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SIX SIDES TO NEW CHURCH

SEATS ARE GROUPED AROUND THE SANCTUARY

FROM OUR OWN CORRESPONDENT

Melbourne, February 13

Pioneers who attended the first service at S. Paul's, East Kew, were amongst those who filled the new six-sided permanent church building yesterday afternoon.

The Archbishop of Melbourne, the Most Reverend F. Woods, dedicated this interestingly-built new church.

A fine afternoon made conditions pleasant for those unable to gain admission and who shared the service as far as possible from the roomy narthex, or outside.

When East Kew was a very scattered suburb in the years following the First World War, the Vicar of S. Hilary's, Kew, the Reverend C. H. Barnes, began a Sunday afternoon service in a private home, towards the end of 1922.

A nearby hall was then used, and in 1924 S. Paul's became a separate parish on the appointment of the Reverend W. T. Reeve as first vicar, with a temporary vicarage and a temporary hall.

The present site, some little distance away, was then purchased, and a church hall built in 1925, followed by a fine brick vicarage the following year.

The resultant debt, just on the eve of the great depression of the 'thirties, made the building of a permanent church a dream of the future, and as time went on, the emergence of a "church hall complex" seemed to spell the end of the visions and hopes of the pioneers.

With the advent of "Promotion" new possibilities emerged, and a sudden interest in plans developed, leading to a decision to break with tradition, and follow contemporary trends in building.

The result is a hexagonal building, in grey beslite, with a clear glass section separating walls and roof of stepped copper overhanging them.

To conform with this design, the pews are of differing lengths,

and angled, to give the effect of grouping around the sanctuary, which also incorporates the chancel.

The placing of the altar is emphasised by the sweep of gold painted rods from the floor to ceiling, and is easily visible from every part of the building. Pews are upholstered in sponge rubber, with acoustic properties, and electric rod heating is underneath them.

The furnishings of the new church have been donated by present or past parishioners, and in many cases are memorials.

Stones from Westminster Abbey, S. Paul's London, and Canterbury Cathedral have been incorporated in niches in the internal walls.

CREST OF HILL

As S. Paul's is on the crest of a hill, the white-painted external cross, some fifty feet high, is visible over a wide area, and is to be flood-lit at night.

The service of dedication was attended by many friends from outside the parish; visiting clergy joined in the procession. In his address, the archbishop congratulated the parishioners on the achievement of such a striking building, and commented on its design.

The architect is Mr Arthur Bunbury. The cost has been £27,500.

The vicar of S. Paul's is the Reverend W. S. Milne, and only his influence and enthusiasm,

which has stimulated the loyal unflagging support of keen lay people, has made it possible for the erection of such a permanent place of worship, after thirty-eight years, as the fruits of a comparatively short ministry in this parish.

GREAT AFFECTION SHOWN AS PRIMATE FAREWELLED

ANGLICAN NEWS SERVICE

London, February 13

The Church Assembly last week farewelled its chairman, the Archbishop of Canterbury, who presided over its meetings for the last time before he retires.

For forty minutes the Archbishop of York, who is to be his successor, spoke in eulogistic fashion of the services of Dr Fisher to the Church of England, especially in his capacity as chairman of the Church Assembly.

He was supported by speakers from the Houses of Clergy and Laity in the sentiments he expressed. The members of the assembly rose to their feet applauding.

Dr Fisher, the recipient of the tributes, described the occasion as a notable one in the history of the Church Assembly. "But whether I am worthy of these speeches is another matter," he said.

"I have never really believed I was Archbishop of Canterbury. That is why I have been able to enjoy my office as much as I have," he said, laughter dispelling the atmosphere highly charged with sentiment.

"I have asked myself once or twice lately what is my natural bent.

"It is to look each day for the evil of that day and have a 'go' at it, hoping that to-morrow may be a little better for somebody because of my action.

"That is why I have never failed to have an acute interest in each morning's letters. But just lately I have begun to lose interest in the post: I take that as one reason why I should resign," he said.

DEBT TO PARISH

In speaking of his own debt to the assembly, he said: "Its debates have taught me the reality of the Holy Spirit in our midst."

He said it was in a parish that he had learned the Christian faith and gained his knowledge of the Church of England.

One could not live for twenty-five years in a parish, for most of that time as the son of a rector, without learning a good deal, and he never wanted to get away from the parish life of the Church of England, he said.

"The Church Assembly is only a glorified parochial church council. I hope you will never forget that homely truth," he said.

The Archbishop of York, who at the next meeting of the Church Assembly will be occupying the chair, moved the formal resolution expressing a sense of loss at the retirement of Dr Fisher and the assembly's affection and gratitude for his service.

SYNOD TO MEET ON MONDAY

The Synod of the Diocese of Canberra and Goulburn will meet in Goulburn on Monday, February 20.

Its principal business will be the election of a diocesan to succeed the Right Reverend E. H. Burgmann.

The Administrator, the Right Reverend R. G. Arthur, will preside at synod.

Dr Ramsey recalled during Dr Fisher's presidency his patience, his humour, his alertness, his perseverance and his unflinching humanity.

In the years of his leadership the Church Assembly had grown in dignity, efficiency and happiness, he said.

For the House of Laity, Sir Kenneth Grubb spoke of Dr Fisher's initiative in Canon Law revision, travels abroad, and his pronouncements on public topics.

Later during the session, Dr Fisher denied two rumours which he described as injurious.

They were that his visit to the Pope had any connection with a desire to submit to his authority; and that the visit had had political repercussions which were forcing his retirement.

FIRST LIVE T.V. DRAMA IN PERTH CATHEDRAL

FROM OUR OWN CORRESPONDENT

Perth, February 13

Christopher Fry's "A Sleep of Prisoners" was chosen by the A.B.C. to be the first live drama to be televised in Perth. The setting was S. George's Cathedral.

Fry's poetic drama of four prisoners of war shut in a bombed-out cathedral is well known. The acting was strong and vigorous, while the technicians did credit to themselves.

There is an intrinsic beauty about S. George's Cathedral which has waited all these years for television cameras to reveal.

The gold-tipped wrought iron chancel screen some thought to have been manufactured specially for the occasion, so completely did it blend into the set.

The outstanding scenes were the Mount Moriah scene of the sacrifice of Isaac, performed on the steps leading up to the pulpit and in the pulpit itself.

By a clever use of lights, the

flicker of the burning fiery furnace brought realism, and, whether by design or by accident it is not known, a bright light focussed on the cross on the altar, seemed, to one viewer at least, the manner of interpreting the "form" of the fourth in the burning, fiery furnace which was the form of the Son of God.

Raymond Menmuir, the producer, achieved a brilliant success. Of the cast, only Ron Haddrick had previously acted in television. The other three Perth actors were making their debut in television.

ABW Channel 2 is to be congratulated on a production of a high order, and the dean and chapter of the cathedral are thanked for permitting the use of the building.



Christopher Fry's play, "A Sleep of Prisoners" being televised by the A.B.C. in S. George's Cathedral, Perth. (See story this page.)

ROMAN CHURCH RELATIONS

FUTURE COURTESY CALLS URGED

ECUMENICAL PRESS SERVICE

Geneva, February 14

A call to increase contacts between Anglican and Roman Catholic clergy was made last week by the Archbishop of York, the Most Reverend A. M. Ramsey.

In his monthly pastoral letter, Dr Ramsey said that the Archbishop of Canterbury's recent visit to the Pope "had the effect of suggesting to many people in different parts of the world that there was room for other 'courtesy calls' which had never been made before."

A thousand such calls can add up to a volume of friendship, respect and Christian concern. The art to be practised is "speaking the truth in love," he said.

"Why should not Anglicans and Roman Catholics and others uphold their convictions as strongly as ever before, yet with the sting of bitterness, hatred and contempt removed?" he said.

"But each must speak the truth as he sees it."



—Rockhampton Morning Bulletin picture.

The new Roman Catholic Bishop of Rockhampton, the Most Reverend F. R. Rush, being congratulated by the Right Reverend T. B. McCall, watched by the Apostolic Delegate.

FRESH SLANT ON MISSIONS

BISHOP BAYNE IN THE U.S.A.

BROTHERHOOD TO BE FOSTERED

THE "LIVING CHURCH" SERVICE

New York, February 13

American responsibilities to Churches in the younger nations of the world were outlined by the Right Reverend S. F. Bayne, executive officer of the Anglican communion, last month.

Bishop Bayne was delivering the major address at the annual meeting of the Overseas Mission Society of the Protestant Episcopal Church in the U.S.A.

After giving a critical appraisal of past American missionary attitudes and techniques, Bishop Bayne said:

"The time is past when the eastern world wants merely our 'answers.' We have to germinate ideas.

"The Christian now has to 'be' something, rather than 'do' something.

"We have in the past preached brotherhood to primitive people, but given them benefactions. Now they want brotherhood, not benefactions.

"We can no longer write off any collective bad conscience about white domination or exploitation with missionary munificence," he said.

DUTIES TO NEW NATIONS SEEN

ECUMENICAL PRESS SERVICE

Geneva, February 13

"Self-examination and self-criticism" were two major needs for the churches in the face of the world's social revolution, the Reverend Paul Abrecht, secretary of the Department on Church and Society of the World Council of Churches, said this month.

Mr Abrecht was speaking to a meeting of churchmen in Minneapolis, U.S.A., on the challenges to the churches in the present age.

At present, the churches are unprepared for the rapidly changing patterns of life in vast areas of the globe, he said.

He described the situation as "ironical." Missionaries had helped to bring about the upheavals in Africa, Asia and Latin America, but the churches had given little attention to the study of the ethical aspects of national political movements, Mr Abrecht said.

"The Church, and particularly the Christian West, must find ways of continuing its mission of responsible emancipation through Christ to the peoples of these lands," he said.

