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BURMESE PRIME MINISTER WELCOMES BISHOPS

THE SOUTH-EAST ASIA COUNCIL MEETS IN RANGOON

FROM OUR OWN CORRESPONDENT

Rangoon, February 20

The Council of the Church of South-East Asia which met here at Bishops Court from February 4 to 10 is hopeful of forming a Province of the dioceses it represents.

The meeting, convened by the Bishop of Hong Kong, the Right Reverend R. O. Hall, was attended by the executive officer of the Anglican communion, Bishop Stephen Bayne.

Other matters discussed included the Chinese Dispersion, marriage problems among native Christian people and the division of the Diocese of Borneo.

The dioceses represented were Hong Kong, Rangoon, Korea, Singapore, and Malaya, Borneo and the Philippines.

As well as the diocesan bishops, including the new Bishop of Singapore and Malaya, the Right Reverend Kenneth Sansbury, five assistant bishops were present.

These were the Right Reverend James Wong, of Borneo; the Right Reverend Francis Hh Mya, of Rangoon, the Right Reverend Roland Koh, of Singapore, the Right Reverend Arthur Chadwell, of Korea, and the Right Reverend B. C. Cabauban of the Philippines.

The Prime Minister of Burma, U Nu, welcoming the bishops at a tea party at his official residence on February 9, assured them that there would be no persecution or discrimination on religious grounds as a

result of the proposed introduction of Buddhism as State religion.

The Prime Minister said he was glad of the occasion to state that the protection now afforded by the Constitution to all religious groups would in no way be affected by the adoption of Buddhism as the State religion of Burma.

"Indeed," he said, "it is our determination that the harmonious relationship existing between the Buddhists and the followers of other religions will be perpetuated for all time, and that neither persecution nor discrimination will ever be permitted to blacken our history."

"I do not say this merely because I believe it to be right or because it is guaranteed by our Constitution.

"I say it also because it has a direct bearing on the future well-being, progress and prosperity of the Union of Burma."

The Prime Minister said he welcomed the council of Christian churches meeting in Rangoon because to-day's "material values have increasingly tended to supplant the things of the spirit."

"The prodigious advances made by science in the last few generations have gradually corroded those spiritual values which serve to differentiate man from the other animals.

"If man is to retain his in-

dividuality, it is essential that this drift should be arrested, and that a proper balance should be struck and maintained between the material and the spiritual.

"That, as I see it, is the supreme challenge which confronts the world to-day

"It is a challenge which all, lay and clergy alike, irrespective of religion, have to meet. But the burden falls heaviest on the leaders of all the religious faiths.

"From the bottom of my heart I wish each and every one of Your Lordships good luck and all success in your great tasks."



A member of the staff of "The Anglican" shows the Bishop in Korea's Sydney commissary, the Reverend A. R. C. Browne, the cheque for £500 to be sent to the Reverend Roger Tennant's settlement for destitute lepers.

£500 SENT TO KOREA TO HELP DESTITUTE LEPERS

Last Monday a cheque for £500 (in American dollars), made up of contributions from hundreds of readers of "The Anglican", was sent to the Reverend Roger Tennant in Korea.

Although the appeal for his settlement for destitute lepers officially closed then, so many donations are still coming in that another cheque will be sent soon.

Knowing of the increased targets of the missionary societies, "The Anglican" had only hoped to raise £500, the amount achieved by church-people in the U.S.A.

However, more than this has been given and donations are still being sent.

Many people have promised regular contributions.

It is evidence once again that people are always generous in giving to a specific need.

The Reverend Roger Tennant, who has commenced the settlement in some hills twenty miles east of Seoul, has promised to keep us informed of the progress there.

As one of the two Australian priests working in the Diocese of Korea, he is very grateful for this support from his own countrymen.

His aim is to bring more and more of the wandering lepers into the settlement and help to make them self-supporting.

"These people need Christ's charity," he writes, "more obviously than anyone else in Korea to-day."

The money given will help them buy timber and tiles for houses; pigs and hens for produce.

The National Council of the Food for Peace Campaign, of which the Reverend G. K. Tucker is the director, has agreed to send news of the settlement to all those who helped the appeal.

CATHEDRAL PROGRESS AT LIVERPOOL

ANGLICAN NEWS SERVICE

London, February 20

The first of the three bays of the nave in Liverpool Cathedral, which represents the final phase of the work stretching over half a century, is nearing completion. It will be opened at a civic service on April 22.

BISHOP JOINS IN PROTEST

FAIR DEAL URGED FOR QUEENSLAND

FROM A CORRESPONDENT
Rockhampton, February 20

A Government move which was seen as working against the future development of central Queensland was condemned as political treachery by the Bishop of Rockhampton, the Right Reverend T. B. McCall, on February 10.

He was addressing a public meeting of citizens from Rockhampton, Gladstone, Biloela and other centres in central Queensland, led by the Mayors of Rockhampton and Gladstone.

The action which led to the meeting was the Government's arrangements for establishing an oil refinery in Brisbane while an Australian company, working openly under an option ending on March 31, was still investigating the possibility of a refinery at Port Alma, Rockhampton's deepwater port.

AN OUTCRY

Bishop McCall said that the Queensland Government, which had pledged itself to a policy of decentralisation, had deliberately wrecked a scheme which could have developed that policy.

He urged that citizens in other parts of Queensland be roused to join in the outcry against this action.

The meeting called on the Government to honour its election promise of decentralisation by establishing a major power station at Callide in central Queensland.

Bishop McCall is known to be concerned at the drain on diocesan resources of men and money by the requirements of the metropolitan see.

FIRE DESTROYS CHURCH

FROM OUR OWN CORRESPONDENT

Melbourne, February 20

Only one sandstone wall of S. Andrew's Church, Brighton, was left standing after a spectacular blaze here at 10 o'clock last night.

Nothing was saved. S. Andrew's was 107 years old and one of the few Victorian churches with a graveyard surrounding it.

The vicar since 1952 has been the Venerable G. H. Codrington.

Five schools and four churches have been destroyed by fire in Melbourne since January 1.

Flames last night shot to a height of 200 feet, lighting the night sky for miles.

Valuable memorial stained glass windows were destroyed.

A young man who was amongst the first on the scene heard an explosion and then saw flames shoot through the church in a matter of minutes.

BISHOP SAYS UNION "YEARS AWAY"

THE "LIVING CHURCH" SERVICE

New York, February 20

The Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend A. Lichtenberger, said this month that any merger of that Church with other Churches in the country was "a number of years away."

He was referring to the proposal for union involving the Episcopal Church and the Methodist, United Presbyterian, and United Church of Christ, made by Dr E. C. Blake.

"There isn't an Anglican anywhere, I am quite sure, that would enter into negotiations if it meant losing the episcopate," he said.



The bishops from the South-East Asian dioceses who met in Rangoon from February 4 to 10. Back row (left to right): R. Koh, J. C. L. Wong, L. C. Ogilby, A. Chadwell, C. K. Sansbury, B. C. Cabauban and (front row): F. Ah Mya, N. Cornwell, S. Bayne, R. O. Hall, V. G. Shearburn, J. C. S. Daly and Archdeacon J. Hla Gyaw.

PLEDGE TO BISHOPS

BURMA AND BUDDHISM

NO INTERFERENCE BY THE STATE

ANGLICAN NEWS SERVICE

London, February 20

The Prime Minister of Burma, U Nu, has promised the Anglican bishops in South-East Asia that no persecution or religious discrimination against Christians will follow the adoption of Buddhism as Burma's State religion.

He was speaking at the opening meeting of the Council of South-East Asia in Rangoon this month.

"It is the intention of the Government to ensure that the protection now afforded by our constitution to all our religious groups will in no way be affected by the formal adoption of Buddhism as the state religion of Burma," he said.

"The progress and prosperity of the Union of Burma demands that all should work together for the common good. This can only be achieved in an atmosphere of racial and religious toleration and mutual respect," the prime minister said.

Thirteen bishops from the dioceses of Rangoon, Singapore and Malaya, Borneo, Hong Kong, the Philippines and Korea were joined by the Right Reverend S. F. Bayne, executive officer of the Anglican communion, for the meeting.

NUCLEAR TEST BAN URGED

DISCUSSION BEFORE POWERS' TALKS

WORLD COUNCIL OF CHURCHES' INFORMATION

Geneva, February 20

The executive committee of the World Council of Churches, at its meeting in Geneva last week, adopted a statement calling on the nuclear powers to cease all nuclear weapons testing which can now be detected, and to agree to ban underground tests of smaller weapons.

The committee, which shapes the council's policy, said that the ban on underground tests should be "at least for a specified period, with arrangements for research to devise more adequate means of detection."

The eleven committee members represent churches in England, Sweden, Germany, Czechoslovakia, Ceylon, India and the United States of America.

They described the agreement they sought as an important prelude to the discussion of the whole disarmament problem and to the reduction of existing stocks of nuclear weapons.

They welcomed the proposed resumption on March 21 of the Geneva Conference on the Cessation of Nuclear Weapons Testing.

The statement also urged "peaceful co-operation and agreement in outer space exploration, if the perils and chaos resulting from man's invasion of outer space are to be avoided."

MILK AND THEOLOGY LINKS IN NATAL

ECUMENICAL PRESS SERVICE

Geneva, February 14

A Christian council has been formed this month in Natal, Africa, following an informal meeting of clergy from several Churches to discuss theology.

The body will, among its many activities, distribute milk in needy areas — an activity which the clergy believed could be done best under the auspices of a formally constituted body.

The constitution of the council lists among the purposes of the association "to promote fuller understanding between the Churches and to assist the growth of ecumenical consciousness among their members."

MARRIAGE IN LENT

TAX ISSUE THIS YEAR AVOIDED

ANGLICAN NEWS SERVICE

London, February 20

The rush to marry before the fiscal year in Britain, which frequently encourages couples to seek marriage during Lent, will not be as great as usual this year, as the fiscal year ends on April 5, three days after Easter.

In the last year for which statistics are available — 1958 — there were twice as many marriages in March as in any other month.

In that year, 68,912 people were married during March in Britain, compared with 36,683 in September—the month with the next highest total.

STATEMENT

The Church Information Board said last week that an English clergyman should, if he was asked, marry a couple in Lent. Although many did not like doing so, there was no law to support their reluctance. If a vicar refused, the couple could always write to the bishop.

"But anyone who thinks anything of the Church and Christianity would not ask to be married at such a time," an official of the board said. "If the Church means nothing to them, why do they not go to a registry office?"

One English vicar, who announced this month that he would not solemnise any marriages during Lent, said in defence of his refusal, "Honey-mooning in Holy Week is as out of place as rock 'n' roll at a funeral."

ENTHRONEMENT OF DR RAMSEY

ANGLICAN NEWS SERVICE

London, February 20

The enthronement of the Most Reverend A. M. Ramsey as Archbishop of Canterbury will take place in Canterbury Cathedral on June 27.

Dr Ramsey's election by the Chapter of Canterbury Cathedral, presided over by the Dean, Dr Hewlett Johnson, will take place at Canterbury on June 5.

The election will be confirmed, in accordance with ancient tradition, in St. Paul's Cathedral, London, on June 21.

On that day, after confirmation, the Queen will receive Dr Ramsey, who will do homage to Her Majesty on his appointment.

BUSY YEAR PLANNED BY PENANG WOMEN

FROM OUR OWN CORRESPONDENT

Singapore, February 20

The active branch of the Church Women's Association in Penang, Malaya, plans to give £250 to the parish council this year, £100 to S. Nicholas' Home for the Blind, and £700 towards extending the parish centre.

On the other side of the group's programme during 1961, the members will study the sacraments of the Church in relation to their own lives and that of their families.

ELECTION TO BIBLE SOCIETY POSTS

ANGLICAN NEWS SERVICE

London, February 20

The British and Foreign Bible Society this month elected five new presidents.

They are the Primate of Australia, the Most Reverend H. R. Gough; the Archbishop of East Africa, the Most Reverend L. J. Beecher; the Investments Officer of the American Bible Society, Dr G. Darlington; General W. Kitching, head of the Salvation Army and the Lieutenant Governor of Victoria, Sir Edmund Herring.

DR FISHER ON PRIESTHOOD

ADMONITION TO ASSEMBLY

ANGLICAN NEWS SERVICE

London, February 20

Clergy must beware of regarding themselves as a class apart, the Archbishop of Canterbury, Dr G. F. Fisher, said last week in his address to the Church Assembly in London.

"The profession of the priesthood is of being a Christian, not a member of the Church with some specialised calling to it," he said.

"It is dangerous that priests should speak as if they had experience which nobody else can have."

"They have the experience of every Christian who tries to do his duty in the service of the Church," the archbishop said.

He quoted the words of a song from a current musical play in London: "Consider yourself at home, consider yourself one of the family."

These words expressed the essential nature of the Church Assembly, he said.

"We are here, every one of us as one of a family, and all our feelings are governed by that domestic relation which rules out all the things which spoil so many assemblies of men throughout the world."

PENCE FOR PEACE

ANGLICAN NEWS SERVICE

London, February 20

A gift to church funds which has been made continuously every night since 1945 is recorded by the Bishop of Grantnam, the Right Reverend Anthony Otter in the monthly magazine of country parishes in the rural deanery of Beltisloe.

Among news of the Parish of Stoke with Easton, of which he is rector, Bishop Otter says that he has again been given £3 by a married couple, who have each put aside a penny a night in thankfulness for quiet nights since bombing stopped over London.

His account book shows that this gift of 2d. a night has been made regularly since 1945.

LENTEN TEACHING PLANS AT HOLBORN

ANGLICAN NEWS SERVICE

London, February 20

An experiment is being made at S. Alban's, Holborn, during Lent, to illustrate the world-wide nature of the Anglican communion.

Each week will be devoted to a different part of the Church. The week will be introduced in the address at Evensong each Sunday, and on the following Wednesday evening the Eucharist according to the rite of that Church will be celebrated.

South Africa, Wales, Central Africa, Ghana and the United States of America will be described in this way.

THE PROGRESS OF WHITBY DIES

ANGLICAN NEWS SERVICE

London, February 20

The founder of the Order of the Holy Paraclete and Prioress of Whitby, Mother Margaret Cope, died last week after a fall at Carr Hall School, Whitby. She was seventy-four.

She was the author of "I Choose the Cloister", under the name of Rosemary Howard-Bennett, a popularly-written story of life in an Anglican women's community.

CHANGES FOR CHURCH ASSEMBLY BOARD

ANGLICAN NEWS SERVICE

London, February 20

The chairman of the Church Assembly's Board of Social Responsibility, Sir John Wolfenden, has resigned his post. He will be succeeded by the Bishop of Leicester, the Right Reverend R. R. Williams.

CONCERN FOR HOUSING

LONDON CLERGY SEEK REFORMS

ANGLICAN NEWS SERVICE

London, February 20

The urgency of slum-clearance work in the East End of London was described by speakers at the London Diocesan Conference last week.

The Vicar of S. Paul's, Dock Street, Whitechapel, the Reverend J. Williamson, said that the hovels in which Maltese and Coloured people were allowed to live in Stepney were worse than the native locations he knew in South Africa.

"In my view it is wrong to allow just anybody into this country without notice and preparation," he said.

"If men run vice dens in their own country, we should not need to look twice at them before refusing them an entry."

He said that while the State was responsible for housing, the Church had the task of establishing in every area where there was prostitution a way of escape from that life.

He himself has opened a hostel for young prostitutes in his parish hall.

The diocesan conference also condemned the sale for profit of derelict properties, and the raising of rents unaccompanied by improvements, as a social evil.

NEW BISHOP OF KIMBERLEY

ANGLICAN NEWS SERVICE

London, February 20

The Bishop of Whitby, the Right Reverend Philip Wheelton, is to succeed the Right Reverend John Boys as Bishop of Kimberley and Kuruman, South Africa.

