



St. Jude's

RANDWICK.

PARISH PAPER

Vol. 4. No. 7.

JULY, 1942.

CLERGY:

The Rector:
The Rev. O. V. ABRAM, B.A. L.Th.
The Rectory, Avoca St. Tel.: FX 4158.

The Rev. C. T. PARKINSON, M.A.
Tel.: FX 2447.
The Rev. A. H. KIRK, Th.L.,
(Absent on leave.)

The Rev. G. F. D. SMITH, Th.L.
(absent on leave in England).

CALENDAR FOR JULY.

5th (5th Sunday after Trinity):

7 and 8 a.m.: Holy Communion.
11 a.m.: Choral Communion and Sermon.
Preacher: The Rev. O. V. Abram.
7.15 p.m. Evensong and Sermon.
Preacher: The Rev. C. T. Parkinson.
7.15 p.m.: Evensong at St. Faith's.

12th (6th Sunday after Trinity):

7.30 a.m.: At St. Faith's.
7 and 8 a.m.: Holy Communion.
11 a.m.: Morning Prayer and Sermon.
Preacher: The Rev. C. T. Parkinson.
7.15 p.m.: Evensong and Sermon.
Preacher: The Rev. O. V. Abram.

19th (7th Sunday after Trinity):

7 and 8 a.m.: Holy Communion.
11 a.m.: Morning Prayer and Holy Communion. Preacher: The Rev. O. V. Abram.
7.15 p.m. Evensong and Sermon.
Preacher: The Rev. C. T. Parkinson.
7.15 p.m.: Evensong at St. Faith's.

26th (8th Sunday after Trinity):

7 and 8 a.m.: Holy Communion.
7.30 a.m.: At St. Faith's.
11 a.m.: Morning Prayer and Sermon.
Preacher: The Rev. C. T. Parkinson.
7.15 p.m.: Evensong and Sermon.
Preacher: The Rev. O. V. Abram.

WEEK DAY HOLY COMMUNION: Tuesdays, July 7th, 14th, 28th; Thursdays, 2nd, 9th, 16th, 23rd, 30th; Saturday, 25th (St. James)—all at 7.15 a.m.

CHILDREN'S CHURCH AND SUNDAY SCHOOL: Sundays at 9.50 a.m. sharp.

THERE WILL BE NO WEDNESDAY EVENING SERVICE during the winter.

THE SACRAMENT OF HOLY BAPTISM every Sunday at 4 p.m. sharp. Please make arrangements with the Rector beforehand.

12th Sunday after Trinity
Evensong and Sermon
at St. Faith's

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THE RECTOR'S LETTER.

Dear People of St. Jude's,—

LIFE MANIFESTS ITSELF IN GROWTH.

It is on this subject I want to share a few thoughts with you all this month. The idea has come to me from the purpose the Church puts before her members during the period known as the Sundays after Trinity. From the Season of Advent to Whitsunday we have been following the important events in the life of our Lord—His birth, manifestation, wilderness experience, agony and death, resurrection, ascension, and the coming of His Spirit when the Church came into being. Then followed Trinity Sunday in honour of God as Father, Son and Holy Ghost. We are now in the long period of Sundays after that festival when we are bidden to reflect upon the teachings of Christ through parables and works of healing in order that we may be growing not only in admiration of Christ, but also in showing the fruits of that love in our daily lives. Love without works is not of much use.

THE TWOFOLD PURPOSE OF THE CHURCH'S WITNESS.

It is, first of all, to present us with the life of Christ so that we may be drawn in love and admiration to Him.

It is, secondly, that we may then be encouraged to follow His way of life as given in His teaching and works of healing.

Both of these purposes may be summed up in the one word—**growth**—growth in love to Christ Himself, and growth in carrying out His purposes for our personal and corporate living.