COVENTRY APPEAL NEARS ITS END

ANGLICAN NEWS SERVICE

London, February 13

A service of thanksgiving was held on Saturday, February 11, to mark the approaching completion of the Bishop of Coventry's appeal for £750,000, launched exactly three years ago.

Owing to the limited accommodation in Coventry Cathedral this service was held at All Saints', Leamington Spa.

An address was given by the bishop, the Right Reverend C. K. N. Bardsley, on the present state of the appeal.

So far £542,000 has been received, of which £375,000 has come from church sources and £167,000 from industry and commerce.

Two-thirds of this money will provide for new churches, church halls and schools, as well as more adequate stipends for the clergy. The remainder will go towards the completion of Coventry Cathedral.

CHANGE FOR PRIMATE

STATUS RAISED IN PROVINCE

THE "LIVING CHURCH" SERVICE

New York, February 13

The Primate of All Canada the Most Rev. H. H. Clark, at present Archbishop of Edmonton, has been elected archbishop and metropolitan of the Province of Rupert's Land, Canada.

His present title of Archbishop of Edmonton does not refer to provincial status, but has been temporarily attached to the see city of the primate. Thus there have been two archbishops in the one province.

As Archbishop and Metropolitan of the Province of Rupert's Land, he will move to Winnipeg, Manitoba, the see city of the Diocese of Rupert's Land.

This election repeats the process involved with the title of the previous primate, the Most Reverend W. F. Barfoot, who was also at first both Primate of All Canada and Archbishop of Edmonton. Archbishop Clark succeeded him as primate in 1959.

SCHOOLS TO JOIN IN LONDON

ANGLICAN NEWS SERVICE

London, February 13

Six church secondary schools in Lambeth and Southwark are to be amalgamated in four stages during the next seven years.

The pupils from these schools will eventually be transferred to a new "comprehensive" school which will accommodate 1,200 boys and girls, in Camberwell.

The schools concerned are Archbishop Temple's Boys' School, Archbishop Tenison's Girls' School, S. Mary's, Newington, S. John and All Saints', S. Mary's Boys' School, and S. Michael and All Angels' School.

Each year, out of an average intake of 210 pupils, sixty boys and girls with academic ability will be admitted; thirty who are considered capable of technical courses; and thirty for commercial courses. The remaining ninety will receive a general education.

The director of religious education for the Diocese of Southwark, Canon L. B. Tirrell, commented on the plan last week.

"Any lessening of parochial connections with the schools may be compensated by the appointment of a chaplain, and by divinity teaching being given by suitable priests from the area in which the school is situated," he said.

ASSEMBLY POST FOR NEW ZEALANDER

ANGLICAN NEWS SERVICE

London, February 13

A former New Zealand bishop, the Right Reverend G. V. Gerard, Assistant Bishop of Sheffield, was elected last week to the post of vice-chairman of the House of Clergy of the Church Assembly.

Bishop Gerard was Bishop of Waiapu from 1938 to 1944, and Senior Chaplain to the New Zealand Forces from 1940 to 1945.

In 1945 he went to England, and for the past sixteen years has been Vicar of Rotherham, Yorkshire. He became Assistant Bishop of Sheffield in 1947.

SWEDISH ARTIST FOR COVENTRY CHAPEL

ANGLICAN NEWS SERVICE

London, February 13

Sir Basil Spence, architect for the new Coventry Cathedral, announced last week that the mosaic floor for the Chapel of Unity in the cathedral would be designed by the Swedish artist, Mr Ejnar Forseth.

THE MODERN CRUSADE

MEETINGS OF UNITY

ANGLICAN NEWS SERVICE

London, February 13

"The Christian to-day is on a crusade in a world toying with the idea of turning its back on the Church, and it is not difficult for him to recognize anyone who worships God as a brother or a sister in Christ."

The Abbot of Downside, the Right Reverend B. C. Butler, said this to four hundred Anglicans, Free Churchmen and Roman Catholics at a meeting at Romford, Essex, this month.

The abbot said that there must be more understanding of each other's beliefs and customs.

SIMILARITIES

He described how a brother at Downside, after seeing the Coronation on television, expressed surprise that it had been very much like a Roman Catholic service.

The Reverend W. R. Shearer, chairman of the Birmingham District of the Methodist Church spoke of the need for informed prayer and the need for Christians to be humble and obedient to God's will.

The Bishop of Chelmsford, the Right Reverend S. F. Allison, presided over the meeting, at the end of which everyone stood and said the Lord's Prayer together.

A combined Christian mission to the University of North Staffordshire at Keele, just ended, was headed by Canon Bryan Green, who was assisted by other Anglicans, a Roman Catholic, a Methodist and a Congregationalist.

FIRST SERVICE IN MALAY

FROM OUR OWN CORRESPONDENT

Singapore, February 13

The Church of Our Saviour, in the Parish of Singapore, held its first service in Malay language on Sunday, January 15.

The Dean of Singapore, the Very Reverend E. O. Sheild, led the prayers in Malay and preached the sermon. He was assisted by the Reverend Abraham Daniels, the priest-in-charge.

"We hope to carry on this service in Malay regularly every third Sunday in the month. May God the Heavenly Father guide and lead us all in the spreading of the Gospel to all races of different languages," said Mr Daniels.

Several clergy and lay missionaries in this island are concentrating on their study of Malay the national language here in Singapore and in Malaya.

It is intended that services in Malay will be held regularly in all churches in these two territories, as well as in Indonesia.

NEW CHAIRMAN OF YOUTH COUNCIL

ANGLICAN NEWS SERVICE

London, February 13

The Bishop of Bath and Wells, the Right Reverend E. B. Henderson, is to become chairman of the Church of England Youth Council on May 1, to succeed the Bishop of Norwich.

The appointment is made by the Archbishops of Canterbury and York.

C.M.S. GUEST FROM CHINA AT RALLY

FROM A CORRESPONDENT

Miss Gladys Aylward ("The Small Woman") will be the speaker at the quarterly rally of the Church Missionary Society, to be held in the Chapter House, S. Andrew's Cathedral, Sydney, on March 6 at 7.45 p.m.

THREAT TO SCHOOLS

SECULAR TREND OPPOSED

CHURCH ACTION IN BRITISH GUIANA

ANGLICAN NEWS SERVICE

London, February 13

The principal Churches in British Guiana, among them the Anglican, united late last month in a protest against the Government's plan to take over fifty-one denominational schools.

"The Government has divided the whole country on this issue," the Archbishop of the West Indies, the Most Reverend Alan Knight, who is Bishop of Guiana, said regarding the proposal.

"It has created new divisions and engendered a bitterness such as this country has never known," he said.

He urged the Government to withdraw the bill to effect the plan, and the Minister of Education to appeal for financial help for providing schools.

The suggestion that the continued existence of denominational schools would divide the nation by creating religious bigotry was a "new and sinister idea" with no basis in the nation's history, he said.

The rally to protest against the plan, arranged by the Christian Social Council of British Guiana, drew many thousands of people from all parts of the country.

The head of the Methodist Church presided over the rally. On the platform with him and Archbishop Knight were a Roman Catholic bishop, a representative of the Mothers' Union, and the secretary of the Congregational Union.

The course was arranged by the World's Student Christian Federation.

AFRICANS TRAINED AS S.C.M. LEADERS

ECUMENICAL PRESS SERVICE

Geneva, February 13

Ninety representatives from twelve eastern and southern African nations have just attended a leadership training course at the Ecumenical Centre, Kitwe, Northern Rhodesia.

The inter-racial venture was intended to prepare an indigenous leadership for African Student Christian Movements by providing students with the Biblical, doctrinal and ethical knowledge necessary.

The conference theme was "Discipleship with Jesus Christ in Africa To-day."

Attention was given to racial, political and religious problems, to the evolution of marriage and family life, and to the necessary changes in the missionary work of the churches.

Plans were made during the conference for an All Africa Student Conference on "The Life and Mission of the Church," following the conference in Strasbourg last year on the same theme by a world meeting of this students' federation.

COLLEGE GROWTH IN WALES

ANGLICAN NEWS SERVICE

London, February 13

Work has commenced on a £400,000 building project for Trinity College, Carmarthen, a teacher training college of the Church of Wales.

But, by the time these extensions are completed in 1962, the number of students will have outgrown them.

The buildings will house 400—double the present number. The Ministry of Education expects the college will be needed by 450 students.

The Church of Wales will have to find £120,000 towards the cost of these extensions.

£30,000 has already been raised.

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ARCHBISHOPS PRAISE LORD DUNROSSIL

MEMORIAL SERVICES IN FOUR CATHEDRALS

The Archbishops of Sydney, Brisbane, Melbourne and Perth preached at memorial services for the late Governor-General, Viscount Dunrossil, last week.

In S. Andrew's Cathedral on February 10, the Archbishop of Sydney, the Most Reverend H. R. Gough, outlined Lord Dunrossil's successful life as a scholar, soldier, barrister, politician and Governor-General of Australia.

"Lord Dunrossil did very much for Australia in his year's life among us, but I am not sure that in his death he has not done more," the archbishop said.

His Grace said that Canberra achieved a new sense of its role as a capital city on the day of the funeral when members of the Commonwealth were united in their thoughts of the Governor-General.

Lord Dunrossil's youngest son, Mr. Godfrey Morrison, was present with Church, Commonwealth and State dignitaries.

The lessons at the service were read by the Moderator of the Presbyterian Church of N.S.W., the Right Reverend N. McLeod, and by the chairman of the Australian Council of Churches executive, the Reverend B. R. Wylie.

The memorial service held in S. John's Cathedral, Brisbane, on February 5, was attended by the Administrator, Sir Alan Mansfield.

The choir sang the Russian Kontakion for the Dead.

The archbishop, the Most Reverend R. C. Halse, said that Lord Dunrossil had left behind an indelible conviction that Australia had been better for his being among us.