Bishop Boys last year resigned his see and became director in England of the South African Church Institute.

The bishop-elect was secretary of the Central Advisory Council on Training for the Ministry from 1949 to 1954.

ASIAN CHURCH AID APPOINTMENT

WORLD COUNCIL OF CHURCHES' INFORMATION

Geneva, February 20

The World Council of Churches last week announced the appointment of a Secretary for Asia of the council's Division of Inter-Church Aid and Service to Refugees.

He is the Reverend H. Shorrocks, who has been executive director of Korean Church World Service for the past three years. Prior to that he was director of Japan Church World Service for five years.

Mr Shorrocks is a minister of the Disciples of Christ denomination in the United States of America.

In his new position, he will supervise projects to involve 452,000 dollars in Ceylon, Hong Kong, Korea, Japan, India, Malaya, West Pakistan and Formosa.

DOCTORATES FOR THREE LAYMEN

ANGLICAN NEWS SERVICE

London, February 20

Three English laymen, known for their work in the fields of Church law, government and music, are to have their services recognised by the Archbishop of Canterbury's conferment upon them of Lambeth degrees.

Mr Walter Wigglesworth, Vicar-General of the Province of York and chairman of the Church Assembly's Legal Board, and Mr John Guillum Scott, who has been secretary of the Church Assembly since 1948, are to be made Doctors of Civil Law.

The archbishop will confer a doctorate of music on Mr Gerald Knight, director of the Royal School of Church Music since 1952 and before that organist of Canterbury Cathedral.

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STAGES LEADING TO UNITY SUGGESTED

BISHOP ON PROBLEMS AND THEIR SOLUTION

FROM A CORRESPONDENT

Armidale, February 20

"To be drawn into the larger fellowship will not mean a dull and dead uniformity any more than you find uniformity in the Church of England to-day," said the Bishop of Armidale, the Right Reverend J. S. Moyes, last Sunday.

He was delivering his Charge to Synod, "That they may be one," in S. Peter's Cathedral here.

The bishop discussed the urgent need for re-union so that the Church can adequately fulfil its ministry of reconciliation in the world.

In listing the obstacles in the way of re-union, he said that there was too much prejudice and pride at the parish level.

However, re-union was not just a problem of ignorance, "though we do need to know each other and each other's thoughts more fully and without prejudice."

"The wholeness of the Christian truth and faith is beyond anything that any Church to-day has," he said.

Bishop Moyes discussed possible stages and procedures in seeking the ultimate goal of "One Church, One Faith, One Lord."

Our divisions were most apparent, he said, in the Ministry and the Holy Communion.

It was in the latter that the hurt was felt most keenly for though we may meet in conference with other Churches we can never "meet all together at the Lord's Table."

Bishop Moyes said that he felt that inter-communion was one of the most powerful means of making union possible.

"The Eucharist brings to us the perfect unity of Jesus Christ. It is a memorial of that victory whereby God and Man are one in Christ. It is also a foreshadowing of the unity we shall finally have in Him."

The bishop said that the mistake arises when we allow our attitude to inter-communion to be determined only by the future unity still to be realised.

"We are indeed under God's Judgement in that 'we take the Sacrament of Unity, but have not unity'."

"Casual Communion is a sinful act and terrible in its consequences."

"We know we are not good enough to receive Christ and yet receiving Him is the sole fact that can make us what we are not. So it is with the wider Church lacking unity."

HOME MISSIONS CONFERENCE

FROM OUR OWN CORRESPONDENT

Newcastle, February 20

The first conference ever to be held in Australia for Home Mission chaplains will start at Bundanoon, N.S.W., on Friday.

The conference will be attended by representatives of five dioceses in four States.

The representatives are Canon R. G. Fillingham (Sydney), the Reverend T. J. Johnstone (Newcastle), Archdeacon G. T. Sambell (Melbourne), Archdeacon T. Bond (Adelaide) and the Reverend D. Shand (Brisbane).

TEACHERS DISCUSS YEAR'S GOALS

FROM A CORRESPONDENT

Norlane, Vic., February 20

A meeting of Sunday school teachers to plan the year's work for 1961 was held in January at the Church of S. Michael and All Angels, Norlane, Diocese of Melbourne.

The parish leader of Christian education, Miss P. Thornton, led the teachers in reviewing the previous year's achievements and in setting goals for 1961.

Among the plans for this year is to take the entire Sunday school to church on major feast days, following preparation in classes.

Bishop Moyes said that he favoured the "radical proposal" of concelebration at the Holy Communion as a stepping stone to re-union.

He said this had already been practised by the late Bishop Bell of Chichester, who at an ecumenical conference in his diocese, invited the President of the Methodist Conference to be co-celebrant with himself at the Holy Communion.

"If we decide that to break bread together in a given situation is less sinful than to break the bread separately, and if we cannot do it through a single ministry, then we must decide whether we should not do it jointly through our existing ministries together," he said.

Bishop Moyes emphasised that "while the majority of parishes are in areas where the congregations of the different denominations are perfectly content to go on their separated ways, casual inter-communion would be a sin."



The Dean of Brisbane, the Very Reverend W. P. Baddeley, helps adjust the pad of Tattersall's opening batsman, Stan Gorman. The Reverend J. Payne, Mr G. Warlow and Mr F. Stahlut look on.

CRICKET VICTORY FOR CLERGY IN BRISBANE

FROM A CORRESPONDENT

Brisbane, February 20

In the annual cricket challenge between a team of Anglican and Roman Catholic clergy and a team from Tattersall's Club, which included several bookmakers and trainers, the clergy were again victorious on February 9.

They now lead four matches to one in the series which began in 1957.

The matches developed from a casual conversation between the Rector of S. Stephen's, Coorparoo, the Reverend James Payne, and the leading rails bookmaker of Queensland, Mr Harry Hood, who is a very devout member of S. Stephen's Church.

Said the rector, "I guarantee that I could get a team of clergy together that would defeat a team of bookmakers at cricket." From that conversation there came the first match and the annual game is now well-established.

Proceeds are divided between the Anglican Tufnell Home for Toddlers in Brisbane and the Roman Catholic orphanage at Nudgee. Since the series began more than £800 has been raised for these deserving charities.

February 9 dawned bright and clear—a beautiful day in Brisbane. The exhibition ground looked at its best and the wicket was fast and true.

The Dean of Brisbane tossed the coin, the captain of Tattersall's Club, bookmaker George Warlow, called heads, the coin landed on the cricket boot of the Rector of Coorparoo, captain of the clergy, rolled on to the ground with heads up.

The Tattersall's men decided to bat and they really attacked the clergy bowling to such an extent that at lunch they had lost 8 wickets for 170 runs compiled in 120 minutes.

Frank Stahlut of Tattersall's had scored 65 and former Australian Test cricketer, Ray Lindwall, had compiled 55. The Rector of St Lucia, the Reverend Adrian Charles, had taken 4 wickets.

At a special luncheon the clergy were welcomed by the President of Tattersall's Club

and cheques for £100 each were presented to the Reverend David Shand, Home Mission secretary, and a representative from the Nudgee Orphanage.

After lunch the remaining Tattersall's batsmen were sent out and the innings closed for 182.

At this stage the general consensus of opinion was that with Ray Lindwall bowling for Tattersall's the clergy would not be able to reach that total.

CLERGY SCORES

However, a fine opening partnership by the Reverend Thomas Treherne (Gayndah) and Father Tom Carroll, Director of Roman Catholic Missions put on 67. Treherne was then out for a well compiled 54.

Other clergy batsmen inspired by this fine stand set about this Tattersall's bowling and at the end of the day had totalled 254.

The Reverend Adrian Charles compiled a brilliant 67, not out; Father Tom Carroll 28; Father Rollo Enright (Scarborough) 28; the Reverend Frank Knight (Crows Nest) 19; and the Reverend James Payne (Coorparoo) 23, not out.

Ray Lindwall took 2 wickets for 55 runs.

Thus, another well contested cricket match ended with the clergy victorious but the Tattersall's men declaring that the result will be reversed at the next encounter.

The Anglican clergy in the team were James Payne (Coorparoo) captain; Thomas Treherne (Gayndah); Adrian Charles (St Lucia); Frank Knight (Crows Nest); William Carer (South Brisbane); and

Albert Turner (Kelvin Grove).

The Roman Catholic clergy were Frank Costello (Moorooka) vice-captain; William Livingstone (Darra); Rollo Enright (Scarborough); Gerry Casey (Coolangatta); and Thomas Carroll (Director of Roman Catholic Missions).

The twelfth man was the Reverend Michael L'Estrange, Rector of Norman Park.

The clergy team manager was the Dean of Brisbane, the Very Reverend William Baddeley.

IMMIGRATION SERVICE

The Bishop of Armidale, the Right Reverend J. S. Moyes, will preach at the Immigration service to be held at S. John's, Darlinghurst, Diocese of Sydney, on February 26, at 10.30 a.m.

The service has been arranged by the Immigration chaplain, the Reverend R. Fraser.

The Governor of N.S.W., Sir Eric Woodward, will be present and will read the second lesson.

This is the first occasion such a service has been organised when emphasis can be placed on the importance of immigration.

The service will also be used as an opportunity to pledge active support and assistance for all migrants who have arrived in this country.

A special prayer for newcomers will be used.

CLERGY-DOCTOR RELATIONS

B. M. A. SERVICE IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, February 20

The annual service for the Victorian branch of the British Medical Association was held in S. Paul's Cathedral, Melbourne, on February 19.

Four of those assisting in the conduct of the service were connected with the medical profession, through their association with hospital chaplaincy work.

They were the lay canon on duty, Dr G. Dearham; the assistant minister, Dr D. Menzies; the Precentor, the Reverend G. Kircher; and the preacher, the Reverend C. K. Hammond.

The research and practice of medicine and surgery were means whereby God's power was brought to men, Mr Hammond said in his address.

"But the Christian doctor knows that the true values of life are not measured by health of body alone. The supreme need is that a person should be at peace with God, himself and others," he said.

"For this reason, the pastor and the medical practitioner must develop mutual understanding and respect, each recognising the other and referring matters to him where necessary in the interest of the sick," Mr Hammond said.

MIGRANT HELP IN SYDNEY EXPANDS

FROM A CORRESPONDENT

Parishes in the Diocese of Sydney will observe next Sunday, February 26, as Immigration Sunday.

The Immigration Chaplain in the diocese, the Reverend Ralph Mitchell, has arranged a full year for the diocesan department.

One of the projects listed is the establishment of an Anglican Migrant Building Co-operative Society to provide low interest housing finance.

The Anglican Church's responsibilities in the field of immigration to Australia is to be the subject of a conference for clergy, parish workers and social workers to be held shortly.

In his report for 1960, Mr Fraser said that well over fifty per cent. of the 7,000 British migrants in Commonwealth hostels in the diocese were Anglicans.

No services have yet been held in the hostels, as many are not far from parish churches.

However, the chaplain hopes to commence regular services at the Wallgrove, East Hills and Heathcote hostels this year.



The six-sided Church of S. Paul, East Kew, Melbourne, which was dedicated by the Archbishop of Melbourne on February 12. ("The Anglican," February 17.)

THE ANGLICAN

FRIDAY FEBRUARY 24 1961

HOW SHOULD WE KEEP LENT?

A few years ago the answer would have been easy. We should have planned a course of Lenten addresses, to be given by the already overworked and spiritually under-nourished priest of the parish, or by a visiting preacher (or preachers) unrelated to the congregations which he addressed. Or we should have arranged some additional "devotional" services to be attended by a little group of the faithful.

We were right perhaps to expect our people to make some extra effort during Lent; to follow a course of sermons on a single theme or to give some time to the deepening of devotion. It was not so much the plan as its content which was lacking in reality. The addresses were either platitudinously sentimental ("a few simple thoughts") or they dealt with themes on the fringe of Christian faith. A series of addresses on "The Great Russian Composers" with examples of their work, or a course of sermons (by different preachers) related to the Centenary of the Church's foundation, are two actual (if horrible) examples of themes that were chosen in two of Sydney's leading churches a few years ago.

The devotional services often attracted only a tiny group of anaemic worshippers seeking emotional satisfaction or salvation by works.

The question to be asked is, Do we make the best use of the opportunity which Lent affords to strengthen our people in the faith, to increase their knowledge and deepen their understanding of the fundamentals of the Christian religion? People are ready to make an extra effort in Lent, to attend church more regularly than at other times of the year. Should we not take advantage of the opportunity to feed the flock, not with soothing syrup, but with "milk, as unto babes in Christ"?

Recent studies of the Church's Calendar have shown that modern and popular ideas about the meaning and significance of the seasons of the Christian Year have often little connection with their origins. Patrick Cowley in "Advent: Its Liturgical Significance" has shown, for example, that the season of Advent originally nothing to do with Christmas, but was rather a solemn preparation for the Coming of Christ the King and the End of all things.

A similar study of the season of Lent would probably show that originally it had nothing to do with the "forty days and forty nights" of Our Lord's fasting in the wilderness or even with his Death and Passion. The latter idea possibly arose from a confusion between the Greek words, Pascha (Passover) and Paschô (to suffer).

The season of Lent had its origin in the preparation of the candidates (or catechumens) for the Easter baptisms. These were preceded in the ancient Church by a fast of one, two or three days. The extension of this last to forty days, in imitation to Our Lord's fasting, is a much later development.

In the early Church, as E. C. Whitaker has shown in his "Documents of the Baptismal Liturgy", the preparation for the Easter baptisms extended over a period of several weeks during which, not only the catechumens, but also their sponsors and the congregation of the faithful to which they were to be admitted, were instructed in the Christian faith, since the instructions were given in the setting of the Eucharist on Sundays. The Creed, the Lord's Prayer, and the Four Gospels were among the subjects covered in these instructions. Baptisteries were shut and sealed at the beginning of Lent and only opened again for the blessing of the font on Maundy Thursday, which was the first of the ceremonies connected with baptism.

Surely there is a great deal to be said for the revival of this ancient connection between Easter and baptism, and between Lent and the preparation for Christian initiation. If baptism were administered less frequently and only after due preparation, we should hear less than we do about the scandal of indiscriminate baptism and the need for baptismal reform. Baptisms administered at Easter, the festival of new life, would have a new significance and a course of simple instructions in the first "principles" of the Christian faith, addressed nowadays to parents and godparents rather than to the infants to be baptised, as well as to the general congregation, would be more profitable than the courses of Lenten addresses, beloved of our fathers. After a few years of such simple instruction our people would have, at least, a sound grasp of the first principles of their faith.



"Everything which touches the life of the nation is the concern of the Christian."
—The Archbishop of Canterbury

West Indians Earned Our Tribute

The Australian tour of the West Indian cricketers certainly ranked as one of the happiest of sporting occasions, and the memorable tribute paid to the tourists in Melbourne last week as they were farewelled was justly earned.

The West Indians showed the proper sporting spirit throughout their four and a half months' stay. In particular they reminded the whole cricketing world that the game is meant to be enjoyed, both by the 22 men who play in Test matches and by the thousands who watch them.

In these days, when commercialism has given so many sports a grim, dour, businesslike outlook, it was refreshing to see the way in which these men from the West Indies played cricket. It was not a careless approach, for the ranks of the visitors included some of the greatest artists in the game to-day. But it was a cheerful approach that in one season restored the game to its former glories. Australians and Englishmen, please note — and don't let your Test matches later this year become too serious!

A point worth noting is that the West Indian team included numerous men who were proud to acknowledge their religion ("Man, I'm an Anglican," said Wesley Hall, for example, in a farewell interview).

I notice that the Dean of Melbourne, the Very Reverend Barton Babbage, commended the spirit in which these men played cricket, and said it was close to the spirit of Christianity.