Now this reminds us that life manifests itself in growth—a living thing is a growing thing. For this reason a living Church must be a growing Church: it must have the power to adapt itself to the tone and temper of the days in which it is living, and sensitive to the forces at work in the history of the moment, for only so can it keep abreast with mankind in its onward march. If it is too rigid, too conservative, too tied to the past to be able to do this, then it ceases to be a living spiritual organism, and becomes a static ecclesiastical organisation—and to be static is to be dead or dying, for life is movement.

THE IMPORTANCE OF THIS TRUTH.

This truth is of supreme importance at the moment, because we are living in one of these turning points in history, when the life of man is being deflected from its old course and turned into a new direction. There have been such periods in the past, as when the Roman Empire fell and was succeeded by that totally different type of civilisation we see in feudal Europe. There came another break when feudalism itself came to an end at the time of the Reformation, and was succeeded by that principle of individualism on which modern civilisation is founded. Now in turn this has crashed, as the roar of falling masonry most impressively symbolises, and man is on the march again.

WHERE IS MAN MARCHING TO NOW?

We just don't know. Only on one point throughout the Empire is there a general agreement, and that is that we are not going in the direction of Totalitarianism as it is exemplified in the Nazi regime. Some feel that we shall develop into some form of socialism. But no one can tell as yet. We are still in the wood, and may be in it for some years to come, if not in actual war, certainly in the chaos that will follow it. It is therefore idle to speculate. What does matter, and matter enormously, is whether the Church is going to awaken to the days in which it is living, and be brave enough and wise enough to face any changes in its life and methods, however radical they may be, which are necessary if it is to be a living force in the life of the nation. Much will depend on us all who call ourselves Christians, and the lead we get from our Bishops and Clergy, and our willingness to follow that lead, however difficult it may be, and foreign to our usual way of looking at things. Where there is no vision the people perish, and they deserve to do so.

MORE ABOUT THIS NEXT MONTH.

I hope to follow up this subject in my letter next month. In the meantime, I wonder if you would ponder over what I have written, and think out for yourself what the Church, through you, might be able to do to guide man in his march to a new way of life? Once man begins to march, nothing on earth will stop him, but everything can be done to lead him to the right objective. Man only begins to march when he is unhappy, dissatisfied and fed-up, and he is in search of something better. Can the Church help him to find that something? Next month I shall share my thoughts with you in answer to this question.

Your sincere friend and Rector,
O. V. ABRAM.

A LETTER TO ST. JUDE'S MEN IN THE KING'S FORCES.

Hello to You All!

In my last letter I tried to point out to you the importance of using your present opportunities to be good mixers, to exchange ideas one with another, and to read all you can, so that when you come back home you will not be a "returned empy," content to take up the old life where you left it and to maintain the status quo. The old way of life was all wrong, and had its part to play in bringing about the present conflict. You have a big task now, but you will have a bigger one when you come home. You will have to set to work to build a new order on principles that will give greater equality, liberty and fraternity than we have ever known to all, and not only the privileged few. To have your share in this task you will need to be equipped for it both mentally and spiritually. Hence the need for doing the things I have mentioned above. In your reading don't forget the four Gospel stories of the life, sayings and doings of Jesus Christ. He has more to teach us than we realise. His way of life would give man all he wants. Perhaps you have never read these Gospels—it is surprising how many people haven't. Well, if not, make a start now. They will thrill you as well as open your eyes and put ideas into your mind. I daresay your Padre will be happy to help you in this matter if you ask him.

Yours sincerely,
O. V. ABRAM.

CONFIRMATION CLASSES.

Confirmation instruction commences this month, and will continue until 25th October, when the Confirmation Service will take place. The first classes will be on Wednesday, 8th July, at 7 p.m., and Sunday, 12th July, at 4.30 p.m., both meeting in the chapel. We are eager for all who intend to present themselves for confirmation to commence at the beginning. The instruction is continuous. Special provision will be made for adults if they will notify the Rector.

ST. JUDE'S DISTRICT VISITORS AND COLLECTORS.

The ladies who do this work of love for their church commence the second year of their activities. The first year was encouraging, both from contacts made and gifts received for the church. There are still a number of districts without workers. Would you like to help?