The late Governor-General had been a man of the highest integrity who had served his country well in many ways.

IN MELBOURNE

One thousand people, including the Administrator of the Commonwealth, Sir Dallas Brooks and Lady Brooks, attended the service in S. Paul's Cathedral, Melbourne, on February 6.

The Archbishop of Melbourne, the Most Reverend F. Woods, delivered the panegyric. Bishop Donald Redding said the prayers; the Scripture Sentences were read by the dean, the Very Reverend S. Barton Babbage.

The choir sang Psalm 23 to Crimond and Longfellow's anthem, "Sunset and Evening Star." Perth's memorial service in S. George's Cathedral took place at the same time as the funeral in Canberra.

The lesson was ready by the Right Reverend R. E. Freeth. The archbishop, the Most Reverend R. W. H. Moline, who preached the sermon, said that Viscount Dunrossil had lived a full and interesting public life.

No personal consideration had deterred him from the call of Her Majesty the Queen to be the Governor-General of this Commonwealth. He had won a place in the hearts of the people.

He took Australia to his heart; wherever he went he won the friendship of the people whom he met. Everyone who knew him testified to his great integrity of character and utter devotion.

It is not the cards which you

CHAPLAIN APPOINTED TO SLADE SCHOOL

ANGLICAN NEWS SERVICE
London, February 13
The Reverend Stephen Freshwater, Rector of Hardingham in the Diocese of Norwich, has been appointed Chaplain of Slade School, Warwick, Diocese of Brisbane.

In 1955, Mr. Freshwater was Chaplain at S. George's Collegiate Church, Jerusalem, where he taught English to Arab boys for six months.

hold in your hand, said the archbishop, but the way that you use them which is important. Lord Dunrossil was in the true line of succession of those whose lives had enriched the lives of others. He lived a good life and he had a peaceful death.

For him death was the gate through which he passed to the higher service for which he had been prepared by his experience, here. Quoting Masfield, His Grace concluded "Death opens unknown doors. It is most grand to die!"

The playing of the Dead March in Saul by Mr. Leslie Kirke, cathedral organist, concluded the service.

EXPERIMENT IN VACATION SCHOOL AT SWAN HILL

FROM A CORRESPONDENT

Swan Hill, Vic., February 13
A "Vacation Church School" was held at Christ Church, Swan Hill, Diocese of St Arnaud from January 23 to 27 as an experiment in connection with the parish's Christian Education programme.

Eighteen children, between the ages of eight and twelve, drawn from eleven families, attended the school. The total number of children in these families is forty-five.

On Wednesday morning the children were present at a regular week-day celebration of Holy Communion, the service being "explained" for their benefit.

The children's interest increased during the course of the school. There was a tendency to arrive earlier each day and to stay on after 12 o'clock to read the library books.

During the week the children had fifteen hours of instruction and planned activity, with plenty of time to undertake quite large expression work projects, and teachers had enough time to explain lessons fully and to give individual attention to each child.

In terms of hours the school was equivalent to at least twenty weeks of Sunday school. Follow-up work is now in progress. This consists of home visits; arrangements for baptisms; enrolment of younger children for kindergarten; and invitations to older members of the families to join the appropriate parish organisations.

The subjects for each day were: Monday, Joseph; Tuesday, Moses; Wednesday, the Child Jesus; Thursday, three child saints (S. Faith, S. Agnes and S. Pancras), and Friday, Ourselves.

Flannelgraphs were used to illustrate the stories, and activity periods provided opportunities for the children to work out the theme in different ways. Paper bag puppets were made and used with considerable effect in dramatising the story of Joseph and his brothers. Sandtray scenes were built up by cooperative effort.

For the story of Moses the boys went off one day to gather bulrushes from along the irrigation channels. Other children made palm trees, camels and pyramids.

A varied selection of books provided reading matter for free times, and a short period of physical activity was included each morning.

Quiz sessions and question times were also included in the daily programme, and each morning concluded with a quarter of an hour in church, where the rector gave a short instruction and took the closing prayers.

TWO R.S.C.M. MEETINGS

FROM A CORRESPONDENT
Two meetings of the N.S.W. branch of the Royal School of Church Music will be held next week.

They will be at S. David's, Arncliffe, Diocese of Sydney, and at S. John's, Wagga Wagga, Diocese of Canberra and Goulburn.

A "choral workshop" will be held at Arncliffe on February 20 at 7.45 p.m.

Mr. C. Sapsford, organist of Christ Church S. Laurence, is to be the lecturer. All music will be provided.

Mr. Mervyn J. Byers, organist of S. Andrew's Cathedral, Sydney, will conduct a course for choirs in the Wagga Wagga district at S. John's Church on Saturday, February 25, at 2.30 p.m.



Children at the Vacation Church School at Swan Hill last month consolidate what they learned about the childhood of Moses with activities in the sand-tray.

STUDY PLANS FOR LENT IN BALMAIN

FROM A CORRESPONDENT

An experiment in parish education is being made this Lent at S. John the Evangelist, Balmain, Sydney.

In place of the usual Lenten study group, the parish is attending a "School of Religion."

The school is being held every Wednesday evening in Lent. There are two sessions each evening.

The first session deals with various theological questions; the second session examines more controversial and "popular" questions which arise from the theology.

Thus, a study of the creeds is followed by the topic, "Is the Church of England catholic?" A second evening deals with the Scriptures, followed by, "Is the Church of England protestant?"

A third session will deal with the sacraments, followed by, "The Church of England and Divorce."

The school has been designed to appeal to a wider group than would usually attend a Lenten study.

Most of S. John's parishioners, young and old, have undertaken to attend the school as a Lenten discipline.

A RETREAT FOR LAYMEN

FROM OUR OWN CORRESPONDENT

Newcastle, February 13
The Bishop of Armidale, the Right Reverend J. S. Moyes, will conduct a retreat for laymen of the Diocese of Newcastle next month.

The retreat will be held at the Morpeth Conference Centre from the evening of Friday, March 10, to the morning of Sunday, March 12.

Invitations have been sent to all parishes throughout the diocese; the retreat will be open to all laymen.

Bishop Moyes is recognised as an outstanding conference leader, with a special gift for conducting men's gatherings.

RELIGIOUS DRAMA PLANS FOR LENT

FROM A CORRESPONDENT

Melbourne, February 13
From the First Sunday in Lent until Passion Sunday, a series of five minute plays are to be presented in S. Peter's Church, Eastern Hill, during the Sunday Solemn Eucharist.

The series shows the revelation by Christ to His apostles of His nature, and is broadly based on the Gospel for each Sunday.

The author is Mr. Michael Sturge, formerly of Sydney, now an advertising copywriter in Melbourne.

Members of the congregation will provide the casts for the productions.

NINE PARISH LIFE CONFERENCES

FROM OUR OWN CORRESPONDENT

Newcastle, February 13
The Adult Education Council of the Diocese of Newcastle plans to extend its work considerably this year.

The council will hold nine Parish Life conferences in the Morpeth Conference Centre during the year.

The first of the conferences will be held from April 7 to 9 for people from the parishes of Mayfield, Merriwa, and Toronto and the provisional district of Birmingham Gardens.

The conductor will be the Director of Promotion, the Reverend Noel Delbridge.

Nineteen parishes will be invited to take part in the nine Parish Life conferences in the diocese this year.

SYDNEY SERVICE MARKS OPENING OF LAW TERM

FROM A CORRESPONDENT

Judges and members of the legal profession filled S. James' Church, King Street, Sydney, on February 7 for the annual service to mark the opening of the law term.

The service was conducted by the Rector of S. James', Dr. W. J. Edwards. The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, preached.

The first lesson was read by Mr. J. J. Watling, president of the Law Society of N.S.W., and the second by Mr. N. H. Bowen, Q.C., president of the Bar Council.

In his sermon, Bishop Kerle spoke of present dangers to personal integrity and ethical and moral standards. He said no group in the community exercised more influence or effect on

the preservation of moral or ethical standards than the legal profession.

"Those who administer and interpret the law should recognise their duty to God as well as to their fellow citizens.

"The spirit of God is inherent in the law. Prosperity can lead to an attitude in which integrity tends to lose its value," he said.

"Prosperity is an opiate that deadens conscience as material gain becomes the standard by which we measure gain," the bishop said.

Bishop Kerle warned that when a doctor or a judge or a clergyman lost compassion, he tended to administer his duty like a machine.

This was an age in which over-population and low living standards made life cheap. In the highly industrialised western countries of to-day the individual was being discounted.

Other ideologies subjected the individual to the State on the grounds that he was expendable. Christianity had always placed a high value on the individual, Bishop Kerle said.

NEW REGISTRAR FOR ST ARNAUD

FROM OUR OWN CORRESPONDENT

St Arnaud, February 13
The Rector of Gunning in the Diocese of Canberra and Goulburn, the Reverend T. J. O'Brien, has been appointed Registrar of the Diocese of St Arnaud.

He succeeds the Venerable P. R. Monie, who has been registrar for the past twelve months.

Mr. O'Brien expects to take up his new duties on March 20.



The Reverend A. W. Singleton, who will serve as a migrant chaplain from England in May.

COLLEGE FOR WOMEN

POLICY CHANGE IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, February 13
The president of the council of Trinity College, Melbourne, the Archbishop of Melbourne, announced on February 9 that the council had decided to approach the University of Melbourne and the Government of Victoria with a view to constituting Janet Clarke Hall an independent college of the University on its present site.

Janet Clarke Hall was established in 1886 by Dr. Alexander Leeper, then Warden of Trinity College, as the women's part of the college and was known as Trinity College Hostel.

It is the oldest university residential foundation for women in Australia and will now become the first independent Anglican university women's college.

The college council believes that corporate life is at its best in relatively small colleges.