Many West Indians go naturally to church in their own islands. It is said to be rather a shock to many of them who have migrated to Great Britain in recent years to find that church-going is not habitual for millions there—or, it must be confessed, in Australia.

Elbow Room For Sydney Synodsmen

If you have ever seen the Sydney Synod in session (up to 600 people crowded into the Chapter House with some members even sitting on the steps leading to the upper floor) you would join with me in envious approval of the much better arrangements made for at least one Church conference in England.

To make my point clear I quote this passage from a recent "Spectator" (London): "I had no idea, until I looked in at the spring session of the Church Assembly, that the Church of England looked after its affairs in such up-to-the-minute surroundings. The House of Clergy was meeting in the great rotunda of an Assembly hall at Church House, all pale wood, 'contemporary' light fittings, built-in amplifiers at every desk, and an illuminated device to give the item on the agenda and the number in the printed list of each speaker."

Seriously, it is high time action was taken to provide better accommodation for the Sydney Synod. There is a rush before the beginning of each session to "book" seats—and not infrequently much "poaching" of these booked seats takes place.

The seats themselves are hardly worth the trouble of reservation because the unlucky ones obliged to sit in the middle of a crowded row find it difficult to force a way out to reach the microphones if they feel the urge to speak.

In any case, the accommodation is grossly inadequate, even if only two-thirds of the membership attends (which is about the average).

There has been talk in recent years of re-building Church House to provide more office accommodation. It is to be hoped that this proposal quickly gets out of the talking into the action stage, and that provision

is made in the plans for the more humane housing of the synod.

Are Churchmen Afraid To Be Unpopular

Dr Donald Coggan, the Archbishop-designate of York, said last week that he was far from satisfied with what the Church is doing in television.

"We're erring on the side of too much discussion, often undertaken by people who don't know enough about the Christian faith to discuss it," he said. "There's too much controversy and not enough ramming home of the Christian message."

He said he would certainly go on television and radio whenever he could and speak his mind on any subject on which moral issues are involved. He believed churchmen must always be willing to risk unpopularity by expressing opinions.

I think so, too. But I must confess to some disappointment that our Church leaders in Australia do not seem to agree. For instance, I have been amazed that not one protest has been made, as far as I am aware, against the introduction of Sunday motor speedway racing into the Sydney area. I would have thought that such an invasion of commercial sport on Sunday would have aroused a protest from all the Churches.

Is Blake Prize Too Contemporary?

There is such a gap between abstract and representational art that the painting titled "Meditating on Good Friday," which has won the 1961 Blake Prize for religious art, cannot fail to be controversial because, like so many previous awards in that competition, it is an abstract.

It may not be quite true that never the twain of these art forms may meet because Mr Stanislaus Rapotec, this year's Blake Prize winner, was the subject himself of Miss Judy Cassab's Archibald Prize winner, announced a few weeks ago, and Miss Cassab had made an attempt in that portrait to "marry" two art forms.

By and large, however, there seems to be no meeting place. By now the Blake Prize is traditionally modern, but many of its entries, I feel, are not comprehensible to the "laity," however much they may admire some of the colours and patterns.

If the competition continues to encourage almost exclusively contemporary works might it not be a good idea to divide it into two sections with prizes for best abstracts and best representational entries. Then the competition might start to fulfill the hopes of some of those who saw in its original conception a practical way of encouraging the buying of suitable pictures for display in churches and associated buildings.

—THE MAN IN THE STREET.

CLERGY NEWS

GORRIE. The Reverend R. J., formerly Hospital Chaplain in the Diocese of Melbourne, to be Vicar of Flinders, in the same diocese.

HARDY. The Reverend B. F., formerly Rector of Pinnely, Diocese of Bunbury, was instituted as Rector of Kolonup, in the same diocese, on February 9.

MOSS. The Reverend S. C., Vicar of S. Augustine's, Mentone, Diocese of Melbourne, will be inducted as Vicar of S. George's, Malvern, in the same diocese, on April 14.

TREHERNE. The Reverend T., formerly Assistant Curate of S. Paul's, Maryborough, Diocese of Brisbane, to be Priest-in-charge of S. Matthew's, Gaydnah, in the same diocese.

VAUGHAN. The Reverend J., formerly Assistant Priest at Katanning, Diocese of Bunbury, to be Rector of Pinnely, in the same diocese.

RELIGIOUS BROADCASTS

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

SUNDAY, FEBRUARY 26:
RADIO SERVICE: 9.30 a.m., A.E.T., 9 a.m., W.A.T.

* From Leicester Cathedral, England. Preacher: The Very Reverend R. J. F. Mayston.

RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.

"The Long Way Home—India". Mr A. McCutcheon.

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

The Westminster Madrigal Singers, Melbourne.

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

Dr N. Young.

THE EPILOGUE: 10.48 p.m. W.A.T., S.A.T., 10.50 p.m. W.A.T.

For the Second Sunday in Lent. Broadcast from the B.B.C.

MONDAY, FEBRUARY 27:

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

The Reverend W. Peck.

MONDAY, FEBRUARY 27—FRIDAY, MARCH 3:

READINGS FROM THE BIBLE: 7.0 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.

The Reverend D. Barton, O.P.

MONDAY, FEBRUARY 27—SATURDAY, MARCH 4:

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

* February 27: Mrs A. V. Maddick.

February 28: The Reverend R. Sutton.

March 1: School Service.

March 2: The Reverend P. Little, S.J.

March 3: Dr N. Young.

* March 4: The Very Reverend E. Webber.

WEDNESDAY, MARCH 1:

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

"The Bible and I—A Businessman". Mr M. Davies.

FRIDAY, MARCH 3:

EVENSING: 4.30 p.m. A.E.T., W.A.T.

S. Andrew's Cathedral, Sydney.

MONDAY, FEBRUARY 27—SATURDAY, MARCH 4:

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. W.A.T.) 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

The Reverend E. V. Newman.

TELEVISION:

SUNDAY, FEBRUARY 26:

ABN 2, SYDNEY:

5.15 p.m.: "Sunday Special"—"The Transfiguration". The Reverend B. Crittenden.

6.30 p.m.: "Twentieth Century Man"—"On Easy Street". A discussion between a trade unionist, a parson and an employer.

* 10 p.m.: "They Make You Think—Karl Barth". The Reverend C. Duncan.

ABV 2, MELBOURNE:

5.15 p.m.: "Sunday Special"—"The Father's Love". Mr C. Smith.

6.30 p.m.: "Facing Death". A discussion between a nurse, a bishop and a psychiatrist.

* 10 p.m.: "They Make You Think—Bullman". The Reverend C. Duncan.

ABQ 2, BRISBANE:

5.15 p.m.: "Sunday Special"—"The Father's Love". Mr C. Smith.

6.30 p.m.: "Report from the Vatican". On the eve of the visit of the Archbishop of Canterbury.

10 p.m.: "The Flesh". The Most Reverend J. Freeman.

ABS 2, ADELAIDE:

5.15 p.m.: "Sunday Special"—"The Father's Love". Mr C. Smith.

6.30 p.m.: "Through Asian Eyes". The Reverend E. I. Chin and the Reverend J. Stuckey.

10 p.m.: "Epilogue". The Most Reverend F. Grimshaw, Roman Catholic Archbishop of Birmingham.

ARW 2, PERTH:

* 5.15 p.m.: "Sunday Special"—"The Father's Way". The Reverend K. Sandars.

6.30 p.m.: "Out of This World". A Carmelite convent.

10 p.m.: "The World". The Reverend F. White.

ABT 2, HOBART:

* 5.15 p.m.: "Sunday Special"—"The Father's Way". The Reverend K. Sandars.

6.30 p.m.: "It's Happening Now"—"World Fellowship". The Right Reverend J. E. L. Newbigin.

10 p.m.: "Tombardour of the Lord". S. Francis of Assisi.

ONE MINUTE SERMON

SCORN BRINGS RETRIBUTION

JEREMIAH 7 : 1 — 21

Jeremiah is given to plain speech. It may be this address was given at a gathering of country as well as city people. Can you wonder that it angered the priests and prophets. Did they not remember how Jerusalem had been saved from Sennacherib!

An almost superstitious veneration had gathered round the Temple such as had gathered round the Ark of the Lord in the days of Eli. Was not the Ark, taken out to the Army a sufficient guarantee of Jehovah's protection? Had they forgotten the disaster, the death of Eli's sons and "the Ark of God taken" by the Philistines?

So Jeremiah worries them again. A radical change in their way of life will secure them in their possession of the land. It will be useless to trust in lies and think the possession of Jehovah's Temple will save them from disaster when in practice their lives deny Jehovah. Let them rather remember the disasters of the past and know that He will banish them as 140 years before He had banished Ephraim to Nineveh.

Has God's Temple fallen so low in their thinking that its value is not as a House of Prayer, but as a refuge such as "other robbers find in caves." Remember how Our Lord Jesus Christ took up this sentence of Jeremiah when He cleansed the Temple in Jerusalem.

Indeed, Jehovah warns Jeremiah not to pray for the people, they have gone beyond the possibility of turning back. It would seem they are worshipping Ishtar, a Goddess of the title Queen of Heaven in Babylon. It is thought this worship had been banned in Josiah's day and, poor person that Jehoiakim was, it seems unlikely he would re-introduce it. The cult had dated from Manasseh's day, mainly among the poorer classes.

How foolish to think they can stir Jehovah to jealousy! The injury they would do to Jehovah recoils upon themselves and the moral indignation of their God will destroy them.

Have we today any consciousness of a living God, who is concerned with human behaviour and whose judgements are in all the earth?

BISHOP OF LONDON

TO RETIRE

ANGLICAN NEWS SERVICE

London, February 20

The Bishop of London, the Right Reverend H. C. Montgomery Campbell, last week announced he would retire on July 31.

The Bishop, who is seventy-three, has occupied the see since 1956.

Addressing his diocesan conference in Church House, Westminster, the bishop referred to the impending resignation of the Archbishop of Canterbury, and said:

"Certain of our newspapers have been informing the world that a few more might follow the archbishop's example. I have been included in that number.

"For once I feel disposed to give assent to the dictates of the Press."

In 1940, he was consecrated to become Suffragan Bishop of Willesden, in 1942 was translated to Kensington and in 1949 to Guildford.

CHURCH CALENDAR

February 26: Second Sunday in Lent.

March 1: S. David, Archbishop.

March 2: S. Chad, Bishop.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is 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 may have been omitted.

THE MOTHERS' UNION

ATTITUDE TO DIVORCE

To THE EDITOR OF THE ANGLICAN

Sir,—You published on February 10 a report of a speech made by Mrs H. W. Baines, wife of the Bishop of Wellington, N.Z., at the Mothers' Union diocesan festival in January.

I would like most heartily to endorse her disapproval of the Union's attitude to divorced women. As a fairly recent member, this attitude has been defined to me several times, but I can find no reasonable basis for such a rule. In Mrs Sumner's day, a woman who was divorced may have been extremely self-willed to take such a step, and to face the consequences of it, and of course, the same type of woman exists to-day. One would not expect that such a woman would have any desire to be admitted to the Mothers' Union.

But, for those who have made a mistake, perhaps trusted someone who proved untrustworthy, whose children must suffer terror and learn only those things vastly opposed to Our Lord's teachings, can they not take these children from such an influence, into the haven and fellowship of the Church—if not there, where? And who is to judge such a woman—one who is a full member, whose mistakes are hidden as yet, and unrepented?

Jesus Himself refused to judge the woman taken in adultery (surely a worse case than a woman divorced to protect her children), and are we to judge whether a woman should, or should not be divorced. For there is no teaching that I can find in the Bible which says that we should be "yoked unequally together with unbelievers." (2 Corinthians, 6: 14). The sin to be discriminated against is remarriage, which is expressly forbidden in the Bible, again and again, no matter how it is glossed over.

And, lastly, the very name, "Mothers' Union" implies children. Surely, in discriminating against the mother you discriminate against the children. These are the very families, above all others, who need to be enfolded and loyally protected and cared for by the Church. There must be many bewildered people who have found the forgiveness and love of Christ, but no real place in His Church. How thankful we should be with every breath we draw, that it is God Who is to be our Judge.

Yours sincerely,
I. SUTHERLAND.

Epping, N.S.W.

P.S.: I am very happily married, and greatly blessed, but only by the grace of God. How easily I might have made a mistake, or any of us.

TRANSLATING BISHOPS

To THE EDITOR OF THE ANGLICAN

Sir,—The references in the letter of A. R. Warwick (THE ANGLICAN, February 17) to the Diocese of Goulburn and to the election in 1934 of Bishop Burgmann are very wide of the mark. As one of the few remaining members of Synod who took part, I can say quite definitely that the fact that the bishops he mentions were already diocesan bishops had very little to do with the Synod's decision. If either of them had

been able to command a majority of votes, he would have been elected. Nor did the fact that the Reverend E. H. Burgmann was not a diocesan bishop prejudice the Synod in his favour. Its concern then, as it will be now, was only to choose the best man for the job.

The suggestion that Bishop Burgmann lacked "administrative experience" is almost laughable. He had for sixteen years been responsible for the administration of a theological college operating on a shoestring budget. There could hardly have been a better training for the administration of a diocese; and he has proved to be, among other things, a great administrator.

The suggestion in your Leading Article and in subsequent correspondence that administrative ability ought not to be looked for in those to be called to the episcopate is hard to understand. Is it a disgrace to be a good administrator? Is it a virtue to be a bad administrator? Does not the suggestion spring from the false idea that money is somehow unclean? The words of the Bishop of Rochester in the last issue of your paper are very pertinent.

Further, it can only be said that Bishop Burgmann's "churchmanship" was different from that of his predecessor by giving a very narrow meaning to the term. Bishop Radford was, and Bishop Burgmann is, a great "Churchman" in a much wider and better sense.

Finally, may I say that the reference in your Leading Article to the tendency to regard some dioceses as less important than others and to think of them as "stepping-stones" to higher places ought to be applied to parishes as well as dioceses and headed by priests as well as bishops.

Yours faithfully,
ARNOLD HARRIS,
Archdeacon of Goulburn,
Goulburn, N.S.W.

To THE EDITOR OF THE ANGLICAN

Sir,—The letter published in THE ANGLICAN, of February 17 under the heading "Translation of Bishops" is based upon ignorance of the facts.

Apart from translations to Metropolitan sees, the following translations have taken place in Australia.

1. 1875, Bishop Hale from Perth to Brisbane.
2. 1892, Bishop Stanton, from North Queensland to Newcastle.
3. 1900, Bishop Green, from Armidale to Ballarat.
4. 1902, Bishop Barlow, from North Queensland to Goulburn.
5. 1915, Bishop White, from Carpentaria to Willochra.
6. 1919, Bishop Stephen, from Tasmania to Newcastle.
7. 1922, Bishop Newton, from Carpentaria to New Guinea.
8. 1927, Bishop Crick, from Rockhampton to Ballarat.
9. 1928, Bishop Long, from Bathurst to Newcastle.
10. 1958, Bishop Housden, from Rockhampton to Newcastle.

It is not without interest to note that the following translations were made from Australian sees to English sees:—

- 1886, Bishop Moorhouse, from Melbourne to Manchester.
- 1894, Bishop Kennion, from Adelaide to Bath and Wells.
- 1905, Bishop Harmer, from Adelaide to Rochester.
- 1921, Archbishop Donaldson, from Brisbane to Salisbury.
- And later, Archbishop Wand, from Brisbane to Bath and Wells.

Anyone who is familiar with the story of the Church in England is aware that frequent translations have taken place there since the earliest times.

In the face of these facts it is impossible to agree with your correspondent that the ancient rule of the Church ("no translation") is still a rule or that in Australia "it has been violated only three times and in each case by the Diocese of Newcastle".

As the list above shows there have been four translations to Newcastle, six between other sees in Australia and five from Australia to English sees.