The next meeting will be held in the Rectory on Wednesday, 8th July, at 3 p.m.

The collections for June are as follow:—Mrs. Darcy, £1/13/6; Mrs. Butterworth, 18/6; Mrs. Fry, £1/12/3; Mrs. Hodgson, £1/1/6; Mrs. Horsfield, £1/8/-; Mrs. Waterworth, 17/6; Miss Hill, for May and June, £1/14/-; Miss Morrow, 10/-; Mrs. Robins, 6/6; Mrs. Hardy, 9/6; Mrs. Howell, £1/2/6; Mrs. Turvey, 18/3. Total, £12/12/-.

OBITUARY.

John Edwin Clements.—We regret to record the death of Mr. Clements after some years of ill-health. He was a devoted churchman, a regular communicant, and a keen member of St. Jude's Parish Council. He was always on duty to show worshippers to their seats on Sundays, and will be greatly missed by all who knew him. His funeral service took place in St. Jude's, at which the

Rector officiated, after which his remains were laid to rest in the beautiful churchyard of St. Jude's. To Mrs. Clements, who is the secretary of St. Jude's District Visitors, and to their son, the Rev. Kenneth Clements, Rector of Tumberumba, in the Diocese of Goulburn, we extend the sympathy of St. Jude's people.

John Albert Mayo.—On the same day, Mr. Mayo, Snr., was laid to his rest. He was an old resident of Randwick, and always took an interest in St. Jude's. To Mrs. Mayo, who is a worshipper in St. Jude's and always a willing helper, and to their children we offer the sympathy of St. Jude's.

Stephen Thomas Pearce.—After being bedridden for about two years, Mr. Pearce, Snr., passed to his rest. He was a delightful man to know, and always helped in every way possible the work of St. Jude's. He had interests also in Liverpool, and will be missed by his many friends there. To his wife and family we extend the sympathy of St. Jude's. His funeral service took place in St. Jude's.

Maurice Leslie Stoneman.—He was well known to many in Randwick, especially to the returned soldiers from the last war. He enlisted at eighteen. For some months he was an inmate of the Randwick Military Hospital, where we ministered to him. His funeral service in St. Jude's was a large and representative one. To his wife and family we also extend the sympathy of St. Jude's.

C.E.N.E.F., ST. JUDE'S BRANCH, RANDWICK.

A very energetic and enthusiastic organisation is our C.E.N.E.F. Branch, working for our St. Jude's Fighting Forces.

A Card Party on the 4th June, organised by Mrs. Greacon, was a great success. The Bowling Club rooms were kindly loaned for the afternoon, and 130 players were present, the net proceeds being £21/2/1.

Five collectors offered to sell buttons for "Prisoners of War Day," and £16 was handed in as a result.

On the 18th June a little party and presentation was given to Mrs. Farrow, our foundation treasurer, who has had to return to Adelaide. We appreciate her valuable services, and wish her every happiness in her new home.

We were glad to welcome three new members at our last meeting—Mesdames D'Arcy, Griffith and Parkes—and we hope they will spend many happy hours with us.

We have promised to help staff C.E.N.E.F. at King's Cross Club, and four ladies will go each Tuesday.

Our meetings are held on the 1st and 3rd Wednesday of each month, at 2.30 p.m., in the Rectory. Any ladies will be welcome.

Soldiers, Sailors and Airmen.—We want the names and addresses of the boys on our prayer list so that parcels can be sent to them. Please let Mrs. Napper (FX 3608) have same.

C.E.N.E.F. Box in the Church Porch.—Spare a coin to help our own St. Jude's boys.

COMRADES' THIRD ANNUAL FETE, SATURDAY, 8th AUGUST. OPENING AT 3 p.m. BY THE RIGHT REV. BISHOP CRANSWICK, NEW CHAIRMAN OF THE AUSTRALIAN BOARD OF MISSIONS.