The rapid expansion of the student population, combined with the great increase in residential facilities made possible by Commonwealth assistance in new building, will soon carry combined student numbers in Trinity and Janet Clarke Hall beyond the point where it is appropriate to administer them as a single educational unit.

For this reason, the council thinks it proper that Janet Clarke Hall should now join the growing ranks of autonomous colleges.

During the past seventy-five years both Trinity College and Janet Clarke Hall have benefited greatly from their integration as a single unit for tutorial and other educational purposes.

Although this association will now come to an end, it is intended that the two colleges, though legally separate, should continue to collaborate for these purposes.

THE ANGLICAN

FRIDAY FEBRUARY 17 1961

WHY LENT? WHY FASTING?

How many Anglicans keep Lent in any real fashion? How many Anglicans fast nowadays, beyond making some slight change in their diet? If there is one thing of which Anglicans are not guilty, it is self discipline. Clergy and laity are much alike in this.

To Our Lord, self discipline meant much. He fasted, denying Himself of rest, of food, of human fellowship and He took it for granted His followers would be His followers. "Whenever ye fast!", He says. Or again, "If any man will come after me let him deny (say 'no' to) himself and take up his Cross and follow Me."

Lent means "springtime." But how many of us have been given new life in Lent; how many fall back into the old ruts when Lent is past, having merely added one or two habits and a little extra giving for the forty days.

Why then Lent? Originally it was a fast before Easter, probably to keep in mind the forty hours of gloom and sorrow between the Cross and Resurrection. As time passed the Church very wisely linked the sorrow over Christ's passion and death with the sorrow for the sin which demanded such a sacrifice.

So the fast which might have been little more than the indulgence of emotion was turned into a period of earnest self discipline. To this we Anglicans are called in Lent. There is no cutting edge in Anglican witness, no persuasive power, because most of us are flabby and complacent. We have a religion which costs us little and avails us little. Was it Oscar Wilde who put down the tragic failure of his life to the habit of always walking on the sunny side of the footpath!

What did Our Lord's forty days mean? Nothing less than exclusive attention to God under difficult circumstances, resisting the "devil's" offer of things that compete with God.

It is hard indeed to reach and remain on the deeper level of spiritual life while living in the world. Our Lord found it so! "I came forth from the Father and am come into the world, again I leave the world and go to the Father."

Lent therefore provides the opportunity of a bracing experience wherein we can practise diligently the art of turning to God more often and more intently than usual. Thus only can we hope to crucify the flesh with its afflictions and lusts and bring all our thoughts and imaginations into subjection to Christ Himself.

The first homily on Fasting lays down its objects as: (1) To chastise the flesh that it be not too wanton but turned and brought in subjection to the Spirit. (2) That the Spirit may be more fervent and earnest in prayer. (3) That our fast be a testimony and witness with us before God of our humble submission to His High Majesty.

Our Church lays down no definite rules for us on the mode of fasting, but leaves it to each of us to settle it for himself. This is an honourable respect for our personality but a dire temptation to our frailty.

Evelyn Underhill tells of herself, "Personally I have taken to knocking off all aesthetic pleasure in Lent, all poetry, fiction, theatres and music. This I find a real deprivation." All this sounds very little and is, alas; but it makes a sort of beginning and there are constant choices turning up in daily life where one can try to choose "for His sake." We all need bracing—we also need to keep our eyes on God and His service, and never let ourselves think the self denials are important in themselves.

Thus, too, we need to seek to be kind and patient with those who irritate us, and accept our failures and offer them to God instead of merely being disgusted with ourselves. Here is true humility.

God is the proper quest of the romantic spirit. Lent and its self discipline the star that guides the seeking soul.

Bishopric Election Prayer

The Administrator of the Diocese of Canberra and Goulburn, the Right Reverend R. G. Arthur, has issued this prayer which may be used until the bishopric election on February 20:

"Almighty God, the giver of all good gifts; Grant thy blessing, we humbly beseech thee, to the clergy and laity about to assemble in Synod for the election of the Bishop of this diocese; and give them wisdom and understanding, that a chief pastor may be chosen who shall minister before thee to the glory of thy name, the good government of the flock committed to his charge, the welfare of thy church, and the advancement of thy Kingdom, through Jesus Christ Our Lord. Amen."



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

Unemployment Must Be Checked

No one can take a light-hearted view of increasing unemployment in Australia. This column has been regarding the monthly figures with deepening apprehension for several months, in spite of the official view that the retrogression has been mainly due to seasonal unemployment in Queensland and the registration of school-leaving job-seekers.

This week, without taking into account two big group sackings by motor manufacturing companies, it was revealed that 71,115 Australians were out of work and 19,257 were on the dole at the end of January.

This is a disturbing situation. The one cynical consolation is that it is unlikely to be allowed to continue because this is Federal election year, and, politically, the Menzies Government cannot afford to allow unemployment to reach a pitch that would frighten the electors.

It is to be hoped that the Government has already clearly in mind actions it may need to take in the next few weeks to ease those economic curbs it applied in mid-November to check the trade imbalance.

According to reports, the Prime Minister, Mr Menzies, and the Treasurer, Mr Holt, were able, at a Government party meeting in Canberra last week, to soothe the fears of those followers with marginal seats who were anxious about the economic (and political) outlook.

But the situation has darkened in the past week with the dismissal of 2,600 men by General Motors-Holden and 800 by the Ford Motor Company.

Mr Menzies himself is due to go overseas very soon to attend a Commonwealth Prime Ministers' conference. If a storm of criticism breaks when the Federal Parliament meets early next month, other hands than his must be on the helm to help the Government weather the storm.

That is why it is to be hoped that Mr Menzies will have an urgent reappraisal of the economic situation made now so that action can be taken to relieve unemployment distress before he leaves Australia.

The dramatic action of the Federal Chamber of Automotive Industry in appealing directly to the Australian Council of Trade Unions for support in urging the Government to review its economic restrictions emphasises that this is an issue of grave national concern, apart altogether from sectional or party political considerations.

In A Manner Of Speaking

A public school education is not necessary for all clergy in England, the Canterbury Convocation decided last week when it appointed a committee to work out how the number of deacons could be increased. Many of these deacons, it is expected, will never become priests, but will work part-time for the Church. For the rest they will carry on in their ordinary jobs. It is to be expected that, on the whole, they will be below the standard of education required for a priest.

This was a bold decision, and one can anticipate some criticism of it on the ground that the Church, like Medicine and Law, is traditionally a profession for men well above the average in education, and one, indeed, in which one expects to find many scholars.

One can agree that much useful work can be done by the part-time deacons the Canter-

bury Convocation has in mind. But surely care should be taken to ensure that those who take an active part in Church services particularly in preaching, should have an adequate educational background.

Nor would I minimise the value of fully trained men in reading the prayers and lessons. These are not tasks for what might be termed "enthusiastic amateurs." The fact that there is a deal of mumbling and careless reading under the present order does not mean it would not, therefore, matter much if others not educationally equipped for the task undertook it.

Far better to strive for a higher standard than to risk further deterioration by unwise widening of the ranks.

On the whole, I believe that what used to be called "the clerical bleat" is less evident today than it used to be. But there is still scope for more emphasis on clear and expressive speech to be laid in theological colleges judging by the performances of some newly-ordained men.

Let The Press Know Your Story

A new Sunday newspaper in London, the "Sunday Telegraph," showed in its first issue on February 5 that it appreciates the importance of noting what the Church is doing to meet the challenging problems of the world today.

It intimated that it intended to "report in depth" on the Church in action. Its first article in that field described an industrial chaplaincy established by the Church of England in steelworks in the Sheffield area.

I imagine this must be very similar in its aim (although more extensive) to work undertaken by the Church in our own Newcastle area.

CLERGY NEWS

BINGHAM, The Reverend W. C., formerly Assistant Priest at Holy Trinity Church, Mackay, to be Priest-in-Charge of the Provisional District of North Mackay.

BROWN, The Reverend M. C., Assistant Priest at St. James' Cathedral, Townsville, Diocese of North Queensland, to be Chaplain to the University College in Townsville.

COOPER, The Reverend C., Rector of Kadina, Diocese of Adelaide, will be admitted to the charge of the mission district of Morialta, in the same diocese, on March 2.

CLUSEN, The Reverend C. F., formerly on the staff of West End Parish, Townsville, Diocese of North Queensland, to be Chaplain of St. Mary's School, Herberton, in the same diocese.

DUNN, The Reverend P. E., Vicar of Bunyip, Diocese of Gippsland, to be Rector of Heyfield, in the same diocese, from June 1.

FRAWLEY, The Reverend W. J., Vicar of Poowong and Loch, Diocese of Gippsland, to be Rector of Lang Lang, in the same diocese.

GIVEN, The Reverend I. T., formerly Rector of Ingham, Diocese of North Queensland, has been inducted as Rector of Walkerton, in the same diocese.

GRINDROD, The Reverend J. B. R., Rector of Emerald, Diocese of Rockhampton, has been appointed an arch-deacon.

HOPE, The Reverend J. C., Assistant Priest at St. Stephen's, Sandy Bay, Diocese of Tasmania, to be Vicar of Casira Parochial District in the same diocese.

HURT, Canon C. C., formerly Rector of Ravenshoe, Diocese of North Queensland, has been re-admitted to the Brotherhood of St. Barnabas and appointed Warden of the brotherhood.

MOXHAM, The Reverend H. R., formerly secretary of the Department of Home and Foreign Missions, Diocese of North Queensland, to be R.A.A.F. Chaplain in that diocese.

NUNAN, The Reverend G., formerly on the staff of the Parish of Charters Towers, Diocese of North Queensland,

This type of Church reporting is, I feel, much more valuable than that rather grudgingly provided in most Australian newspapers. There is, of course, a certain value in being informed about anniversary services or other special occasions such as laying of foundation stones or a bishop's visit to a parish.