Yours etc.,
QUANTI EST SAPERE,
Sydney.

PRAYER BOOK REVISION

To THE EDITOR OF THE ANGLICAN

Sir,—As one of many laymen who are interested in liturgical studies, I read with a great deal of interest the articles recently published under the title of "Modern Prayer Book Revisions."

It is a most timely topic, and I had been looking forward to a long and interesting correspondence in your columns concerning it, and I was disappointed that the only response was from a priest who must have hurried up from his Christmas dinner, and forgetting the spirit of that season, simply tried to abuse the learned writer of the articles, and attribute statements to him that had not been said.

I have hesitated to write as I hoped that an abler pen than mine would have made some reference to them. Personally I would like to see these articles in book form. The writer must have put a lot of research into this work.

Yours sincerely,
J. B. STYLES,
Wallerawang,
N.S.W.

OPEN LETTER TO PARISHIONERS . . . 3

SERVICES FOR THE DEAD

Dear George,
I am sorry your friend's cousin had trouble with his rector about the funeral arrangements.

At the risk of seeming blindly to defend a fellow-clergyman, I suggest that there is another side to the question. I understand that the deceased never went to church, and was "C. of E." only in the sense that he had not attached himself to any other religious body. The rubric at the beginning of the Burial Service in the Prayer Book forbids its use for those who "die unbaptised, or excommunicate, or have laid violent hands upon themselves".

You say that the dead man was probably baptised, but he was obviously not a communicant; even if he had been confirmed, he had become excommunicate by his own neglect and contempt of God's Sacraments. He was either not a member of the Church at all, or he had forfeited his membership. Yet his relatives wanted him to be given the full privileges that are due to practising churchpeople.

The other day I heard of an American clergyman who was asked to resign because he had given out the following notice:

"Mr John Brown's funeral will take place in this church next Tuesday afternoon at 4 o'clock. Mr Brown will be in church in person for the first time in three years."

ANY GOOD DONE?

The rector in your case was not so "broad-minded" as the American, who must not have been bound by Anglican rubrics. If he had defied these, as many of us have done in similar instances, he would have "comforted" the relatives, and he would not have been punished by the Church authorities.

But he would have given the impression, or confirmed it, that Church membership does not really matter at all, because non-members can claim all the privileges of membership of a Church which they do not support either by their attendance at worship or by their almsgiving.

I agree that he could have used the Church Burial Service in this case without penalty. What he did, or rather refused to do, has no doubt made him unpopular with many people. No one enjoys being unpopular, so at least we must give him credit for obeying his conscience even if he was mistaken in the matter.

All this raises the question, "Does the Burial Service do any

I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

One of the prayers before the laying on of hands at Confirmation lists Isaiah's sevenfold gifts of the Spirit. These gifts appear to be further explained in 1 Corinthians 12. Are these rather spectacular gifts the ones prayed for during an Anglican Confirmation?

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor, Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

The Confirmation prayer asks for "the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness." Reference to Isaiah 11:2 will show that this is an identical list except that two of the petitions are variously translated.

In 1 Corinthians 12, Paul shows that the Spirit gives gifts to different persons for different functions, all making up the one body. Some of these special gifts are mentioned —

wisdom and knowledge; others, the more spectacular ones are added—the gifts of healing, speaking with tongues and interpreting these tongues.

At Confirmation the bishop prays for the quiet inner gifts of the Spirit which may flourish into the fruits of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. These are the very substance of the Christian life, tempering it for life eternal.

The other gifts are for specific tasks in specific situations; and some to-day—tongues and the interpretation of them—are quite alien to our way of life.

No, these latter are not the ones requested for us at Confirmation.

What is meant by the higher gifts of 1 Corinthians 12:31? Paul has been describing a church vibrantly alive. These gifts, however, can separate rather than join together in a spirit of unity and harmony. The work of the body of the Church may therefore be hindered.

Paul thus says that these gifts must all be under the sway of faith, hope and love, of which the greatest is love. Love alone is permanent. Love alone is completeness. Love alone is supreme.

In "Externals of the catholic Faith" there are indications that the practice and liturgical usage of the Anglican Church differ considerably from the Latin and Greek rites for Confirmation. Please summarise these differences:

Basically there are three. In our rite, very young children and infants are not confirmed. The Prayer Book rubric requires not only that the child should have reached the age of discretion, but be able to repeat the Creed, the Lord's Prayer and the Ten Commandments, as well as answering questions on the Catechism.

There may be a difference about the age of competence. Some would say it is eleven, others about fourteen. The essential difference about our rite is, however, that we expect our candidates to be carefully prepared so that they have a reasonable understanding of the basic doctrines of the Church, and are able to confirm their baptismal promises.

TESTIMONY

Secondly, there is no anointing with oil, but the placing of the bishop's hands on the candidate's head.

Thirdly, our Confirmation is a public testimony of the candidates' willingness to follow Christ in the fellowship of His Church. . . . children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto."

The Orthodox rite is not greatly dissimilar from the Latin rite. Confirmation is performed when the recipient is still an infant. He has Godparents. The service is conducted by the parish priest who anoints the babe with oil.

ENTHRONEMENT IN SINGAPORE

FROM OUR OWN CORRESPONDENT
Singapore, February 20

The Archbishop of Canterbury has commissioned the Right Reverend Roland Koh, Assistant Bishop and Vicar-General of the Diocese of Singapore and Malaya, to enthronate the new diocesan bishop, the Right Reverend Kenneth Sansbury, in Singapore Cathedral on March 1.

The diocese falls within the metropolitan jurisdiction of the Archbishop of Canterbury.

good to the dead person?" Of course any prayers for a person, living or dead, must do good, unless he is "past praying for." But our Burial Service contains few, or no prayers for the deceased; it is almost entirely designed as a comfort for the mourners, and for the edification of those present.

MEMORIAL SERVICES

What I am trying to say is that if a person dies in a state of Grace, he is on the way to Heaven even if he is buried without any Christian service at all. If on the other hand he had died in a state of unrepented mortal sin, neither a service for the comfort and edification of the mourners, nor prayers for the departed or Requiem Masses will be of any avail. So the omission of the Burial Service can do no harm to the dead person.

While on this subject, let me make some observations about the modern novelty of "Memorial Services" for people who are important (or notorious) enough to deserve them. It is reasonable enough to have a Memorial Service on Anzac Day or Armistice Sunday, so that

KOREAN LEPERS APPEAL

Contributions towards the appeal for the Reverend Roger Tennant's settlement for lepers in Korea now total £644/3/9. In addition to £535/0/3 previously acknowledged, the following donations have been received:

- C. V. Boyd £10/0/6
- Mrs A. C. Hanson £5/0/0
- G. J. Farley £5/0/0
- Mrs M. H. Osborn £1/1/0
- Parish of Manila, N.S.W. £5/0/0
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- Miss G. Watkin £5/0/0
- Anonymous £1/0/0
- Mrs E. McDonald £1/0/0
- S. H. Rae £1/1/0
- Anonymous £10/0/0
- P. Dawson £10/0/0
- The Reverend R. S. Hughes £2/2/0
- Anonymous 10/0
- L. E. James £1/0/0
- J. and E. McDonald £30/0/0
- Anonymous £5/0/0
- Mrs E. C. Nixon £2/2/0
- G. Cameron £5/0/0
- Riverina Girls' Hostel, Hay £2/2/0

TOTAL: £644/3/9

the memory of those who died years ago may be kept green. But to have a "Memorial Service" for a man who died the day before yesterday, or last week, is surely a slight upon the esteem in which he was presumably held.

I went to such a service the other day. It consisted of extracts from the Burial Service, including a psalm, a lesson, many prayers only one of which was for the departed person himself, and a few hymns, probably including the deceased's favourite. All this was no doubt a great comfort to the mourners, and it gave friends and acquaintances an opportunity to show their last respects.

"COMFORT"

But a Eucharist for the Departed, or a Requiem Mass if you don't mind plain speaking, would have lost none of those benefits, and it would really have done something for the departed soul, because the whole service is designed to be a praying for the faithful dead. And if the mourners are faithful and instructed Christians, they will receive their measure of comfort incidentally, although the service does not set out primarily to give this. A Requiem also avoids the unrealistic name "Memorial Service" for someone who died only a few days ago.

If I should die excommunicate, or after a period of unrepented lapse from my duties as a Church member, I hope the clergyman concerned will, in the interests of common honesty, refuse to bury me with Prayer Book rites. But if, as I hope, I die in a state of Grace, repentant of my sins and believing in my Saviour, I want no "Memorial Service," but I hope my friends will pray for me at a Requiem Mass.

Yours sincerely,
SILAS SALTBUSH,
Rector.

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a Melbourne social service worker who is at present attending a special meeting at the United Nations headquarters in New York.

She is Miss Kathleen Crisp, a parishioner of S. Martin's, Hawksburn, Diocese of Melbourne.

She is one of the two women appointed to the committee of eight social welfare officials from different countries who have been trying to define principals and methods underlying effective social welfare services.

Countries at different stages of development are represented. They are France, Australia, U.S.A., Russia, Pakistan, Costa Rica, Congo and Jordan.

The delegates are the guests of the U.S. Government.

Miss Crisp is head of the social work and welfare division of the Commonwealth Department of Social Services.

She has been with the department since 1946, when she

joined its Victorian headquarters as a social worker.

She became assistant to the head of the social work and welfare branch in 1950 and the head of the branch in 1959.

Before joining the Commonwealth department Miss Crisp held various social work posts in local and State governments. She was at one time on the staff of the Melbourne City Council and later was attached to the Department of Road Transport in N.S.W.

She holds the Diploma of Social Studies of the University of Birmingham and is, in addition, an Associate of the Australian Society of Accountants and the Chartered Institute of Secretaries.

Miss Crisp will return to Melbourne on March 1.

VATICAN OFFICIAL SPEAKS ON ECUMENICAL AFFAIRS

ECUMENICAL PRESS SERVICE

Geneva, February 14

Co-operation between the Roman Catholic Church and the World Council of Churches may be possible in areas not directly concerned with dogma, Augustin Cardinal Bea, head of the Vatican's Secretariat for Christian Unity, said last week.

He was replying to a question during a television interview in Hamburg for the North-West German television network.

Cardinal Bea said he saw no obstacle to co-operation between the 178 member Churches of the World Council and his own Church in such areas as social and charitable work, and in the promotion of world peace.

"What would it mean to mankind if all Christians would proceed unitedly to act on such essential questions as atomic war, disarmament, and the preservation and promotion of peace?" he said.

The Secretariat of which he is head will be responsible for informing Anglican, Orthodox and Protestant churchmen on the progress of the Second Vatican Council, tentatively scheduled for 1962, and for receiving suggestions from leaders of these churches.

He said he saw a great obstacle to progress in co-operation with Protestant Churches, in that these did not have an authorised counterpart to the Secretariat for discussions.

Cardinal Bea said that one Protestant theologian had suggested to him that the Secretariat should negotiate with a group of Protestant clergy.

He said he had replied that "this would be practical if he could tell me who on the Protestant side would have the authority to choose such theo-

logians, and to make the possible results of the negotiations accepted in the Protestant world."

At present, unofficial discussions are the chief means of promoting Christian understanding.

GROWTH OF THE IDEA OF RESURRECTION IN THE O.T.

FROM DEATH TO LIFE. Robert Martin-Achard. Translated from the French by J. P. Smith, Oliver and Boyd. Pp. 237. 49s. 9d.

PROFESSOR Martin-Achard has filled a need by assembling together in a careful and objective manner the evidences for the growth of the idea of Resurrection in the Old Testament. The book has all the marks of fine scholarship, particularly of Continental scholarship; it is cautious, exhaustive, and extremely well-documented, the latter to an almost unnecessary degree. Its strength is in its careful collection and examination of the evidence, rather than in original, constructive thought.

The significance of the book is seen in such passages as the discussion of Israel's prayer in Hos. 6:2: "... on the third day he will raise us up ...". The author here follows the Scandinavian school in connecting the passage (by means of numerous texts mentioning similar periods of time) with the widespread myths of the death and resurrection of the agricultural deity. He thinks that "the numbers given ... are cultic in origin, even if, later on, they assumed a purely proverbial significance." He thus willingly concedes that the idea of resurrection may have been borrowed by the people of Israel from the agricultural cults, but stresses, as most modern scholars do, the fundamental changes that occurred in Yahwism.

The author is by no means a blind adherent of that school of thought for whom the agricul-

BOOK REVIEWS

A LIVING LITURGY

LITURGY COMING TO LIFE. J. A. T. Robinson. Mowbrays, English price 20s. 6d.

THE Church still for the most part celebrates the Eucharist in sanctuaries "insulated from the world and is thereby powerless to redeem it". This is Dr Robinson's startling thesis in his new book "Liturgy Coming to Life". It is the story of an experiment made at Clare College, Cambridge from 1951-9, and comprises three parts: the history and theology of the experiment, nine Communion addresses, and the Communion manual in use at the college.

Inspired by the vision of the Holy Communion as "the creative centre of the whole life of the people of God" and repelled by the typical Anglican eight o'clock service so totally unrelated to the stuff and muck of the world, Dr Robinson initiated the work of giving life to the liturgy; into this work the Church in Clare entered enthusiastically.

They came to see that the Eucharist is the action of the congregation, not a service celebrated by a minister. Once this was established, the petrol-station mentality that fills itself up with the sacraments as need or piety decree was put to death and a conception of the Church meeting for the Word and the Eucharist and sent out into the world came to life.

To emphasise that the Eucharist was the action of the whole body, those parts of the Eucharist that do not properly belong to him were stripped from the priest and the layfolk given a full share in the action: reading the epistle and biddings, doing the offertory as well as the prayers of the Eucharist itself. The liturgy of the Word was carefully separated from the Breaking of Bread, the latter alone taking place at the altar facing the people.

It is to Dr Robinson's credit that he stresses that these "new" ideas about the liturgy are not to be adopted as the latest fashion, but only after careful preparation, to preach the theology of the Eucharist "as the workshop of the new world, where we who are many are re-created the new community in Christ, released in triumph for the world's redemption".

Behind all was the firm conviction that the connection between the Eucharist and the or-

inary meal had to be restored. We must break through the barriers that put the Eucharist into the Holy of Holies and divide it from the secular world; if we do not then how can the power of the Eucharist be liberated into the secular world? Take the author's explanation of the people's offertory: "the offertory procession cannot start in the chancel but in the everyday world; it must begin where our lives are rooted, in the everyday world of family, society, work and leisure; the Eucharist cannot get going until the world in which the laity work is brought into Church and laid on the altar".

OTHER questions touched on briefly include Christian initiation, the Eucharists of Holy Week and the house church.

The addresses, entitled the "Meaning of the Eucharist," given in chapel during 1952 explain in more concise form the setting, shape and meaning of the Eucharist: "Christ breaks bread in and for the community, that God working through the community may get his hands on the world; that persons ready to be with him, may by him be blessed, broken and released in power, carrying into every part of our common life and society the transforming powers of the new world we have here known".

The communion manual was produced by the people of God for their own use: the rite is 1662; the devotional material acceptable to the ecumenical community that was the congregation; the "use", inspired by the liturgical movement, was one that commended itself to conservative evangelicals and Anglo-catholics alike.

The book, while containing much that is repetitive, deserves to be read by thinking Christians, anxious to contribute to the great renewal of the world Church now under way. It tells of the revolution in the Church at Clare; may its spirit inspire many such revolutions in our stagnant parishes, that the present introspective interest in the Church may be replaced by a concern for the action of the people of God in the world.

—D.E.U.B.

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—B.T.

YOUTH PAGE

PEOPLE WILL ASK YOU WHY ... DO YOU KNOW?

What is the position about Anglican marriages during Lent? Some churches seem to be very strict against them, and others have weddings just as at normal times of the year.