St. Jude's Company of Comrades of St. George have assumed the responsibility of raising funds each year to support an aboriginal teacher at Yarrabah Mission Station. Your support is invited to help make our fete a success, in order that we may discharge this responsibility creditably.

You may help by coming or by sending to the rectory donations of any saleable goods. We specially need oddments of WOOL.

Watch the next parish paper for further details.

ON CONFIRMATION.

The rite of Confirmation dates from Apostolic times, and is an integral part of Catholic Church practice. The authority for that statement is to be found in the 8th chapter of the Acts: "Philip—the Deacon—went down to the City of

Samaria and proclaimed unto them the Christ. And the multitude gave heed with one accord unto the things that were spoken by Philip. . . . And when they believed Philip preaching good tidings concerning the Kingdom of God and the name of Jesus Christ, they were baptised, both men and women. . . . Now, when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they had been baptised into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

That is the first account of confirmation administered by the Apostles. They clearly had some power which Philip the Deacon had not, and this power and privilege the Apostles handed on to those like Matthias, and Paul, and Timothy, whom they added to their numbers after prayer and consecration. So the Apostolic Succession through the laying on of hands was established, giving to the Bishops alone this power and right and privilege. This has been fundamental in our church practice from the beginning, and it is to this that we refer when we declare in the Nicene Creed that we believe in the "Catholic and Apostolic Church."

If further support is wanted for the authority of confirmation by Bishops, read in Acts xix. how St. Paul, probably 20 years after the incident referred to above at Samaria, found certain disciples at Ephesus, and said to them: "Did ye receive the Holy Ghost when ye believed?" And they said, "Nay, we did not so much as hear whether the Holy Ghost was given." And he said, "Into what, then, were ye baptised?" And they said, "Into John's baptism." And Paul said, "John baptised with the baptism of repentance, saying unto the people that they should believe on him which should come after him—that is, on Jesus." And when they heard this they were baptised into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them.

Thirdly, the author of the Epistle to the Hebrews [whether that was St. Paul or some other earnest disciple, as many modern scholars incline to believe] in the 6th chapter, is arguing about the fundamental beliefs of Christians, and he says (putting it into modern idiom): "Don't let's waste time arguing about those matters on which we are all agreed—Faith toward God, Baptism, the Laying on of Hands, Resurrection from the Dead, and Eternal Judgment—putting the Laying on of Hands in a list of equality with these other first principles of Christian belief."

So there it is. By the laying on of the Apostles' hands and the hands of their successors, the Bishops, the gift of the Holy Ghost was given. But in every instance we must carefully note that this rite was administered to disciples, people of faith who had been baptised. Neither confirmation nor any other rite or sacrament of the Church operates in the souls and minds of men without their own co-operating faith. It is not, nor ever has been, in the nature of a patent medicine that works regardless of the recipient's will, though often enough careless teaching has left that impression on the minds of candidates. The result has always been disappointment and disillusion, and we have the spectacle of many confirmees rapidly falling away from regular communion and even Church membership.

The gifts of the Spirit are real indeed, but they neither can nor abide without faithful and persistent co-operation with the will and purposes of God. They are pearls of great price, but only to be received by those who strive with faith and highly prize them above all other values in life. The trouble with our Church members is that they expect too much for too little. "Repent therefore of this thy wickedness, and pray the Lord if perhaps the thought of thy heart shall be forgiven thee, for I see thou art in the fall of bitterness and in the bond of iniquity." That was how St. Peter spoke to Simon who expected to acquire the gifts of the Holy Ghost cheaply.

Neither confirmation nor the Sacrament will cause us to grow in grace, unless there is faith, prayer, and breathless will on our part to co-operate.

BAPTISMS.

- May 31.—Kevin John Hale, Valerie Isabelle Campbell, Lilian Campbell, Harold George Rugless, Stanley Roy Rugless, Barbara May Sidbury, Paul Leslie Woodgate, Graeme Lloyd Johns, Kenneth Langley Cooper.
- June 14.—Roger Harold Sydney Bashford, Janice Amy Hollebhone, Jeanette May Brandon.
- „ 21.—Wayne James Foster Percy, Robert John Mondy, Yvonne Ann McIlvena. Voelene Beatrice Green.