But how much generally more beneficial and stimulating it would be to have regular well-written and illustrated accounts of the wider work of the Church in special fields, whether that be helping down-and-outs in a city slum or training Aborigines in useful trades, and crafts in Northern Queensland.

Maybe the newspapers would be more co-operative if churchmen were more enterprising in bringing to notice the news-worthy achievements of their special agencies.

Still A Name To Conjure With

The Sydney Press is still at sea over the prospective Archbishop of Canterbury, Dr Michael Ramsey. The "Sunday Mirror," in an article signed by its editor, called him recently Dr Arthur Ramsay (which is as accurate as, for example, referring to a previous Australian Prime Minister as Mr. Joseph Chiffley).

The "Sydney Morning Herald," after a mixed start, now usually gives the Archbishop the Christian name of Michael, which he uses in his own signature. But as lately as last Tuesday it was still spelling his surname as Ramsay — and that was no mere slip of the linotype because the error was repeated.

Just as well the archbishop's surname did not crop up as a treasureword in a recent guessing competition!

—THE MAN IN THE STREET.

to join the staff of Holy Trinity Church, Mackay, in the same diocese.

O'BRIEN, The Reverend T. J., Rector of Gunning, Diocese of Canberra and Goulburn, to be Registrar of the Diocese of St. Arnaud, as from March 20.

ROBERTS, The Reverend C., to be Assistant Dean at South Townsville, Diocese of North Queensland.

STAFFORD, The Reverend J., B.S.B., has been appointed Chaplain of All Souls' School, Charters Towers, Diocese of North Queensland.

SMITH, The Reverend B. N., has been appointed Mission Chaplain of the district of Campbelltown and Tea Tree Gully, Diocese of Adelaide.

WELLINGTON, The Reverend D. A., formerly Rector of Mirani, Diocese of North Queensland, has been inducted as Rector of Ingham, in the same diocese.

NO MORE CONCERTS IN THE SINGAPORE CATHEDRAL

FROM A CORRESPONDENT

Singapore, February 13

From the time of the enthronement of the new Bishop of Singapore and Malaya, the Right Reverend C. K. Sansbury, on March 1 there will be no more public concerts in his Cathedral Church of St. Andrew here.

The huge organ, which was only reconstructed last year and rededicated by the Vicar-General, the Right Reverend Roland Koh, on Advent Sunday, has been completely dismantled.

It is being rebuilt in the gallery over the entrance from the West door.

The choir will occupy the seats in the gallery which have previously been used as additional seating accommodation on special occasions.

The choir stalls and the canons' stalls (which were also

ONE MINUTE SERMON

THE DANGER OF OPTIMISM

JEREMIAH 6

The story moves on. The inhabitants had been warned to flee into walled cities (Jerusalem in particular). Now they are bidden flee from Jerusalem southwards for ruin is coming on Jerusalem.

Why does he address the Ben-jamites? The city belonged largely to Benjamite territory. It may be he addresses those who, brought up in the country, have come to live in Jerusalem but are less corrupt than those born and bred in the capital.

"Evil looketh forth." How effective is this personifying of disaster! Zion will be a meadow on which the enemy will graze.

Prepare! the word is "sanctify". War is esteemed a sacred matter, hence the phrase means "begin hostilities". They had planned to attack in the heat of noon when the people took their midday siesta from the heat. They missed that hour and will now attack at night.

The Hebrews will cut down their trees (not the fruit trees, that is forbidden) for defence. "As a cistern keepeth fresh her waters" — wickedness is an alien element but these people have kept it fresh in their hearts.

Northern Israel had gone into captivity — this corresponded to the main gathering of grapes. Judah was but a remnant and now is to be thoroughly gleaned. God bids Jeremiah search the people as a grape-gatherer examines the vines to find any hidden grapes.

And now we have Jeremiah's reply. What is the use? The people are opaque to Jehovah's message, they just don't hear the prophet's word. Jeremiah is full of the anger of God and says "I will pour it out." He announces the doom and brings it to pass.

One of the ominous features of the time is the incurable optimism of the religious leaders. They have given a superficial treatment to the wounds of the nation while they festered beneath the surface.

How true that can be to-day, not of the religious leaders as much as of political leaders who see no deep failure in the national life and are incurably optimistic! It was no fault of Jehovah — He had urged them to turn back in their tracks to that parting of the ways where they had taken the wrong turning. How like Our Lord's challenge to us, "Repent!"

But the prophecy ends with a word of rejection. The assaying has failed, Jeremiah judges from the refining process of the day. The lead has been mixed with the alloy and should have been oxidised and have gathered up the impurities. But the process has failed. The impurities have not been carried away — the silver remains unrefined, and God has rejected it.

dedicated on Advent Sunday) have been removed.

The next removal will be the bishop's throne which will be placed inside the sanctuary.

St. Andrew's Cathedral, built a century ago as a place of worship for members of the Church of England who came from overseas, is now used for the most part by Malaysians of all races.

The present dean, the Very Reverend E. O. Sheild, realises that the new generation of indigenous Anglicans does not want the organ for holding concerts but as an aid to worship God with music.

CHURCH CALENDAR

February 19: First Sunday in Lent.

February 22: Ember Day.

February 24: S. Matthias, Apostle and Martyr.

February 25: Ember Day.

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.

TRANSLATING BISHOPS

PROHIBITION AT NICAEA

To THE EDITOR OF THE ANGLICAN
Sir,—Your recent Leading Articles on electing and translating bishops are timely. I hope all clergy and laymen concerned in the solemn duty of electing diocesan bishops will have the courage to act on the principles you have set out.

S. Cyprian, the great Third Century scholar and martyr, wrote of the practice of translating bishops from one see to another as "spiritual adultery."

The prohibition of the practice by the Council of Nicaea has often been flouted in practice. But the Canon has never been challenged in a subsequent Council, or by any standard theological writer. It still represents the mind of the Church.

It is morally as binding on us in Australia to-day as it ever has been in the history of Christendom.

Within Australia, this ancient rule of the Church appears to have been violated only three times—in each case, by the Diocese of Newcastle. Bishop Stephen went there from Tasmania, Bishop Long from Bathurst, and the present bishop from Rockhampton.

It might be possible to justify the translation of the present Bishop of Newcastle on certain grounds. The appointments of those two great men, Bishops Stephen and Long, were indefensible on grounds of established principle.

I agree that metropolitan sees should be exceptions to the rule, as they have always been in the Orthodox branch. For that reason there can be no criticism of the only Australian case, that of the present Archbishop of Brisbane from Riverina.

However regrettably the Diocese of Newcastle may have broken a sound and ancient rule of Church government, no other non-metropolitan Australian diocese has ever chosen as its chief pastor a man who was already a diocesan bishop.

The temptation to do so has sometimes been great.

To give only one example, the Diocese of Goulburn wisely declined in 1934 to elect either of two outstanding men who were already diocesan bishops—the late Bishop Crotty and the present Bishop of Armidale.

Even then, Bishop Moyes was already one of the few Church leaders of real distinction, as was Bishop Crotty. Both of them, very properly, were left where they were in favour of Bishop Burgmann, the academic, the lively controversialist, the priest with comparatively little parish experience, whose "churchmanship" was so different from that of his predecessor, Bishop Radford.

Here, surely, if one judges by his great episcopate, is the justification of your Leading Article of January 27, in which you say that "churchmanship" and "administrative experience" and so forth are irrelevant considerations when choosing a bishop.

Given the essential qualities of personal holiness and pastoral zeal, and resisting the temptation to entice a diocesan bishop from another see, how right you are in saying that the main quality to be sought is intellectual pre-eminence!

You overlooked one conclusively persuasive precedent.

Our sister branch of the Anglican communion, the Protestant Episcopal Church in the U.S.A., has a rigid rule against the translation of diocesan bishops.

Coadjutors and assistant bishops may become diocesans. A diocesan may become the Presiding Bishop, without a diocese. But no diocesan can in any circumstances be translated to another see.

Unlike England, where the Established Church has tended to become another aspect of the temporal state, and where bishops are shuffled around as though on a chess board, the Church in America is as free as we are in Australia to hold fast to the ancient rule of the undivided Catholic Church in this matter.

Finally, may I suggest one possible exception to the rule laid down in Canon 15 of the Council of Nicaea?

It would be the case of a missionary bishop. In a certain sense, Rockhampton might conceivably be regarded as a missionary diocese. So might Kalgoolie or Willochra. North West Australia is undoubtedly one. Grafton, Tasmania, Bathurst, Armidale and our other dioceses are undoubtedly not.

Just where and how to draw the line is a ticklish matter. It is wrong to ask the bishops to draw it, for they have no constitutional power to do so.

Only the General Synod can make any pronouncement, and I hope it will do so at the earliest opportunity.

Yours faithfully,
A. R. WARWICK.
Vaucluse, N.S.W.

"NO MORE WAR"

To THE EDITOR OF THE ANGLICAN
Sir,—Far be it from me to condemn your correspondent K. H. Blaxland's attitude (February 10) in regard to fighting for what a person believes in.

But I am compelled to voice a protest at the statement, "that Christ intended us to defend, with the sword if necessary," etc.

And I would refer to Matthew 26: 52—"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

Christianity flourished and grew under and during persecution by the appeal of its Gospel. It did not need a sword either to defend itself or to carve its way.

God's teaching, through Christ is set out firstly in Matthew 5: 38-48, and secondly and most wonderfully in the giving of Christ on the Cross.

Also I would draw his attention to S. Paul (Romans 12: 16). This teaching tells us that to be true disciples, we must accept suffering at the hands of others.

It does not tell us to be passive, but militant, "Love thine enemy," "If he compels you to go a mile, go twain": fill your heart with the joy of Christ and nothing can harm your soul.