Those parish priests who refuse to solemnise marriages during Lent are following a custom that goes back at least to the fourth century.

The reason that they give for their stand is that Lent should be observed with soberness, not with the feasting and merry-making that usually accompany a wedding. The Church's emphasis during Lent is on repentance as she prepares for the solemn remem-

brance of the Passion of Our Lord. These clergy believe that the note of joy which is rightly associated with marriage is out of tune with this spirit.

However, those priests who do solemnise marriages during Lent are not breaking Divine Laws, as such, or even a law of the Church.

Not to hold weddings is a custom which in many dioceses has gained the status of a rule. Sometimes it is made a resolution of synod, sometimes it is the expressed wish of the bishop.

But no priest would be punished for not following this rule. The most that could be said in such a case would be that he was disloyal to his bishop or his fellow clergy, breaking the spiritual solidarity which is desirable in a diocese.

In other dioceses, where no such rule exists, one often finds a much greater variety of practice. Even in these places, however, it is still frequently the custom only to solemnise a marriage in a case where there is good reason for breaking the spirit of Lent.

Now, set aside the parish priests' attitudes. Could you, if you were keeping Lent properly, plan to hold your wedding during Lent? There is no "Anglican decision" on the question you asked—only "the decisions of Anglicans."

AN ISLAND CENTENARY

This year the Anglican Church, especially in the Pacific area, celebrates a memorable event in the life of the Church, the consecration of the first Bishop of Melanesia one hundred years ago.

John Coleridge Patteson, a priest working under the Bishop of New Zealand, was consecrated to be bishop of the northern area of the larger diocese on February 24, 1861 — the Feast of S. Matthias—which the Church keeps again next Friday.

Bishop Patteson held the spiritual rule of a vast area of islands and ocean for only ten years. He died by the hand of one of his own people—an Islander—on September 20, 1871.

But in that short time, the sign of God's loving care for all His children, the Church, was firmly planted among the people of Melanesia.

Bishop Patteson's diocese consisted of two groups of islands, the Solomons in the north, and the New Hebrides. His people were highly intelligent, and had developed a community life with its sanctions and obligations—but they were pagans.

In his mission ship he visited island after island, making friends—and with that listeners to the message which he brought. He set up two schools, first a school in Auckland, and later on Norfolk Island, in which boys could learn the Christian faith and receive the beginnings of formal education.

The bishop lived among his people not as a master but as a servant. His life was one that gives the lie to any charge that Christianity was brought in the spirit of patronage and condescension.

In his journal the bishop said of his policy: "This is the method we adopt and endeavour to work out in our daily life: we make no distinction whatever

between English and Melanesian members of the mission.

"No Melanesian is excluded now from any office of trust, nor would he be deterred from occupying the position of most authority in the mission if he were found fit to hold it.

"Some day Melanesian bishops may preside over native churches throughout the islands of the sea."

The life of the Melanesian islands was tragically disturbed in 1867, however. White men came in ships to make slaves of the islanders on the sugar plantations of Queensland and Fiji.

Often with great brutality, the strong young men were taken away from the island communities which depended on them for the means of living. And as a consequence the Melanesians' trust in the white men was shattered.

IN DANGERS

Always in these islands there had been risks for the missionaries, for the people were cannibals, and had the impulses of warriors. But now all white men, whether or not they were seeking kanaka labour, fell under suspicion.

On some occasions the traders, knowing the high esteem in which Bishop Patteson was held, impersonated the missionary in order to allay the islanders' suspicions. This had happened at Nukapu, in the Santa Cruz Islands, shortly before the bishop's last visit.

Five young men had been carried off to the plantations. In the islanders' law, if justice was to be done, this act had to be requited and the obligation of vengeance rested on the relatives.

Therefore, when the bishop landed at Nukapu alone and went as usual into the village, his life was taken as repayment for the five young men.

The chronicler of the Diocese of Melanesia, Dr C. E. Fox, has described the symbolic circumstances of the bishop's death—symbols of Christian martyrdom. "There was a palm set on his breast by those who had never

heard of the victors with their palms. There were the five wounds.

"There was the preparation of his body for burial by the women who loved him.

"And there was the great darkness that followed over the Solomons. There is no doubt of this. People went about with torches till noon.

"It may have been caused by the volcano Tinakula, which lies due east of the Solomons and which was showing signs of great activity. The Melanesians put it down to the bishop's death."

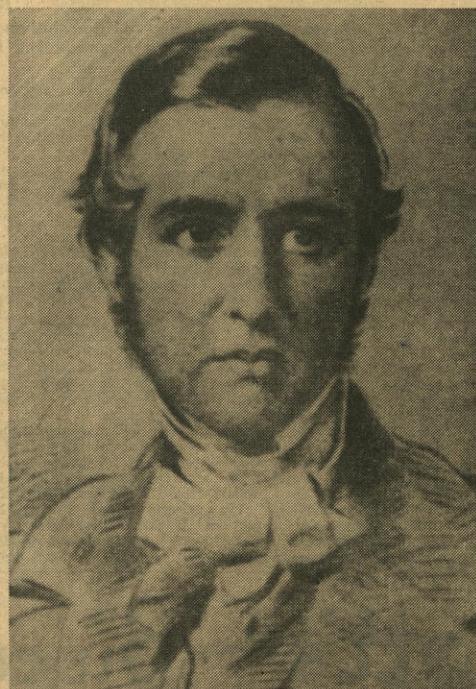
Bishop Patteson's death has been called martyrdom. He did not die "for the Christian faith," but as another one of the feared white men.

But as he had lived to spread the Gospel of Christ, so his death was the seal of his life. Missionaries came straight away to the diocese to follow up the work he had begun, and to-day, one hundred years after he became bishop, the Church in Melanesia is itself a powerful missionary Church, reaching out into even more remote places with the message the first bishop brought.

A cross has been set up on the island of Nukapu where he died. On it are the words with which the Church honours him: "His life was taken by men for whom he would gladly have given it."

A PRAYER

O Almighty God, Who wilt be glorified in Thy saints and didst raise up Thy servant John Coleridge Patteson to shine as a light in the world: Shine, we pray Thee, in our hearts, that we also in our generation may shew forth Thy praises, Who has called us out of darkness into Thy marvellous light; through Jesus Christ our Lord. Amen.



Bishop John Coleridge Patteson, the first Bishop of Melanesia. The centenary of his consecration as bishop is celebrated on February 24.

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THE MONASTIC REVIVAL OF THE TENTH CENTURY

Early in the tenth century, a boy was born near Glastonbury, the centre of many religious legends, and given the name Dunstan. This boy was destined not only to reform the discipline of the English Church, but to mould the English realm.

As a boy, Dunstan excelled in rhetoric, music and painting, and became familiar with the manuscripts and learning which were the treasures of the monastery at Glastonbury.

He was made abbot of this monastery when he was only a young man. From this position, and later as Archbishop of Canterbury, he is said to have built and restored more than forty English monasteries.

As abbot, Dunstan also held a position of great influence in the witenagemot, the assembly of the civic fathers, and so became a figure of political importance.

The Danish invasions of the previous century had dislocated English life to such an extent that the Church's discipline was in great need of reform.

The Archbishop of Canterbury, Odo, assisted by Abbot Dunstan, tried to enforce a rule of celibacy among the clergy.

The secular clergy, those who did not live under a monastic rule which included the rule of celibacy, were forcibly "encouraged" to refrain from marriage when many of the cathedral and parish church sources of revenue were transferred to monastic institutions.

Celibacy did not become the universal practice in the English Church. However, in a great many cathedrals, the secular canons were replaced by monks under this policy, and this policy continued until the dissolution of the monasteries at the Reformation.

Dunstan was also instrumental in having the English monasteries adopt a common rule, based on that of S. Benedict, the rule which prevailed on the continent.

The number of monks and nuns in these institutions grew rapidly after Dunstan's reforms, and the wealth of the monasteries increased. Dunstan established many schools, introduc-

ing eminent teachers from abroad to take charge of them.

By all these means, the English monasteries were prepared for the important role they were to play in the preservation of native learning and religious tradition after the Norman Conquest.

In the field of politics, Dunstan negotiated with the Scots for their help against the Danes in the north of England. By the peace which resulted, he was able to bring religious reforms into the Church in the north.

Dunstan, as Archbishop of Canterbury, is credited with the peaceful conduct of civil affairs under King Edgar, during whose reign (959-975) a new and comprehensive code of laws came into existence.

He did not force on the Danes English customs or laws, but permitted them to govern themselves in their own fashion, as long as they were peaceably disposed.

Within this peaceful State, the Church was able to reassemble its forces and become once more a powerful influence in English national life.

DEVON PILGRIMS TO HONOUR MARTYR

ANGLICAN NEWS SERVICE

London, February 20

The Bishop of Crediton, the Right Reverend W. Westall, will ride on horseback eight miles from Crediton to Exeter Cathedral on April 8, leading a pilgrimage of young people celebrating the centenary year of the consecration of the first Bishop of Melanesia, the Devon-born Bishop J. C. Patteson.

A party of pilgrims will sail up the Exe in a boat, and another band will travel to the city in a covered wagon.

ETHOS OF DIOCESE GENUINELY ANGLICAN, SAYS BISHOP

"Uppermost in our thoughts as we have come to this cathedral city and as we meet now before God in this cathedral church is the vacant 'cathedra', or bishop's chair, here", said the Administrator of the Diocese of Canberra and Goulburn, the Right Reverend R. G. Arthur, on February 20.

Bishop Arthur was giving the presidential address to members of the diocesan synod in S. Saviour's Cathedral, Goulburn.

"We remember the bishop whose place this has been these many years. We thank God that in His providence it was Ernest Henry Burgmann who was chosen by the synodsmen of this diocese 27 years ago this very week," he said.

"Under his wise, strong, fatherly guidance, the Church in this diocese has grown more and more a family-in-Christ and our parishes and people have learned increasingly to accept and exercise adult responsibilities as members of that family.

"I shall not now say more about our former bishop. Synod will express itself by resolution, and I have spoken my tribute in this month's 'Southern Churchman' of which I may assume that every synodsmen is an interested subscriber and reader.

"Nor shall I attempt to delineate the personal qualities we may look for in the man, whoever he is, whom this synod under God is to choose as our next diocesan bishop.

"Let me say for us all, that we shall not expect him to be another Burgmann. That could hardly be except by way of pale imitation—from which may God preserve us.

"But synod may well make its actual choice in the light of some truths about Christian faith and fellowship which we have been learning together particularly during these years of Bishop Burgmann's regime.

"We may properly speak of that regime as genuinely 'Anglican'. The temper, or outlook, or ethos of this diocese is an authentically Anglican one.

"It is not extremist in theology or churchmanship. It follows no partisan course. It is concerned with the spirit rather than the letter of Bible and Prayer Book and Church tradition.

"It is capable of being enthusiastic without becoming fanatical. It is not authoritarian. It puts no shackles on seekers after truth in any field. It places great value on freedom, responsible freedom, in thought and action.

"It seeks to interpret and relate the worship and service of the God and Father of Our Lord Jesus Christ to the actual needs and questions of men and women to-day. It is reverent and devout without being sentimental about God and the things of the spirit.

INTERPRETATION

"I am making no exclusive claim for Anglicanism when I suggest that this typically Anglican temper is as promising an example of alive, sane, practical Christianity as you may find anywhere. Without boasting we may claim that this is what this diocese seeks to stand for.

"By God's grace, then, in and through the appointment that will be made of a new diocesan bishop, we hope to maintain and develop this broadly Anglican interpretation of what it means to live and think and act in this 20th century as a people of God, the body of Christ, a fellowship of the Holy Spirit.

"Not that we can off-load on to the new bishop the sole responsibility for this. It is up to us all as members of the Church in this diocese.

"The bishop assuredly will have his own special task of leadership and the diocese will look hopefully to him as its Father-in-God.

"But it would be improper

and unfair to isolate him and expect him—as we do sometimes with our bishops and clergy—to stand more or less alone as our embodiment of Anglican Christianity.

"We are called, all of us, to be that embodiment in our life together in the Church, in what S. Paul speaks of as our 'fellowship' (partnership) in the Gospel."

"This last phrase comes from the second lesson of this Evening—the first chapter of the Epistle to the Philippians—in the course of which are expressed some essential characteristics of church life.

"This challenge and direct us here, clergy and laity, in our collective responsibility, whoever our bishop may be, for Christ's Church in this diocese in the years ahead.

"First, we are called to share in a fellowship, a 'togetherness' of such quality that it is nothing less than an expression of, and a vehicle for, God's love in Christ.

"S. Paul wrote to those church-people of Philippi that he hopes to hear of them that they 'stand firm in one spirit, with one mind striving side by side for the faith of the gospel.'

"He thanks God for their 'fellowship in the gospel from the first day until now.' It is right, he says, 'for me to feel thus about you all because I hold you in my heart, for you are partakers (sharers) with me of grace.'

"The fact was that these Christians had been lifted out of their individualism and their natural cliques and closed circles of friendship.

"They found themselves in a fellowship consisting of all sorts of people who were discovering how much they needed to be forgiven and how much they needed to be forgiving.

"As 'members of Christ' they belonged now to an open circle of friendship into which any outsider could come and know that he was a 'loved soul'—

loved by God and loved by others.

"There are signs in our parishes that we are learning anew what it means to be such a fellowship. We are discovering new ways of expressing Christian togetherness.

"We must work at these ways, steadily and hopefully. It may well be at the beginning of a creative resurgence of the Spirit in the Church.

"Whatever we do we must not attempt to enclose it in a small circle. That is our constant temptation. A parish can be 'parochial', in the unhappy meaning of that word, just 'parochial'.

"DISCERNMENT"

"As members of Christ's body in the world, we must 'stand side by side, striving for the faith of the gospel, in a unit far bigger than our local parish.'

"We are at least members of a diocesan family, in which and through which, especially, we take our place alongside fellow-Anglicans and fellow-Christians in the nation and throughout the world.

"Unless we are careful, however, this Christian togetherness, great and good as it may be, can readily 'run to seed' and fail in fact to produce the wholesome 'fruits of the spirit.'

"This is bound to happen if our fellowship amounts to little more than a matter of our emotions—a sort of religious 'all good pals and jolly good company'.

"Listen to S. Paul again in this chapter: 'I pray that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent.' We need to think hard about our faith and to see how it is relevant to life in this 20th century.

"We must have an informed and intelligent understanding of the Bible, and of what we say and do in church, and of all that it means to live Christianly."

WORLD COUNCIL ALLOCATES FUNDS FOR INTER-CHURCH AID THIS YEAR

WORLD COUNCIL OF CHURCHES' INFORMATION

Geneva, February 13

The allocation of five and a half million dollars which is to be spent on refugee projects during 1961 has been announced from the Geneva headquarters of the World Council of Churches.

The Division of Inter-Church Aid and Service to Refugees of the council will maintain its contacts with 150,000 refugees in fifty countries. There are now 48,000 registered for resettlement or integration.

The work of counselling, vocational training, education, and the care of the sick and aged is now being done more and more in conjunction with the National Councils of Churches in the various countries.

By June 30, 1962, the refugee service plans to resettle about 6,000 more refugees from Indonesia in the Netherlands.

Among European refugees from China the council has already done extensive work, helping 6,000 to obtain visas. A further 3,000 have asked for assistance to resettle in Australia and South America.

The current allocation of \$25,000 dollars from church funds to the refugee service will be apportioned between Greece,

Austria, Italy, France, Germany, Hong Kong and Latin America.

Inter-Church Aid projects for 1961 will involve over four million dollars.

Among those to receive grants is the "Silo" Foundation in Belgium, 3,500 dollars. This agency seeks to evangelise industrial areas and to provide copies of the Scriptures and other religious literature. The scope of the work is to be extended.

