom the Eastern sector wish to get hold of, is only a slightly improved type of the drug smuggler Harry Lime, and Clait Bloom gives a surprisingly empty performance as the English lass who, while on a holiday in Berlin, manages to get kidnapped and fall in love with her kidnapper.

It is all too much like a plot from one of those silly comics which the Victorian Government is now trying to abolish, and Aribert Waescher makes the silliest stage villain that we have seen for years.

The brightest thing in it is the small boy on a bike who can always keep up with even the fastest of modern cars. Mr. Hubert Opperman please note! —W.F.H.

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The Bishop of Rockhampton, the Right Reverend J. A. G. Housden, and the Archdeacon of Rockhampton, after the dedication of the Hulton Sams Memorial Church of the Ascension, Jundah, last month.

A PRAYER FOR THE S.P.C.K.

Almighty and most merciful father, who in thy beloved Son hast revealed thyself to men and by thy Holy Spirit dost lead them into all truth: Prosper with thy blessing, we beseech thee, the Society for Promoting Christian Knowledge. Grant to its founders, benefactors, and all who have belonged to it or worked for it on earth the full vision of thy glory. Strengthen those who now direct and carry on its work or contribute to its support, and the multitudes in many lands whom it is called to serve. And vouchsafe to us all, O Lord, such knowledge of thyself and grace to make thee known, that wherever there is the darkness of ignorance and error there may be the light of truth; wherever the sickness of sin, spiritual health; wherever hatred and conflict, love and joy and peace. So may thy kingdom come on earth and thy Name be glorified for ever; through the same thy Son Jesus Christ our Lord.—Amen.

STUDY CIRCLE MATERIAL

THE MYSTERY OF THE KINGDOM

By J. W. C. Wand

This book bearing from first to last the hallmark of Dr. Wand's scholarship is extraordinarily interesting but hardly inspiring.

We are led through such a maze of contradictory interpretations of the Kingdom and so much emphasis is placed upon mistaken ideas that were it not for the conclusion, the

CLASSIFIED ADVERTISEMENTS

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

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DOMESTIC HELP WANTED, country home. Reply to Mrs. L. A. Donaldson, "Glen Nevis," Bogga-bri, N.S.W.

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—D.R.