If a foreign enemy invades your country, then the God-revealed attitude is to welcome him. Not smite him with the sword, but smite him with love. The conqueror cannot conquer if he is welcomed, if there is nothing to conquer. Or to put it another way, if it is God that he has to conquer then he is defeated before he starts.

Our Lord was not taken to the Cross; He went of His own volition. And the Passion and Resurrection is a showing forth of love suffering and triumphing through that suffering.

This is the teaching of the Scriptures, it is Christianity's message to the world. Love conquers all.

Yours faithfully,
REX G. THOMAS.
Werribee, N.S.W.

ONE CHAPEL, NOT THREE

To THE EDITOR OF THE ANGLICAN
Sir,—You published recently a letter stating that the Mental Hygiene Department in Queensland was planning to build three chapels at Goodna Mental Hospital.

Instead of three chapels would it not be better to build one worthy church, which could be used by all main branches of the Christian Church?

Such a building is being erected for the students of one of the new English universities.

At one end of the building there are two sanctuaries and a chapel; these sanctuaries are for the Roman and Anglo-Catholics.

In front of the chapel is another altar, pulpit, clergy stalls, lectern, etc. and the main body of the church. This can be shut off by sliding doors from the chapel.

At the side of the building are three vestries and a passage which gives entrance to all parts of the building.

The same idea could be carried out in small country towns. In this way more emphasis could be laid on the unity not the disunity of Christendom.

Yours etc.,
E. KENT-HUGHES.
Armidale, N.S.W.

PRAYER BOOK REVISION

To THE EDITOR OF THE ANGLICAN
Sir,—Now that Parliamentary action appears to be bringing our own Constitution closer, might I suggest that your correspondence columns be opened to a discussion upon the best type of Prayer Book upon which to base the revision of the present Book, a revision which is almost bound to take place.

The comprehensive study given to the various rites in the Anglican communion in the articles printed in THE ANGLICAN just before Christmas written by the Reverend A. F. Lloyd, could well furnish a basis for the discussion.

For myself, I would suggest that we follow the West Indian rite which seems to me to be far superior to any other.

Might I ask the opinions of your other readers?

I am, etc.,
D. C. WATT.
Melbourne, Victoria.

HERESY CHARGES MADE IN U.S.A.

ECUMENICAL PRESS SERVICE
Geneva, February 14
The Bishop of California, the Right Reverend J. A. Pike, last week claimed that segregation practices in Episcopal churches in Georgia were a Christian "heresy."

Bishop Pike made the charge after 137 of his clergy had given a vote of confidence in him following charges of heresy made against him by a group of Episcopal clergy in Georgia.

In an un denominational magazine "The Christian Century," the Georgia clergy had found in an article by Bishop Pike that the bishop did not believe in the Virgin Birth, the doctrine of the Trinity, and the necessity of salvation through Christ alone.

Pointing out that he was "not much of a heresy hunter" himself, the bishop said that if the Georgia clergy brought charges against him in the House of Bishops, he might advance the counter-charge that Episcopal churches were segregated in Georgia.

"Now there is a heresy worth discussing," he said.

"All men are equal in the sight of God. This is the clear and official teaching of the Anglican Church.

"But 11 o'clock on Sunday morning is the most highly segregated hour of the week, all over the country—but not in the California diocese," the bishop said.

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.

Our Lord taught us to pray, saying "Ask and it shall be given unto you." Why is it, then, that so very often our prayers are just not answered?

The text to which my correspondent refers (Luke 11:9) has often baffled Christian people. We have been inclined to take the words as a nicely packaged truth about prayer. "Ask . . . receive." It is just as simple as that. Although we may not

realise it, we are treating God as an official who hears our request, and neatly implants on it formal approval.

It is similar to a British citizen having his passport stamped by an official of a foreign country simply because he has the

approved passport. A little reflection will make us see that this is to treat God as an instrument. Religion is no longer faith and trust: it is magic.

To look at the words of the text itself is to realise that seeking implies that we must do everything in our power to fulfil our own prayer. Knocking implies urgency as well as persistence. There is nothing half-hearted or vague. In fact the three verbs are all in the present imperative: it is continued resolute persistence. It is, as T. W. Manson quotes, "Pains, patience and persistence."

Nor must we forget that prayer is fundamentally communion with God. It is heart rather than art which counts. We delight in Him. As we offer our petitions, because of the right relationship in which we are living, our prayers are purified. And rightly so.

In one way it is just as well our prayers are not always answered just as we express them. There is that unforgettable Old Testament passage which says, "He gave them their request, but sent leanness into their souls."

As we learn to pray, to keep quiet in His presence, the feverishness of our requests is altered. As we persist, the centre of life is re-orientated. It is in God that we find our life, and not in this or that requirement.

ALL PRAISE

It is an interesting point that the last psalm in the Psalter has no petition. It is all praise, all adoration. The Psalmist was truly delighting in the Lord.

In case this may seem not to grapple with my correspondent's question, let me say two further things.

We may pray for something noble, worthy and even seemingly necessary for the well-being of ourselves, our family, God's Church. It may not be granted. Does that negate Our Lord's promise? So Paul in 2 Corinthians 12:9 prayed that an ever-present disability might be taken away from him. Yet it was not taken. But God did answer. He gave Paul His grace: in his weakness, God's strength was to be revealed.

This very often is part of the answer to our seemingly unanswered prayers. An answer comes, but not in the way we expect, or even desire. As the Psalmist says, "Wait on the Lord, be of good courage"—"what will happen?"—"He shall strengthen thine heart."

Isn't it a fact sometimes that our prayers are not answered because the human instrument is unwilling. God works through us. He waits for us to answer the prayers of others: to be the very channel of His power.

Many years ago I read the story of a young girl who lay dying. After her death, five nurses in the ward were talking about her. One of them admitted that she had a strange feeling within, that God had wanted her to speak to the girl about her eternal salvation. Each of the other four spontaneously admitted to the same inner feeling. Not one had done so. Who knows that this young girl's dying prayer might have been for someone to give her spiritual strength and comfort?

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.

DEAN GIVES PRAISE TO TEST CRICKET TEAMS

FROM A CORRESPONDENT

Melbourne, February 13
A tribute to the West Indian and Australian test cricket teams was given in S. Paul's Cathedral, Melbourne, on February 12, by the dean, the Very Reverend S. Barton Babbage.

"We are grateful to our West Indian friends for their visit. There has been some memorable and spectacular play, and throughout there has been a spirit of splendid sportsmanship," he said.

"It is a tribute to the true sportsmanship of our visitors that they have neither given nor taken offence. We have been spared the embarrassing spectacle of temperamental tantrums. "There has been no acrimonious controversy. In every match we have seen first class cricket and good sportsmanship," he said.

"It is a sobering and humbling thought that these West Indians, whom we welcome as cricketers, would nevertheless not be welcome as citizens. Their skin is the wrong colour. "They may play with us but they may not stay with us. That is the anomalous situation in which we find ourselves as a

result of our present migration policies.

"Although a number of them are university graduates and many of them members of our own Church, they are excluded from permanent residence by the policies we pursue," the dean said.

"We must be thankful that we can enjoy with them the shared delights of cricket. It may be that the game of cricket may yet pave the way for more generous national policies.

"If only we could cultivate the spirit of cricket in all our dealing one with the other. It is not far from the spirit of Christ.

"We shall not soon forget the cricketing prowess and the fine sportsmanship of our West Indian friends. To them we say: "You have done something far more important than win matches; you have won friends," Dean Babbage said.

BOOK REVIEW

MANY BOOKS REVIEWED

THE EXPOSITORY TIMES, December, 1960. T. and T. Clark, Edinburgh. English price 2s.

A writer unknown to most Australians, Professor Helmut Thielicke has published sermons on the Parables of Jesus under the title "The Waiting Father." He believes that in each of these stories (he uses mainly the Lucan parables) we find sketched out the ground plan of our own life. Every age has its own "far country". So has ours. But "there is home-coming for us all because there is a home".

Another book reviewed at length is "Stammerer's Tongue" to egg on to further effort those who find prayer difficult.

There is a most telling essay on "The Will of God" (a phrase which rarely occurs in the Old Testament) in the synoptic tradition of the words of Jesus.

There are a number of reviews of books under the heading "Literature", with special attention to religion in India and the ministry in Africa.

"Evangelism for to-morrow", by Dr Templeton reminds us that in America "statistical columns reveal a nation increasingly Christian; the news

columns reveal a mounting paganism."

Karl Barth on "Christmas" reminds us that "Christmas without fear carries with it fear without Christmas."

Professor William Barclay (always attractive) writes on the Epiphany. The sermons are mainly for Christmas season and the Epiphany.

"Entre Nous" tells of a book with a story of a great Christian for each day of the year. It is by Frederick Gill, 15s. in England.

—J.S.A.

APPEAL CLOSING

The response to the Korean Lepers Appeal has been most heartening, many of the donations representing literally "the widow's mite". As the total contributions received now total more than £500, the appeal will close on Friday, February 17. "The Anglican" will, however, be prepared to forward donations to the Reverend Roger Tennant from time to time; otherwise readers may send money direct to him at: Anglican Church, Anjung, Pyung Tek Kun, Kyung Ki Do, Korea.

COVENTRY LINKED WITH BERLIN

ECUMENICAL PRESS SERVICE
Geneva, February 14
The Provost of Coventry Cathedral, the Very Reverend H. C. N. Williams, has just returned from a four day visit to Berlin at the invitation of the Anglo-German Society.

The purpose of the visit was to strengthen the contacts between Berlin and Coventry. The English city was practically destroyed by German bombs in the last war.

In Berlin, the provost conferred with Bishop Otto Dibelius, president of the Council of Evangelical Churches in Germany.

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ANGLICAN OF THE WEEK



Our Anglican of the Week has two Christian names but hardly anyone even knows her initials.