In Greece, 3,000 dollars will be used to help the poorest dioceses maintain their parish priests. On a very small salary, these Orthodox clergy often must keep large families.

Self-help projects in Hong Kong are now to be combined with vocational training for Chinese refugees from the mainland, with the help of 50,000 dollars from Inter-Church Aid.

The projects include raising pigs and chickens, noodle-making, setting up dry-cleaning shops, making flashlight bulbs,

CHANGES PLANNED AT SLADE SCHOOL

SCHOOL COUNCIL TO REPLACE BROTHERHOOD CONTROL

FROM OUR OWN CORRESPONDENT

Brisbane, February 20

Plans for a new classroom block for Slade School, Warwick, and changes in the governing body of the school have been announced by the Registrar of the Diocese of Brisbane.

The site for a new classroom block of brick construction is now being prepared. The building will contain four large classrooms and will cost £14,989.

This extension has become necessary to cope with the greatly increased number of pupils in recent years.

The building contractor is Mr C. Brown of Warwick and the architect Mr N. R. Willis of Brisbane and Warwick.

The building should be completed by June this year. A new school council has now been appointed to administer the school's affairs.

Since 1936, ten years after its foundation, Slade School has been controlled by the Bush Brotherhood of S. Paul on behalf of the diocesan synod.

Slade School is a Church of England boarding school for boys in secondary and preparatory school grades.

In the period since then, under headmasters who were bush brothers, the school's enrolment has risen from forty to over two hundred boys.

Recently the brotherhood informed the diocesan authorities that they wished to relinquish their administrative control of the school as it now favoured the re-establishment of a Slade School Council.

Accordingly, a constitution has been approved for such a council. The Bush Brotherhood of S. Paul has two representatives on the council, to retain its links with the school.

The diocesan authorities have indicated their appreciation of the brotherhood's work for the school during difficult years which included the Second World War.

The brotherhood is still directly concerned, however, in the government of a boys' and a girls' hostel at Charleville, and hostels at St George and Mitchell.

The diocesan authorities have indicated their appreciation of the brotherhood's work for the school during difficult years which included the Second World War.

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CHARLES KINGSLEY: ADVOCATE OF SOCIAL RIGHTEOUSNESS

BY THE REVEREND EDWARD HUNT

THE STUDENT of English church history can never find his task monotonous, so varied and versatile are the many famous figures which adorn its pages. Even in the Victorian era, not held to be remarkable for its Anglican men of letters, there is variety enough to please the most exacting student, and the life of Kingsley, novelist and poet, is full of interest.

The very fact that his school of churchmanship is hard to define lends extra interest to one who was a skilful if intemperate controversialist, in addition to being an accomplished writer and devoted parish priest. In all essentials a true Anglican, his love of nature and the open air, coupled with his love for the oppressed and down-trodden, has given him a secure place in the history of the Church which was his greatest love of all.

Charles Kingsley was born at Holne Vicarage, Devon, on June 12, 1819. Ordained in 1842, he became Rector of Eversley, Hants, in 1844, and there spent most of the rest of his life.

A man of lofty character and of passionate sympathy for the poor, he was soon drawn towards the Christian Social Movement, led by his great friend Maurice. His ideas found expression in two novels, "Yeast," 1848, and "Alton Locke," 1849, in which are presented powerful pictures of the life of the London poor.

He had already published a drama, "The Saints Tragedy," but his novels were what won him a wide public. However his advanced views on social and religious matters provoked attacks in the Press and led to the Bishop of London forbidding him to preach in his diocese.

"Hypatia," 1853, a novel of early Christianity and "Westward Ho!" 1855, added to his fame. The latter is his most popular book, fluent in style, although biased from the historical viewpoint.

"Two Years Ago," 1857, resulting from a trip to Germany and his associations with Sandhurst and Aldershot, showed that his radical views were changing, and he was made a chaplain to Queen Victoria in 1859.

Appointed professor of modern history at Cambridge in 1860, he was not particularly successful in this post, and was glad to retire in 1869. In 1864 he was worsted in a controversy with Newman, who replied to Kingsley's vehement attack with the famous "Apologia." In 1866 appeared "Hereward the Wake."

FOR CHILDREN

His classic works, however, were two great children's books, "The Heroes," 1856, and "The Water Babies," 1863, one a series of Greek myths, beautifully retold, the other an imaginative story of the charming fancy of which hides deep feeling and a not-too-pointed moral.

"Madam How and Lady Why," 1869, made natural history palatable to the very young. He also wrote a certain amount of poetry, including "Andromeda," but his best verse was "Ballads," whose word-music ensures him a secure place in English literature.

In 1870 he became a canon of Chester, and of Westminster in 1873. He visited America in 1874, but the trip failed to restore his failing health, and he died at Eversley on January 23, 1875.

Kingsley's career as a churchman is even more interesting than that as an author, but to both religion and literature he brought a stimulating vigour. In early years he was troubled by religious doubts, and at King's, London, and Magdalene,

Cambridge, confessed himself "idle and wicked."

Nevertheless by hard reading he secured a first class in the Classical Tripos and a second in Mathematics. It was characteristic of him that he refused to seek holy orders "until the Light came," but come it did, and made him a devoted and single-minded Christian priest.

His religion has been described as "the Christianisation of the best teaching of Carlyle," and while he called Maurice his "dearest master," he coloured the master's teaching with an impulsive emotionalism of his own.

Nothing was outside the range of his chivalrous sympathy except "popery and tractarianism" of which he always had a "horror." He was unable to appreciate the spirituality and reverence of the Oxford Movement, preferring bodily vigour to asceticism, which earned his teaching the nickname "muscular Christianity," an example of which is said to be found in the Reverend Mr Crisparkle, in Dickens' "Edwin Drood."

There was certainly nothing vague about his beliefs; near the end of his life he came forward

as a champion of the Athanasian Creed, which he "preached in and out of season."

However he used his pen even more than the pulpit, his writings being inspired by his zeal for social righteousness, as exemplified in his most famous pamphlet "Cheap Clothes and Nasty."

As a boy he witnessed the bitter scenes of the Bristol riots, which "made me a Radical," yet at heart he was a Tory, insisting that the poor had duties as well as rights, and that material progress was worthless unless accompanied by growth in spirituality and righteousness, a truth not always realised by the advocates of the modern welfare state.

CONTROVERSY

His profound influence for good was revealed in the crowds of working-men who flocked to hear him, and in the friendship of Mr Gladstone, to whom he owed his canopies.

Considered almost too radical a churchman, for he supported Darwinism, he was often in strife for his vehemence in controversy. On one occasion,

when he had preached to labouring men in S. John's, Fitzroy Square, he was immediately attacked by the incumbent on the grounds that his sermon contained "much that was dangerous and untrue."

He was always sincere regarding "reform work among the poor as a sacred duty." Finally, in an age when country life was giving place to the cramped life of factory towns, he took a passionate delight in the works of God in nature, always an admirable Anglican trait, and maintained that outdoor life and sports were as good for the soul as for the body.

Were he with us to-day, Kingsley might well have found the answer to "juvenile delinquency." As it is, the life and example of this vigorous Anglican priest still remain a source of inspiration to all social welfare workers.

OBITUARY

THE VENERABLE E. E. TAYLOR

We record with regret the death of the Venerable E. E. Taylor, Archdeacon of Great Southern, Diocese of Bunbury, on January 24.

A correspondent writes:

The Christian belief in vocation is based on our belief that we are, as we say of pictures, "originals" and not "copies." We are the product of God's thought. He knew what we should be — not simply the career we should follow. In this sense Ernest Edgar Taylor was a man with a vocation indeed, for in his life he followed no pattern of a "career," but suffered himself to be led by the Holy Spirit.

His marked ability in matters of the intellect, his powers of analytical thought must have meant for him great inner tribulation when he found himself called to enter the Church of England after years of faithful service within the Methodist communion. That same quality of service marked him through the years spent in England serving in various parishes, often

under quite difficult circumstances.

Upon his return to Australia he was engaged with the tremendous problems of a country parish in northern Queensland, only to leave it when it had a new church and a resurgence of new church life.

From thence he came to the Diocese of Bunbury, to serve in the Parish of Kojonup, for the remaining years of his ministry. There once more he inspired his people to build a lovely new church, and at the same time took greater and ever growing responsibilities in diocesan affairs.

No dignity of office ever changed him, for he remained the same lovable person, with his delicious quirk of humour, and acute brain, and with it all a deep awareness of the need for humility.

His life came to its end as he prepared himself to face the task of caring for the Parish of Bunbury, with all the problems that could be involved with the building of the new cathedral there.

The Diocese of Bunbury has lost an "original," and those of us who knew him well have lost a good friend indeed, and a very faithful servant of God has passed to his rest.

ABORIGINES TRAINED IN CO-OPERATIVE METHOD

Forty-one Aborigines and Islanders attended a training school in co-operative business methods in Sydney last week.

The school was the third of its kind to be run by the A.B.M. Christian Community Co-operative Limited, an un-denominational society.

Its purpose is to provide the Aborigines with the knowledge and means to "help themselves" through co-operative institutions.

The school was held at "Tranby," Glebe, a residence for Aborigines used while they study in Sydney.

Following the first week's course, for Aborigines, a second course was given for those whose work is connected with Aboriginal welfare — teachers welfare officers and missionaries.

On Friday, February 17, when members of both sections of the school were present, the Minister for Education, Mr E. Wetherell, representing the Premier of N.S.W., officially opened the school.

"WATSON" CHAPEL APPEAL

FROM A CORRESPONDENT

The appeal for the memorial chapel at H.M.A.S. "Watson," Sydney, has now reached £26,768/19/3. Gifts already acknowledged amounted to £26,444/8/10 and these further sums have now been received:

Mrs I. Riley, £50 (second donation); Dockyard Church Naval Memorial Fund, Garden Island, £50; Fanny Hill Pastoral Co., Relatives of the late Eng. Lieutenant Commander N. K. Gillham, £25 each; Methodist Church Parramatta North Circuit, £11/19/2; Marriekville R.S.L. Club, Paddington Bowling Club Ltd., £10/10/- each; "A Well Wisher," Mr P. D. Chambers, £10 each; Lower Blue Mountains Methodist Circuit, £7/11/9; Mrs I. Horton, £6 (second donation); S. Michael's Church of England, Newport, Mr N. D. Pixley (second donation), Mrs M. Harris, Miss B. Bruce-Smith, Mr E. P. Wallis, Mr E. W. H. Cowper, Mr and Mrs P. H. Phillips (second donation), £5/5/- each; Mr R. H. Fayle, Lieutenant and Mrs R. N. Hillier, Mrs F. L. Humphries, Mrs A. Bailey (second donation), Mrs H. C. Brooks (second donation), Miss F. M. D. Pritchard (second donation), Commander J. Simpson, Mrs J. Mead and Mary, Bruce, Heather Donald and Peter, £5 each; Mr D. A. Setwood, £3/10/-; Strathfield Bowling Club, Ex-Navalmen's Association, Newcastle Sub-branch, Commander and Mrs H. G. D. Oliver (second donation), Mrs H. Cox, Miss N. Houston (second donation), £2/2/- each; Mr T. G. Thorvaldson (second donation), Miss B. M. Knox (second donation), £2 each; Mrs D. Barton (sixth donation) £1/5/-; Mr S. R. Ravenscroft £1/1/6; Mr Cornish (third donation), Mrs H. Rowe each; Mrs J. L. Robinson, Mrs J. Ross, Miss E. A. Kemp (second donation), Mrs A. Prince (second donation), Mrs V. Pike (second donation), Miss A. Dick, £1 each; Mr I. D. Holmes (second donation) 10/-; "Bondi Junction", 5/-.

erell, representing the Premier of N.S.W., officially opened the school.

He commended the initiative of churchmen in providing the course, which over three years had resulted in a rapid growth of co-operative industries in Aboriginal communities in many parts of the Commonwealth.

The Department of Education in N.S.W. had released several teachers from their work on stations and reserves and provided their fares to Sydney for the school.

Among the Aborigines attending the school were two women engaged in social welfare work among their own people.

Eighteen members of the school came from Townsville. These Aborigines and Torres Strait Islanders travelled down at their own expense to learn how to form and run a co-operative.

They are hoping to earn their fares by concerts on the way.

Seven of these people took part in native dances and songs as a way of thanking the Minister for Education for opening the school.

The chairman of the Point Pearce Co-operative, the only Aboriginal co-operative in South Australia, later thanked the Director of Co-operatives for the Australian Board of Missions, the Reverend W. A. Clint, for his work in improving the prospects for Aboriginal community life.

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THE STUDENT CHRISTIAN MOVEMENT

By PETER GARNSEY

"WHY should I join the S.C.M.?" is a question often posed by the Church member when, having entered a university or college, one of his Christian acquaintances suggests that he should consider becoming a member of the Australian Student Christian Movement.

"I'm pretty tied up in my local church, I teach at Sunday school, I am secretary of the Fellowship. I feel I'm doing an important job there, and on the other hand I find it fulfils my spiritual needs. Why should I join?"

It cannot be denied that this answer has some force. Moreover church people might well go on to ask and rightly, the further question: why does the S.C.M. exist, and what has it been attempting to do in schools, universities and colleges in the past sixty-six years?

Let us return to the student who is beginning his course of studies at a university. He is about to do a lot of growing in certain specialised branches of knowledge. If he is to be a complete student, there must be a corresponding growth in religious knowledge, of God and of the Christian Faith.

The student, furthermore, is about to meet stresses, opposition, diversity, freedom, loneliness. He needs the understanding and strengthening presence of other Christians who share his life. He needs friends, a "fellowship," that accepts him and does not require decision, conclusiveness, affirmation before he is ready. And yet it confronts him with Christ's claims on his life. The aim of the S.C.M. is:

To confront students with Jesus Christ and His Gospel.
To lead them to commit themselves to Him and His way of life.

FELLOWSHIP

To help them to grow into His likeness and in the understanding of the Christian Faith.

To unite them in the Fellowship of the Church, and in the devotion of their whole lives to the service of the Kingdom of God.

The basis of the movement is: Faith in the living God—Father, Son and Holy Spirit, who makes Himself known to us through the Scriptures and in the life of the Church.

But why a society at the university? It has been shown in many instances that situations arise in the life of a Christian student where his relationship to his local congregation proves inadequate to his needs, largely because the tensions and difficulties which confront him as a student are not shared by other members of the congregation.

Let it be said with all clarity that the S.C.M. believes the Christian student must keep his roots within a congregation of the Church, where the Word is preached and the sacraments celebrated.

But we do believe also that for many students, if not for most, a greater proportion of their time might be spent in Christian fellowship and witness within the university which, to a large extent, is the place also of their mental and emotional growth at that time.

All Christians, whether they are students, artisans or teachers live in a place of opportunity and demand. They are to be witnesses in the place where they work and live. While we are undergraduates, our place is the university, a secular institution. The university is a community of teachers and taught, with immense potentiality. It is needed by God. How is God to claim it?

The Gospel must be preached there just as it must be preached in any residential area. And experience shows, if nothing else does, that this can only happen

to any effective degree from within the context of a committed, worshipping fellowship.

Experience also shows that this is best done on an ecumenical (interdenominational) basis. Loyalty to one's denomination is not enough. Some societies — denominational — emphasise denominations. Such a society may well meet the major pastoral and sacramental needs of a person of that denomination.

But if we are to witness to the whole university and not just to one part of it, we need to witness primarily as Christians, not as Anglicans, Methodists or Presbyterians. It is through an interdenominational body that a united Christian witness can be made. Denominations, however, are not to be ignored.

The S.C.M. is an inter-denominational community where denominational differences are recognised and examined; where different emphases in thought, different forms of worship, etc., are experienced and shared. Members are prepared to think together and disagree, recognising that no one denomination has a monopoly of truth.