COMMUNICANTS AND COLLECTIONS.

	Communicants	Collections	Other Revenue	Total.
May 31	91	£2 18 0	£21 12 2	£31 10 2
June 7	200	12 19 9	3 15 0	16 14 9
„ 14	107	11 17 8	12 12 0	24 9 8
„ 21	148	11 13 8	12 11 0	24 4 8
Week Days	26	—	—	—
	572	£46 9 1	£50 10 2	£96 19 3

WORSHIP AND WORK.

“We meet people,” writes the Vicar of All Saints’, Geelong, Victoria (the Rev. H. R. Potter), in his parish paper, “who say that they have no time for worship, and that the Church’s real job is to spread Christian ethics, alleviate pain and suffering, and, above all, better the social conditions of the masses by recasting the social order. It is, however, worship that provides the main-spring of real good works and faith in human nature. Only because we love God, and realise that manhood has been taken into God, can we really love our fellow-man, and have faith in the possibility of the ultimate goodness of men. It is because they have seen the vision of God, and seeing, have adored, that men are filled with a burning zeal to make the Light shine throughout the world. It was after the disciples had seen and worshipped the risen Lord in the period after the Resurrection, that we call the “Great Forty Days,” that He gave them the command to preach the Gospel and make disciples. It is worship that will give us courage and power to persevere in the face of disappointment and failure, be that at home, on the mission field, or in the field of economics. We should shun, like the plague, that sterile, self-seeking “religion” which leads professing Christians to wrap up their devotional talent in the napkin of spiritual self-indulgence, to the neglect of the duty of making God’s will effective in the world. To do this we must draw from worship that sense of corporate responsibility and fellowship which will inspire us to strive to live out God’s will in daily life, and by our general interest and response help the Church’s teaching, rescue and extension work at home and abroad.”

REMEMBRANCE.

Can we forget one friend,
 Can we forget one face,
 Which cheered us toward our end,
 Which nerved us for our race?
 Oh! sad to toil, and yet forego
 One presence which has made us know
 To God-like souls how deep our debt!
 We would not, if we could forget.

—C. Kingsley.

THE FOLLIES OF ASTROLOGY.

“Few things are in the end more demoralising than to yield to the tyranny of superstition—that moral and intellectual corrosive which destroys the will and undermines the character,” writes the Bishop of Southwell (Dr. Barry) in his diocesan magazine. “War-time conditions always seem to breed it. One of the queer facts about human nature is that in times of strain and calamity

THOUGHTS.

Be master of your will, slave of your conscience.—Anon.

Peacocks may call from the high terraces, but Heartsease grows in the sunken gardens.—Hugh Redwood.

Punishment is lame, but it catches up at last.—Anon.

Your life and your neighbour's may be written in different clefs and keys, but both are parts of the full score.—Hugh Redwood.

COUNCILLORS ON DUTY.

1st Sunday	11.00 a.m.:	Messrs. Carrick, Dew, Godfrey and Grant.
	7.15 p.m.:	Messrs. Rowe, Lovelock, Napper, Grant.
2nd Sunday	11.00 a.m.:	Messrs. Carrick, Dew, Farrow, Godfrey, Tisshaw.
	7.15 p.m.:	Messrs. Clements, Ireland, Wetherill and Pierce.
3rd Sunday	11.00 a.m.:	Messrs. Carrick, Dew, Godfrey, Freeman, Tisshaw.
	7.15 p.m.:	Messrs. Napper, Pierce, Ireland and Wetherill.
4th Sunday	11.00 a.m.:	Messrs. Carrick, Freeman, Dew, Godfrey.
	7.15 p.m.:	Messrs. Rowe, Lovelock, Farrow, Clements.

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(MICKEY ROONEY — JUDY GARLAND)

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"THE GENERAL DIED AT DAWN"

(GARY COOPER — MADELEINE CARROLL)

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