Mrs W. D. Brown was "Possum" to her parents from babyhood onwards, and "Possum" she has remained to everybody—including sixty-five G.F.S. girls who are her special responsibility at S. Silas', North Balwyn, Victoria.

The church bell commemorates her father, Canon J. L. Watt, for twenty-five years Missioner of S. James and S. John, Melbourne. The pulpit Bible commemorates her mother.

Her husband takes a leading part in S. Silas' affairs—financial, sporting and dramatic—and her son was the first president of the Youth Club.

Mrs Brown has had twenty years' experience of child delinquency work.

Last year, as assistant organiser of the Citizens' Welfare Service of Victoria, she helped to raise £12,000 for pensioners and distress cases; and she was a founder of the North Balwyn Women's Club, now 120 strong, with Lady Casey as its patroness.

Her appointment as J.P. last year recognised a fine record of achievement.

With a Sunday school of 700 and a network of youth activities S. Silas' needs, and gets, specialists. It is with younger teen-age girls that Mrs Brown is particularly concerned—work that the amateur is apt to bungle; but "Possum" is no amateur.

TWENTY BOOKS IN ONE

ENCYCLOPAEDIA FOR CHURCH GROUP LEADERS. Edited by Lee J. Gable. Association Press, New York. Pp. 633. 57.95.

IN North America some exciting things have been happening in the important field of Christian Education. A lot has been written in periodicals that has not been available in this

country, and a great number of books have been written that have not seen the light here.

In this important book, the editor has gathered together from a multitude of sources a heap of important tools for Christian educators on just about all sides of Christian education.

There are four main parts: basic truths for church group leaders, some basic questions about Christian nurture, ways of working with church groups, and administering the educational programme.

To have this book is to reduce your Christian Education library by about twenty books! Some well known writers appear, too: Reuel L. Howe, Norman W. Pittenger, Lewis I. Sherrill, Gordon Lippitt. Each section is prefaced by the editor with a valuable summary of the kind of questions those sections face.

To my mind this is one of the finest works to come out on the whole field of group dynamics as applied to Christian education. It is a complete source book that any worker of any type of church group will want to refer to again and again. To buy this book, even if in Australia it will cost over £4, will be to save £10, because of the wide variety of materials in it.

It is to be hoped that it will become freely available in this country.

—R.H.S.

BOOK REVIEWS

PORTRAIT OF A SAINT

CENTURIES. Thomas Traherne. Harper and Brothers, New York. Pp. 228.

"TILL you can sing and rejoice and delight in God as misers do in gold and kings in sceptres, you never enjoy the world." That sentence is the keynote of this wonderful book.

Never has S. Paul's dictum that "The fruits of the Spirit are love, joy, peace . . ." been more perfectly exemplified in any literary work.

Traherne's joy was ecstatic and love and peace breathe in every line. "The Times Literary Supplement," which is never given to exaggeration or over-statement, proclaimed in a review "Centuries is among the greatest literary discoveries of all time."

A discovery it certainly was. The anonymous manuscript, untitled, was found in the bin of a bookshop in London in 1895. Subsequent research proved it to have been written by the Reverend Thomas Traherne, rector of an obscure Anglican country parish, who wrote it in 1672 and died at the age of thirty-seven, two years later.

THESE 400-odd short meditations were written for the guidance of a certain Mrs Hopkins, who was contemporaneously described as "a militant Episcopalian and a militant Royalist" in those troublous times.

One of the striking features of this book is the fact that it was written after experience of the horrors of the Great Rebellion, when England was torn by civil war—yet peace enfolds it like a garment. Truly, the peace of God that passeth understanding.

Traherne's prose is of surpassing beauty, and here and there recalls that of two other Angli-

can priests who were near contemporaries. George Herbert and John Donne. Unlike some Christian mystics he is never obscure.

Let us have one final quotation: "The soul is shrivelled up and buried in a grave that does not Love. But that which does love wisely and truly is the joy and end of all the world, the King of Heaven and the Friend of God, the shining Light and Temple of Eternity: the Brother of Jesus Christ and one Spirit with the Holy Ghost."

Without realising it, Thomas Traherne drew the self-portrait of a great saint when he penned these "Centuries."

—A.F.

TEACHING AIDS FOR CHILDREN

ANGLICAN NEWS SERVICE

London, February 13

A novel method of giving Church teaching has been devised by the Children's Council of the Church of England Board of Education in London.

A card, six inches by seven, depicts a three paneled church window divided into nine sections.

Nine stamps in full colour are to be placed in these sections until a complete "stained glass window" is made.

The title of the teaching aid is "My Duty Towards God: A Lent Window." Teaching notes accompany the card with lessons on the Bible subjects illustrated on the stamps.

The Church Information Office are the publishers.

TRADITIONAL CAROLS AND THEIR HISTORY

CHRISTMAS AND ITS CAROLS. Reginald Nettel. Faith Press. Pp. 144. 20s. 9d.

DANTE writes of saintly choirs dancing in Paradise; but it was not till the fifteenth century that the carol—which once included dancing in a ring—broke free of the contemplative puritan music of the mediaeval Church and began the era of modern music. In recommending Mr Nettel's agreeable little volume I would suggest that it be prefaced by reading the late Dr Dearmer's terse, schematic introduction to "The Oxford Book of Carols."

The opening chapter on Richard Hill's manuscript (c. 1536) omits to tell us that only 34 out of 62 of its carols are concerned with the Nativity; but those quoted are delightful (one years for the full text of Henry VIII's "Hey, trolly, lolly, lo! Mayde, whether go you?").

Mr Nettel is an authority on popular local music in England; and he has excellent chapters on wails and wassail (including the fertility rite of beating trees), and the losing battle that the village orchestras—familiar to readers of Hardy—waged with the new surpliced choirs of the last century.

OF the bowdlerised hymns of that era he says, "the teachers failed to grasp the nettle and the children were stung." He draws an interesting parallel between J. M. Neale and Dickens.

It is good to be reminded of our debt to America—for example "It came upon a midnight clear", "O little town of Bethlehem", "We three kings . . ." and translations that include "Away in a manger."

In other respects the book is less reliable. It is just not true that nobody knows what the hauntingly lovely Corpus Christi carol—of which two versions are given—means. It is an example of iconotropy: a visual sequence with one mythical sig-

nificance giving way to another.

The brown (that is solemn) orchard is both Avalon (apple-land) and Gethsemane; the dead knight is both Galahad (Gilead) and Christ; the weeping maid becomes his Mother—and the involved imagery is ready to be simplified into the group known, even before Michelangelo, as the Pieta.

Again, the Boar's Head Carol—telling how an Oxford collegier choked a wild boar with a volume of Aristotle—is a symbol of education killing the fascist violence of the fifteenth century.

As regards polyphony, in the fourteenth and fifteenth centuries surely *gymel* signified two voices singing in thirds with one another, but independently of, and above, the *canto fermo*? And Welsh singing has never been "very easily picked up from hearing others do it". Sacrilege! *Penillion*, in particular, must surely be the most intricate system of contrapuntal improvisation in the world.

However, Mr Nettel's book is not meant for scholars, and it certainly conveys infectious working enthusiasm for a revival that we could all do more to promote.

—J.P.S.

WYCLIFFE APPEAL

ANGLICAN NEWS SERVICE

London, February 13

The Parish of Wycliffe-on-Tees, Yorkshire, has made an appeal for £7,500 to the public to restore the church, extensively damaged by dry rot and beetle.

The parish has urged Anglicans who wish to show their regard for John Wycliffe, who took his name from the village, and for the English Reformation, to support the appeal.

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YOUTH PAGE

Y.A.F. IN BATHURST HOLD SUCCESSFUL CONFERENCE

FROM A CORRESPONDENT

Bathurst, February 13

Nearly 100 young people put the Bathurst Diocesan Conference Centre at Mount Panorama to good use during the Australia Day week-end when they met for the annual conference for the Young Anglican Fellowship in the diocese.

Members attended from Eugowra, Bathurst, Forbes, West Wyalong (five hours away by car), Cumnock, Canowindra, Gilgandra, Blayney, Mudgee, Kelso, Dubbo, Millthorpe, and Sydney.

The theme of the week-end was the motto of the Y.A.F., "We serve the Lord Christ." This was developed by speakers, in discussions, in recreation, socially, in devotions, and in the Holy Communion.

Guests and speakers during the week-end were the Bishop of Bathurst, the Right Reverend E. K. Leslie, who always receives an enthusiastic welcome from his own young people; Canon Eric Barker, Rector of the Cathedral of All Saints, and the Reverend Neville Bathgate from the Diocese of Sydney.

Each speaker provoked much thought among listeners and stimulated constructive discussion after the addresses.

Miss Margaret Antaw and Miss Marian Matthews, who recently graduated from S. Chris-

topher's College in Melbourne, were welcomed to the diocese which provided their training and now looks forward to their contribution to the progress of Christian education to the greater glory of God in this area.

CHAPEL PLANNED

The celebrant at the daily services was the Reverend A. P. Reeder, the Director for Youth in the diocese and the Chaplain of the Conference Centre. He told the conference that more and more the need for a permanent chapel was being felt and just as soon as money became available the project would begin.

A "Come in Bad Taste" evening provided the opportunity to dispose of much surplus energy, and for much fun and fellowship.

At the conference of branches, plans were laid for a leaders' training week-end on March 4 and 5, and for a continuance of regional council meetings throughout the diocese. Much progress was noted in both numbers and quality of membership since the same conference last year.

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QUEENSLAND PASSION PLAY TO TOUR AUSTRALIA

Whole families will take part in a Passion play with an interdenominational cast which is to tour Australia during Lent.

The eighty principal players, all from Brisbane, have been trained by a Roman Catholic priest, the Reverend T. Shortall, O.M.I., and have been presenting the play every Lent since 1958.