But we have in common the concern for unity. In this community, the architects of the World Council of Churches were trained. In it to-day young men

and women are experiencing both the strength of unity and the shame of disunity, and seeking the time when the one body of Christ presents the one Gospel to the world.

The A.S.C.M., then, attempts to be an arm of the Church in the university. And the university is a unique mission field. Men and women are at an impressionable stage; they are beginning to think for themselves. There are those who have had no previous contact with the Church — these must be chal-

These articles, setting out the aims and activities of student groups in the Australian universities, are designed primarily to help "freshers" in their first contact with university life.

lenged with the claims of Christ, lest they sink into a placid acceptance of the prevailing materialistic and sceptical attitude to life. Others have had contact with the Church, perhaps through the local church or Church schools.

These must be encouraged to grow in their knowledge of the Christian faith.

The S.C.M. also urges that they think of the relation of their faith to their various disciplines and vocations; it thus attempts to present the whole Gospel to the whole student.

THE EVANGELICAL UNIONS

By JAMES FITZGERALD

THERE may be fresher students attending universities in the capital cities of Australian States from your church this year.

However whilst there the increase of academic knowledge may bewilder and stunt the growth of Christian students.

There will undoubtedly be others who will be seeking opportunity to bear testimony of their faith by life and word to their fellow students.

Each University Evangelical Union (E.U.) exists to help students in these particular ways.

There are societies of under-

the Cambridge Inter-Collegiate Christian Union (C.I.C.C.U.) was founded, followed two years later by a similar move at Oxford (O.I.C.C.U.).

Evangelical Unions began to spring up in other universities and in 1928 the Inter-Varsity Fellowship of Evangelical Unions (I.V.F.) was formed.

The roots of the E.U. in Australian universities began at varying dates after the formation of Sydney University Evangelical Union (S.U.E.U.) in 1930. This was the outcome of a visit to Australia by Dr Howard Guinness from England.

Prior to this a group at the University of Sydney had called themselves the Bible League regarding the Bible as authoritative and conversion as a real and vital Christian experience. The Death of Christ as the Atonement for sin was at the centre of their message.

Since this foundation all E.U.s have grown in size. The membership of S.U.E.U. grew rapidly from something less than 100 in 1940 to more than 250 in 1950, and over 550 at the present time.

In the 1930s the numbers present at the I.V.F. Australian annual conference was approximately 30. The last conference (1960-51) held at "Elanora," Sydney, had over 400 present with a contingent from the Western Australian University approximately 30.

Activities are similar in each university though modified by the particular situation and numbers of members.

Realising the importance of prayer in the Christian life each day begins with a Daily Prayer Meeting (D.P.M.).

BIBLE STUDIES

The main evangelistic and teaching meeting is the Wednesday Bible Reading (studies for 1961 at Sydney University will include "Lectures on Romans" given by Bishop Loane; and "Old Testament Themes" by the Reverend Bruce Smith).

The working bases of the E.U. structure is the Bible Discussion group in E.U. called the Biblical hour per week when 8 to 10 members in a faculty and in the same year meet together for fellowship around God's Word and in prayer.

Since these are the basic units of the unions, their importance must be emphasised and the need for good group leaders

will be apparent. It is with this need in mind that Leadership Training programmes are organised and a group leaders' handbook prepared.

Missionary activity plays an important role in the prayer, thinking and finance of the unions. Several of the D.P.M.s regularly have a missionary emphasis and during the year missionaries are invited to visit the B.D.G.s and present to the members their missionary responsibilities at this personal, informal level.

The missionary interest has crystallised for many students in the privilege afforded by the presence of a large number of overseas students. The E.U. affiliated through I.V.F. with the O.C.F. (Overseas Christian Fellowship).

Associated with the Theological Students Fellowship and, in the near future, possibly with the Tyndale Fellowship is a group in E.U. called the Biblical Studies Group which emphasises the necessity of evangelical scholarship and the claims of the ordained ministry.

LITERATURE

This group would like to see a Department of Biblical Studies within the universities.

Houseparties and conferences are times of tremendous blessing and friendship, and in many cases are the highlights of the year's activities.

A Members' and Freshers' Conference is held at the beginning of each year, and other conferences during the year provide teaching and discussion on aspects of the Christian life. Missions also are held.

The importance of Christian Literature is emphasised through bookstalls at the Bible Readings and libraries in the E.U. headquarters.

The objects of E.U.s are:

1. To present students with the Christian Gospel and to lead them to a personal faith in the Lord Jesus Christ.
2. To strengthen Christians in their faith and witness.
3. To encourage students to devote their lives to the service of Christ in the vocation to which He directs them, and to present them with the challenge of missionary service.

The doctrinal basis is:

1. The Divine inspiration and infallibility of Scripture, as originally given, and its supreme authority in all matters of faith and conduct.

2. The unity of the Father, the Son, and the Holy Spirit in the Godhead.

3. The universal sinfulness and guilt of human nature since the fall, rendering man subject to God's wrath and condemnation.

4. The conception of Jesus Christ by the Holy Spirit and His birth of the Virgin Mary.
5. Redemption from the guilt penalty and power of sin only through the sacrificial death (as our Representative and Substitute) of Jesus Christ the Incarnate Son of God.

MEMBERSHIP

6. The bodily resurrection of Jesus Christ from the dead.

7. The necessity of the work of the Holy Spirit to make the death of Christ effective to the individual sinner, granting him repentance toward God and faith in Jesus Christ.

8. The indwelling and work of the Holy Spirit in the believer.

9. The expectation of the personal return of the Lord Jesus Christ.

Membership is based on the following declaration: "I desire in joining the N University Evangelical Union to declare my faith in Jesus Christ as my Saviour, my Lord and my God."

We are very anxious to contact Christian students coming to the universities next March. We suggest that you address your correspondence to the Evangelical Union Secretary at your nearest university.

THE ANGLICAN SOCIETIES

By JOHN KEMPSTER

ANGLICAN SOCIETIES or else less formal associations of Anglican undergraduates now exist in all Australian universities.

Members of these associations are expecting a large increase in their ranks during the coming Orientation Week, when first-year students will be introduced to university life, and to the societies that exist within this life.

The societies have been formed within the past eight years to provide a fellowship for Anglican students, to maintain the worshipping life of the Church within the university community, and to enable Anglicans to grow in the understanding of their faith at the same time as they progress in their academic studies.

In many universities, the Holy Eucharist is attended corporately by members of the society at least once a week. The daily offices of Morning and Evening Prayer are said publicly, as well as any society office that may exist. And regular Bible study and discussion groups, with lectures on doctrine, are arranged for members and for others who are interested.

These societies have grown up in Australian universities mainly in the past eight years, alongside existing inter-denominational and un-denominational societies. Membership in an Anglican Society is frequently held currently with membership in one of these other organisations. But it is becoming generally recognised that a student's contribution to an ecumenical society is greatest when he is well informed about his own Church and worshipping within it.

AMERICAN LEAVES CUBAN CHURCH

THE "LIVING CHURCH" SERVICE
New York, February 20

The Reverend M. R. Le Roy, formerly Dean of Havana Cathedral, Cuba, has returned to the United States. He has been replaced by the Very Reverend R. G. Agueros, formerly canon in charge of the Spanish speaking congregation there.

Americans remaining in the Cuban Church include the bishop and his wife, and the headmistress of a school in Guantanamo.

A further aim of most Anglican societies is to encourage thought about vocation—both the vocation of the student as student within his academic discipline, and as a professional person once his course is completed.

Often the society's activities extend beyond the university: into youth groups, work camps, new parishes, and welfare agencies in the larger cities. Most societies emphasise that membership in the university religious community must not be held to the detriment of any person's service in his home parish, as Sunday school teacher or youth leader.

Many parish priests, on learning that one of their parishioners is about to enter a university, have in the past written to the Anglican chaplain in that place, informing him of that person's former church ties. This has meant that new students have been welcomed by fellow Anglican students and brought immediately into the church life of that place.

CHAPLAINS

This has been particularly helpful when a student has had to move away from home to attend the university.

The clergy who could be contacted for this purpose are:

Adelaide: The Reverend J. S. Dunkerley, S. Mark's College, North Adelaide. (Chaplain to Anglican students and chaplain to the Anglican Society.)

Canberra: The Reverend J. Bunyan, Canberra Grammar School.

Melbourne: The Reverend E. K. Robins, 53 Drummond Street, Carlton, N.3. (Chaplain to Anglican students.)

Newcastle: The Reverend E. H. V. Pitcher, The Anglican Society "Shop," Tighe's Hill. (Academic chaplain to the university college.)

New England: The Reverend M. McGregor, University of New England, Armidale. (Chaplain to Anglican students.)

Queensland: The Very Reverend W. P. Baddeley, The Deanery, Brisbane.

Townsville: The Reverend M. Brown, S. James' Cathedral, Townsville.

Sydney: The Reverend B. Gook, S. Barnabas' Church, Broadway (Chaplain to Anglican students), or:

The Reverend D. K. Williams, Christ Church S. Laurence, Railway Square, Sydney (Chaplain to the Anglican Society).

Tasmania: Canon J. L. May, Christ College, Hobart (Chaplain to the Anglican Society), or: The Reverend J. Hawes, Christ College, Hobart (Chaplain to Anglican students).

Western Australia: The Reverend J. R. Neal, S. George's College, Perth.

W.C.C. PLANS TALKS ON INTERCOMMUNION

WORLD COUNCIL OF CHURCHES' INFORMATION

Geneva, February 20

A four day consultation on policy regarding the celebration of Holy Communion at ecumenical gatherings will be held at the Ecumenical Institute of the World Council of Churches, at Bossey, Switzerland, from March 1.

The chairman will be the Right Reverend S. F. Bayne, executive officer of the Anglican communion. Twelve Churches will be represented at the consultation.

It has been arranged by the Youth Department of the World Council of Churches and the Council's Division of Faith and Order.

The consultation follows the dissatisfaction expressed by young people about the council's present policy at the first European Ecumenical Youth Assembly, held at Lausanne last July.

The youth delegates had said that they would not cease to demand that their respective denominations and the World Council of Churches "work towards the establishment of an increasingly inclusive intercommunion."

The chief purpose of the consultation is to examine recent developments in ecumenical relations, and to consider their implications for the present practice for communion services at ecumenical gatherings.

It will not attempt to draw up any formal proposals. Rather, the participants will seek to clarify the main lines along which the various agencies of the World Council of Churches should work in the immediate future.

The present policy of the World Council of Churches on communion services at ecumenical gatherings was framed at the Lund conference on Faith and Order in 1952.

There it was agreed that open communion services should be held at such times on the invitation of a local Church which sanctions such services.

The service, that is, would not be arranged by the organisers of the ecumenical gathering as such. Those whose church rules forbade their participating in the service would not be compromised in any way by attending the ecumenical gathering.

Among the speakers at the consultation will be Canon E. Patey of Coventry, who was chairman of the Lausanne assembly, and Brother Max Thurian of the Taizé Protestant community in France.

WITHIN THE VICARAGE WALLS

THE long anticipated family wedding has now taken place. Sister Elizabeth and our new brother are enjoying a honeymoon in the mountains. All the arrangements went according to plan, and in spite of extreme heat, the bride and her attendants looked delightfully cool and self-possessed.

Elizabeth, with her fair hair, made a petite bride in her simply styled frock of white ripple satin, flowing into a long train. The front was trimmed with five self bows down the centre front. Her veil cascaded from a pretty coronet, and she carried three white carnations with her ivory covered prayer book.

The bridesmaids were eight-year-old Bronwyn and her twelve-year-old cousin who were dressed alike in white spotted nylon over pink taffeta, simply made with fitted bodice, rounded neckline and puffed sleeves—whilst the skirts were knee length and very full.

The girls were delighted with their full and frivolous half slips. They wore white socks and shoes and gloves and in their hair, which they wore in a simple girlish style, they had Dior bows of white velvet. (Just a flat bow lying across the top.)

Sally Anne was flower girl and looked so sweet in a short frock of white spotted nylon over white taffeta made in the same style as the bridesmaids'. Her accessories were the same but a large white bow tied her usual high pony tail. The three little girls carried Victorian posies of pink carnations and white stephanotis tied with pink and white ribbon.

It was altogether a wonderful occasion. Father performed the ceremony in a Melbourne suburban church, and Neville joined the throng of eager photographers dashing hither and thither for the most advantageous "shots". As it was his first effort at photography, we are all hoping that the results will be highly satisfactory.

Another joyful part of the wedding was a reunion with our brother and his family who came from South Australia for the occasion. His daughter was the other bridesmaid. These rare visits are over so quickly that the memory of them is treasured and cherished by us all.

Michael's tenth birthday also coincided with the great event and his pride was complete when the pianist at the reception played "Happy Birthday" for him.

For weeks preceding the wedding I had been carefully observing the children's table manners and was appalled with what I saw. It really is incredible that children will so persistently do what they ought not at the table. Why! Why! Why!?

WEDDING FEAST

Anyway the blitz was on in our house with a continual wail of "Don't do this, and don't do that" with the little animals seeming to get worse. One "don't" that I am most adamant about with one particular child who is old enough to know better, was "Don't on any account handle your food with your fingers".

I stressed the fact that whilst bones are sometimes nice to pick at home, it is simply never done at any other gathering. Father merely smiled his secret little smile throughout this campaign, fully confident that his family would do the right thing at the right time in spite of the present indications.

When the wedding guests assembled for the feast—what a wonderful sight it was to behold! Food of every description served in buffet style! Father laughed and laughed at the huge joke of seeing the instigator of the extensive household blitz, doing a creditable job of eating salad cups of chicken and lobster in her fingers along with everyone else.

It seemed that everyone had either a wishbone or a leg to do justice to, and we did! For-

tunately the children did not come to me for further advice in the emergency. In deference to the extreme heat, a happy informality pervaded the entire proceedings, contributing greatly to the comfort and convenience of all present.

We returned home very early next morning and spent about a week recovering. It had been such a busy time for so long that I really hadn't the heart to set about packing for holidays at all once. Packing for seven is NO JOKE.

A friend attempting to commiserate with me remarked that her daughter just didn't think it worth the trouble these days—with one child it was alright, but with TWO—well!!! Her eldest I might add, is a teenager!

We eventually got things sorted out and decided that Father and the three elder children would go and stay (as arranged) with a friend on a farm many, many hours journey away, whilst I and the two little girls would go home to Mum and Dad for the holidays. So here we are—all so nice and restful—no telephone and early to bed each night, just what the doctor ordered!

The little girls are having such fun with their grandparents and are providing a continual source of entertainment for them. Baby Jenny has started to crawl everywhere her fancy takes her. When she gets weary of crawl-

ing she finds something or somebody to use as a hoist to get herself onto her feet.

At almost ten months, she is quite tiny, just 16 lb. 4 ozs., but she is now discovering life has great possibilities, and is becoming quite wily in handling people. It's all done with her eyes, and a trick she has of wrinkling up her nose to the accompaniment of short panting breaths, and much clapping of hands.

It really is wonderful to see the progress she has made in just a week or so. Maybe it is only that I've taken time to stop and watch. O, that it could go on for ever!

SIMPLE FAITH

One day, on the way back from the beach, I took Sally into a lovely old stone church. We found a mid-week service in progress. During the course of the service, Sally pointed to the vested celebrant and exclaimed, "Is that God up there, Mummy?" She seemed somewhat disappointed to be told he was a man just like Daddy.

A child's acceptance of God and His love is so simple and uncomplicated. It is a tremendous responsibility for adults to nurture and develop it in a way the child can fully comprehend in each successive stage of his life. Too much too soon can be as great a disadvantage as none at all . . .

ANGLICANS AND LUTHERANS LINKED BY TELEVISION

B.B.C. NEWS SERVICE
London, February 20

A dual church service will be televised by the B.B.C. on February 26, when an Anglican church in England will be linked with a Lutheran church in West Germany.

This is the first time Anglicans and Lutherans have co-operated in such a venture. In 1959 services held simultaneously in Hull and Rotterdam were televised.

The churches concerned this time are that at Ecclesall, Sheffield, and at Wolfsburg, a new industrial town in West Germany.

The ante-communion service to be followed is almost the same in the Anglican and Lutheran usages, except for language differences; at Ecclesall it will be conducted by the Reverend Richard Hanson, who was Chaplain to the Control Commission in Germany, 1948 to 1950.

Spoken parts will be in both languages and the singing divided between the two congregations; through loudspeakers the one not "on the air" at any given moment will be able to hear the other.

Bishop Hans Lilje, senior bishop of the German Lutheran Church, will preach in English from Germany; at the same time German viewers will hear Bishop Thomas Craske, president of the Anglo-German Fellowship and formerly Bishop of Gibraltar and International Secretary of the Student Christian Movement, preaching in German from Ecclesall.

Filmed pictures of both churches will be shown at the outset; viewers will be greeted outside the Wolfsburg church by the Reverend Douglas Stew-

LINK WITH PENANG REMEMBERED

FROM OUR OWN CORRESPONDENT

Singapore, February 20

Sir Robert Hutchings, a direct descendant of the Reverend Robert Hutchings, founder of the S. George's Church and the Penang Free School, visited Penang, Malaya, at the end of January.

Sir Robert, who is a member of the committee of the British and Foreign Bible Society, visited his ancestor's grave and saw something of the Church which he had established.

art, assistant head of Religious Broadcasting for the B.B.C., and the Germans will send over their own representative to invite viewers into the Ecclesall church.

TRAINING COURSE FOR G.F.S.

FROM A CORRESPONDENT
Ballarat, February 20

The Girls' Friendly Society in the Diocese of Ballarat is planning a leaders' training course to begin on February 23.

The course of lectures, to be held on Thursday nights for four or five weeks, has been designed for present and prospective leaders.

The subjects to be considered include: preparation for enrolment and membership; programme planning—worship, study, work and play; and the relations between the branch and the parish as a whole.

CHRISTIAN STUDY OF SCIENCE PLANNED

FROM A CORRESPONDENT

A "Weekend of Science" has been arranged by the Research Scientists' Christian Fellowship in Sydney from March 17 to 19. The conference, for fourth and fifth-year high school students will take place at the Methodist Youth Centre, Narrabeen.

This is the eighth such weekend arranged by the fellowship in conjunction with the Inter-School Christian Fellowship and the Crusader Union.

Details of the weekend may be obtained from the Registrar, Weekend of Science, 4 Haig Street, Chatswood.

BIBLE ANNIVERSARY

ANGLICAN NEWS SERVICE

London, February 20

The Archbishop of Canterbury last week presided at a celebration in London to mark the 350th anniversary of the Authorised Version of the Bible.

The service was held in Stationers' Hall, near S. Paul's Cathedral. On the site of the institution in 1610 the final manuscripts of the work were prepared.

DIOCESAN NEWS

MELBOURNE

SCHOOL OPENING

The Governor of Victoria will officially open the Peninsula Church of England School on Saturday, February 25, at 3 p.m. The archbishop will dedicate the Junior School.

FOR NEW GUINEA

The Vicar of S. Matthew's Church, Prahran, the Reverend J. Townsend, commissioned Sister Claire Joske last Sunday morning for medical missionary work in the Diocese of New Guinea. At Sister Joske's special request, the commissioning was held in her own parish church rather than in the cathedral.

NEWCASTLE

NEW RECTOR

The Assistant Curate in the Parish of Waratah, the Reverend Dallas Hinds, has been appointed Rector of Boolaroo, and will take up his duties at the end of the month. He replaces the Reverend James Flook, who was transferred from Boolaroo to Gresford last year.

SERVANTS OF THE SANCTUARY

The Chapter of S. Aidan of Lindisfarne, Guild of Servants of the Sanctuary, will hold its annual meeting in S. Thomas' Church, Cardiff, at 7.30 p.m. on Thursday, February 23. The office will be held in the church by the chaplain, the Reverend T. J. Johnstone, and the service will be followed by a meeting, at which reports will be presented and officers elected. One of the officers to be elected will be the Australian District Councilor.

LENTEN ADDRESSES

The bishop is conducting a series of addresses on the parable of the Prodigal Son at the cathedral during Lent. The first address was given at Evensong in the cathedral last Sunday night.

LENT AT CESSNOCK

The programme for Lent in the Cessnock parish includes a course of addresses at the morning services on the theme: "The Master and the Ordinary Man."

At the five services of Evensong during Lent, five visiting priests are giving addresses on the theme, "What the Church is Doing." The clergy are the Reverend E. H. V. Pitcher, who will speak on "The Church and Youth"; the Reverend G. T. Morphet, "The Church on the High Seas"; the Reverend G. Griffith, "The Church and the Ministry"; the Reverend T. J. Johnstone, "The Church and the Needy"; and the Reverend N. Delbridge, "The Church and Missions."

Holy Week at Cessnock will start with a play, "Who and How?" written by the assistant priest, the Reverend J. D. Bleakley, and presented by the Young Anglican Fellowship.

Instead of holding extra evening devotions during Lent, the parish has arranged for parishioners to invite the clergy, members of their street and other Anglicans to one home, where the evening will be devoted to fellowship and study.

The rector, the Reverend W. H. S. Childs, will conduct children's services at S. John's Church every Tuesday during Lent.

MEN'S SOCIETY

The annual meeting of the Cessnock Church of England Men's Society elected a completely new executive for 1961. The new officers are: president, Mr N. Bothwell; vice-president, Mr R. Farnham; secretary, Mr R. Prescott; treasurer, Mr J. Brown, and publicity officer, Mr G. Williams.

The retiring president (Mr C. Raisbeck), who was one of the society's first members, had held his position for three years. There are now 42 members in the group.

MEN'S SOCIETY TEA

The Senior Lecturer in History at the Newcastle University College, Dr G. A. Cranfield, spoke to a tea held by S. Stephen's Church of England Men's Society at Adamstown last Sunday night. The tea was open to all Anglican men of the parish.

NTH. QUEENSLAND

REVOLVING FUND

The first grant of loan from the Revolving Fund established as a result of the Diocesan Canvass has been given to the new Parish of King Charles, West Mackay. There

was only a cane field, where this parish stands, four years ago and now it is the centre of a large housing development. Already a spacious parish hall and a new rectory have been provided, a church is being planned and the grant will enable the parish to acquire more land adjacent to the site.

LOCAL BROADCASTS

For the past six months, the Diocese of North Queensland has been presenting the "Life Story of S. Paul" at 8 p.m. on Wednesday nights—the peak listening period on commercial radio. Commencing this month, the diocese will produce the "Life Story of Our Lord", a series which will last for nine months. Both series have been professionally produced and transcribed in southern studios and the half-hour session provides the bishop with an opportunity for teaching which covers a very wide area.

S. JAMES' CATHEDRAL

Whilst in England next month, the Bishop of North Queensland is inspecting the work already done on the new mosaic altar for S. James' Cathedral and consulting with the artists and architects about the new conception of frescoes for the east end. These will include figures representing the industries of the north such as cane cutters, graziers and miners.

UNIVERSITY COLLEGE

The Bishop of North Queensland, who serves on the advisory council of the new University College of Townsville, has been appointed to the research and development sub-committee. On February 26, a University inauguration service will take place in S. James' Cathedral. A survey of the student intake for the present year has allowed the Church of England to defer any decisions about the provisions of an interim hostel, prior to the building of the Anglican College on the university site.

B.S.B. WARDEN

At the invitation of the Brotherhood of S. Barnabas, Canon C. C. Hurt has resumed the wardenship. At present the brotherhood has ten members, a number which will be considerably increased by the end of this year owing to the "arrival" of bush brothers arranged by the English Auxiliary and the Council for Commonwealth Settlement.

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G.B.R.E. TO EXTEND INFLUENCE IN 1961

FROM A CORRESPONDENT

Melbourne, February 20

The General Board of Religious Education is to extend its activities in the field of parish life missions this year by equipping clergy in dioceses throughout the Commonwealth to lead such missions.

This policy replaces that under which dioceses were forced to wait a considerable time for visits from the board's staff for parish life missions.

A seminar will be conducted by the board's staff in Melbourne from August 14 to 25, and another in Brisbane from September 25 to October 6. Dioceses will be invited to send one or two teams of clergy to these seminars where they will be trained as leaders for parish life missions.

As this type of mission requires two leaders—a guest leader and a guest observer—who work with the vicar of the parish concerned, the diocesan teams will be two-man teams—a prospective leader and a prospective observer.

CLERGY SCHOOL

During the first week of each seminar, the teams will be trained in subject matter and leadership for a parish-life mission, and will experience a "demonstration" mission each evening of that week.

In the second week, teams of clergy will themselves conduct parish-life missions in eight or ten parishes, under the supervision of the Reverend K. Jago, executive secretary of the board's Division of Leader Training.

The seminar system is also being developed by the board to cover clergy training in adult Christian education.

Seminars are to be held in three centres—Brisbane (April 10 to 14), Canberra (May 1 to 5), and Adelaide (September 4 to 8).

The programmes will be designed to meet the needs of clergy who have already attended

A.B.M. BUDGET

The chairman of the Australian Board of Missions, Canon F. W. Coaldrake, has asked that a correction be made to his statement on the A.B.M. budget for 1960. ("The Anglican", February 10).

It is that the Diocese of North Queensland gave £4,300 to A.B.M. in 1960, an increase of nearly £300 on their contributions for 1959.

church and group life "laboratories" but who wish to further their understanding of the "shared ministry", in which parishioners assist with the pastoral work of a parish, through the area system.

G.B.R.E. staff members will lead these three seminars, demonstrating the training of lay visitors and the conduct of study courses of a general nature.

They will make available material specially prepared by the Division of Adult Work for training lay people in parish visiting.



The circular columbarium walls at S. Matthew's, Windsor, N.S.W., which are now in use. The walls aroused some discussion in the Sydney secular Press late last year.

NORTH QUEENSLAND APPOINTS AN ABORIGINAL WELFARE WORKER

FROM A CORRESPONDENT

Townsville, February 20

The Diocese of North Queensland has appointed Sister Muriel Stanley, an Aboriginal member of the Church Army, to be a welfare worker with the Church in Cairns.

Sister Stanley, who was brought up on the Yarrabah mission station and was at one time matron of Yarrabah hospital, has just returned from England where she has been studying moral welfare work.

The city of Cairns (population 23,000) is the nearest white settlement to the various Aboriginal and Torres Island missions which have been under the care of the Church of England for many years.

As a result of the policy of assimilation adopted by both Church and State, a growing number of these people are leaving their missions and reserves and settling amongst white Australians.

Excluding all settlements and reserves in the areas concerned, it is estimated that up to 600 of these people are living in the Cairns district.

This is felt to be one of the largest concentrations of Aboriginal people in Australia and one of peculiar concern to the Church of England because most of the people come from Anglican missions.

"Aboriginal Welfare Leagues" have been established in various towns in North Queensland, their leadership being very mixed.

The Seventh Day Adventists

have taken a lead in some places, whilst in others this work has been the concern of groups with communist affiliations.

The Bishop of North Queensland, the Right Reverend Ian Shevill, has been pressing for agencies external to the diocese to provide welfare workers.

These workers would visit the Aboriginal homes, help with problems of sanitation, health and hygiene, write letters for the people, explain Government departments to them, and help them with employment and

a number of other social problems.

Whilst external agencies have up to this time been unable to offer any assistance, the diocese has now decided to appoint Sister Stanley, whose work will commence on March 1.

Sister Stanley will be working under the direction of Archdeacon B. S. Kugelmann, Rector of Cairns, and will be reporting to the Diocesan Council.

A flat has been acquired for her near to S. John's Church. The diocese will continue to press for external aid.

FIRST BISHOP OF FORT HALL NOW ENTHRONED

ANGLICAN NEWS SERVICE

London, February 20

On Saturday, February 4, the Right Reverend Obadiah Kariuki, Suffragan Bishop of the former Diocese of Mombasa, was enthroned as the first bishop of the newly-constituted Diocese of Fort Hall, in the Church of the Martyrs, Fort Hall, now pro-cathedral of the new diocese.

About 2,000 people of all races gathered from all parts of the diocese and beyond to see the bishop enthroned. Hundreds stood outside the open-sided pro-cathedral.

Bishop Festo Olong, who was enthroned only a week before as the first bishop of the new Diocese of Maseno, and the Right Reverend Neville Langford-Smith, enthroned on February 11, 1961, as first bishop of the new Diocese of Nakuru took part in the service.

The Reverend R. T. Jourdain, Home Secretary of the Overseas Council of the Church of England acted as crucifer and led the long procession of clergy.

The Archbishop of East Africa, the Most Reverend L. Beecher, addressing the newly-enthroned Bishop of Fort Hall, said:

"You, my beloved brother, have been called of God to the apostolic ministry of a bishop in the Church of Christ, and enthroned here in your cathedral today for no less a purpose than this: namely for the building up of the body of Christ, towards a perfect unity, towards a fullness of growth, towards completeness in Christ."

Turning to the congregation he reminded them of the short but significant history of their cathedral, from the time of the setting of the foundation stone by the Archbishop of Canterbury in 1955.

He said that perhaps the event of greatest significance was that a son of Africa had that day been enthroned as bishop of the new diocese, now a self-governing unit of the Anglican communion within the Church of the Province of East Africa.

VICAR INDUCTED AT FOOTSCRAY

FROM OUR OWN CORRESPONDENT

Melbourne, February 20

The large Church of S. John, Footscray, was filled to capacity on the evening of February 16, for the induction of the new vicar, the Venerable R. W. Dann.

The Archbishop of Melbourne and the Coadjutor Bishop, the Archdeacons of Melbourne and Kew, and about forty-five clergy attended the service.

In the congregation were representatives of other Churches and civic leaders.

In his sermon the archbishop spoke of Archdeacon Dann's qualities as a parish priest and of his work as chairman of the Diocesan Council of Religious Education.

He said that to be a good vicar in a large parish was one of the most exacting tasks that any man could take on. In addition to this, the responsibility of the great Archdeaconry of Essendon was laid upon the new vicar.

The archbishop warned the Footscray people against overworking their new vicar. The work at the ministry was one in which all should share, and laymen should support the clergy who were their leaders, he said.

DEAN URGES ACTION TO CUT THE SUICIDE RATE

FROM A CORRESPONDENT

Melbourne, February 20

Facts which highlight the serious problem for Australia of deaths by suicide were given by the Dean of Melbourne, the Very Reverend S. Barton Babbage, in S. Paul's Cathedral last night.

The rate of suicide in Australia was among the highest in the world, the dean said.

"The number of those who die by suicide is approximately the same as the number of those who die on the roads. We are strangely apathetic about this state of affairs," he said.

"The situation is probably more serious than the figures suggest. It is generally agreed by those competent to judge that the number of suicides recorded is less than half of those that actually occur. This is due to the fact that many deaths—for example, deaths in accident—are disguised suicides.

"It is not without interest that suicides are about three times as frequent among men as among women, although suicidal attempts are about three times as frequent among women as among men.

"Again, men tend to use the more violent means of suicide, particularly guns; whereas women more frequently attempt to gas themselves or else take an overdose of drugs.

"The rate for suicide is highest in the spring and early

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REMEMBER SUNDAY, March 12, Lent IV, Mothering Sunday. Information, literature, etc., the Reverend F. A. G. Woodger, Secretary, Mothering Sunday Movement for Australia and New Zealand. "Druellon", 12 Iredale Avenue, Cremorne, N.S.W. XY2161 (Sydney Exchange).

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