Last year the Iona Passion Play was performed in Toowoomba, with an audience of 7,500. This year is the first time it will be performed outside Queensland.

In 1959, at the request of the committee arranging the Queensland centenary observances, the play was incorporated into the programme of special functions. In that year, 45,000 people witnessed performances.

The cast has made most of the clothing to be worn in the play, some of it from cloth brought for the purpose from the Holy Land.

Performances will take place in Myer's Music Bowl, Melbourne, on March 15 and 16, the Adelaide Cricket Ground on March 17, the Recreation Oval in Alice Springs on March 18, the Perth Oval on March 20, the White City Courts, Sydney, from March 22 to 24, and at Lindum, Brisbane, on March 31.

Early this year meetings were called by the Lord Mayor of each city, and citizens' Committees of leading business, political and professional people are supporting Fr Shortall in the task of organising the national presentation of the Passion play.

None of the players is a professional actor. Many of them will give up their annual holi-

days, or suffer material loss in the form of wages, by accepting a part in the play.

They are treating the performances both as a method of proclaiming the Gospel, and as a private religious exercise.

The players have undertaken to read the Gospel story of the Passion daily throughout Lent, and the principal members of the cast will make a retreat prior to the performances.

Here, as in the Oberammergau Passion play, no one wanted the part of Christ. The man who was finally persuaded has requested that his name be kept secret.

The producer always asks the

audience to maintain strict silence during the presentation, and to leave the auditorium in silence also.

He said last week that this had been followed at every performance, and that the practice involved the audience directly in the religious purpose of the presentation.

About twenty families, seventy individuals, have been trained in the various cities as extras for the crowd scenes, to assist the eighty Brisbane players.

An air-lift of players and properties will take place from Brisbane to Melbourne in preparation for the first performance.

QUESTIONS WE MUST FACE

When can the word "Eucharist" be used? In our parish the rector calls the early service the Holy Communion, and the later service the Sung Eucharist. But the prayers are the same — the only differences seem to be the singing and the sermon.

The name "Eucharist" can be used for any service of Holy Communion, or the Lord's Supper as it is sometimes called.

The three names are interchangeable. They refer to the same service and may be used whether there is singing or not. And the Prayer Book provides for a sermon always at this service.

Sometimes, however, there are reasons for using one name in preference to the others.

"The Lord's Supper" is gener-

ally used to stress the connection between our service and the last meal that Our Lord had with His disciples in the Upper Room — the meal at which He commanded them to "Do this in remembrance of me."

Those who regard this service as primarily an act of remembrance and obedience use this name for it more often than they use the others.

The name "Holy Communion" shows the intimate nature of the service during which each worshipper is given the grace to enter into communion with God by receiving the consecrated elements of bread and wine.

The stress here is on the gift received, both by the individual worshippers and the Church as a whole, of sharing in the very life of God.

The name "Eucharist" means "thanksgiving." The stress here is on the activity of the congregation and the whole Church in giving worship through the sacrament.

The aspects of "communion" and "remembrance" are not excluded by the use of the word "Eucharist." But the paramount idea is of thanksgiving. God is praised and His glory set forth in an objective fashion by the whole Church united with Christ in His own Self-offering.

INVASIONS BY THE NORTHMEN

Towards the end of the eighth century, the faith of the young Church in England was severely tested by pagan raiders from abroad, by kinsmen of the Anglo-Saxons who had earlier driven the Christian Britons to the west-

ern valleys for safety. The Scandinavians came first of all for plunder, and found the monasteries along the eastern coast of Britain a rich source of booty.

These pirates destroyed many monastic buildings, and took back to their homeland the vessels of silver and gold that they found there, as well as manuscripts and vestments to be used for barters.

The ravages were to continue for two hundred years, but the peril common to all the English kingdoms forced them into an alliance, the Church providing everywhere the bond of union. The raids turned into an invasion of the country, and many Christians suffered martyrdom rather than renounce their faith to save their lives and lands.

The tide turned in favour of the English Christians when Alfred ascended the throne of Wessex in 871. In 878 he was able to make definite terms with the invaders.

Alfred was willing that the Danes should occupy Northumbria, Mercia and East Anglia, if they would agree to leave Wessex, Kent and Sussex undisturbed. In other words, the boundary line was to be the Thames as far as London, and from thence the great highway called Watling Street which was one of the chief means of communication between London and Chester.

One great condition was imposed, however: the Danes were to become Christians, respect the property of the Church, and restore the lands they had taken from it.

To this they agreed, and a treaty was signed at Wedmore. One can imagine that in many cases their acceptance of baptism was simply a measure of

expediency, but it created the situation where successive generations could be brought up in the Christian faith and hold it with conviction.

The Peace of Wedmore gave the land ten years' rest, during which Alfred set to work to rebuild his kingdom.

We are told that there was no one at that time south of the Thames who could translate from Latin into English. To remedy this lack, Alfred brought teachers from other

kingdoms, Asser from Wales and Grimbold from Flanders, who established schools.

Alfred himself made translations of portions of the Scriptures, and of religious books, into the language of the common people for their instruction.

He continually sought the advice of his clergy in all his reforms of the kingdom, Church and civil power working together for the safeguarding of Christianity and the peaceful ordering of the commonwealth.

THE PURPOSE OF FASTING

Fasting is the most misunderstood practice in the discipline which the Church urges upon her children during Lent — misunderstood both by those within the Church and by those who stand by and observe.

As we begin our forty days of preparation for the great feast of Easter in sobriety — by prayer, fasting and almsgiving — we all need to seek God's grace to uphold us in our resolution. The criticism of the world of such "pointless" practices will otherwise persuade us to allow ourselves concessions.

What is the point of fasting? In Lent we remember the forty days in which Our Lord fasted and prayed in the wilderness in preparation for His ministry among men.

Our purpose is similar: to find through spiritual means such a degree of detachment from the world that we can properly serve within it.

We can easily rationalise our weakness of purpose. Food and entertainment are not wrong; they are the good gifts of God, meant for our enjoyment.

Very true. But in Lent we are called to learn their proper use, to learn how to use them with restraint, to give chief place in our lives to the things we must do as Christians, rather than to the things we may do as men.

If we are to be true to our nature as creatures made in God's image, then we need to learn detachment from the legitimate pleasures of life, in

order to become more and more like our Pattern, Jesus Christ, for our service of Him and His world.

A Christian may not ever become so attached to ease of living, to home or friends, that life becomes intolerable without them. Christian detachment is one of the lessons which we are set to learn during Lent, one of the lessons we may study in the life of Our Lord. And we practise this lesson by fasting.

FOR VOCATION

The Bishop of Pretoria, South Africa, in a recent letter to his people, spoke of those who are called to an exceptional degree of detachment — the monks and nuns of our church.

"Monks and nuns certainly do not contract out of their responsibilities to the world, as the ignorant or the prejudiced often suppose," he said.

"On the contrary, God calls them to a higher degree of detachment than the rest of us precisely in order that they may more effectively serve Him.

"They are called, for example, to forego the joys of marriage and family life; this is not because domesticity is wrong or a second best, but because what

is a blessing and an active aid to the vocation of the majority could only be a distraction and hindrance to the vocation of the minority.

"So it is that many of our 'Religious', men and women, serve God and the world by active teaching, pastoral, and evangelistic work," he said.

"Apart from these 'active' communities, there are others which give themselves wholly to prayer. Here, once again, there is plenty of scope for the misunderstanding of the ignorant and the prejudiced who will talk evil nonsense about escapism and spiritual selfishness.

"The truth is that they withdraw from the world to give themselves entirely to prayer for the world. It is with the world's salvation, not their own, that they are prepossessed; and in a world which forgets or has no time to pray for itself, what more important and dedicated work can there be than this?" he said.

"Never forget, however, that monks and nuns have no monopoly of detachment, that indispensable element in the Christian life to which we are all committed although — and because — we are involved in the world," the bishop said.

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DUST TO DUST - AND ASHES TO LIFE

AFTER the School Chaplain's thorough introduction to the Season of Lent, one of the children gave as the reason for the ancient custom of the Cross in ashes on the forehead on Ash Wednesday: "To show God how humble man is."

But God knows this already: the trouble is with man who refuses to recognise it. The truth is we ought to be humble before God because of what He is. Often we aren't just because we do not think enough about it. We think neither about what God is, nor what we are. We do not seek to know Him better, nor seek His aid to see ourselves as He sees us, that is, in our true colours, as we really are.

Our Mother the Church gives us forty days each year in which to make a special effort to get our perspective into true. The first of these forty days is Ash Wednesday. *Ash Wednesday?*

In the Old Testament ashes are used either to remind man that his physical body is composed "of the dust of the ground"—minerals, etc. that can be found anywhere—certainly an ingredient for humility; or as Job uses the word, when a flash of recognition of what God is reveals to him his human sinfulness and wrings from him penitent acknowledgement to God, "But not mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."

Our Lord also used the word in this way when He upbraided the cities in which most of His mighty works were done, because, recognising Him not, they repented not "in sackcloth and ashes".

If we recognise the essential holiness and purity of God we will repent: be so sorry for the sins which have blinded us to Him and kept us from giving Him all His due; and we will have found the prerequisite for humility. But it is sometimes impossible for us to see the holiness of God, or indeed, anything of His glory, until we have in some degree already repented. *This is the agony of so much of the world: it cannot see God, because it does not see anything wrong with itself.*

PENITENCE

Until the scales of self-righteousness and self-satisfaction and self-seeking are burnt from our eyes by the cleansing fire of penitence it is impossible for us to see the righteousness of God and know that we should seek our whole satisfaction in Him.

Sin is dust in our eyes and ashes in our hearts. Sin kills the soul and leaves only dust and ashes—only the animal part of us; we have "missed the mark", falling so pathetically short of our high destiny, and the tragedy is we do not, or will not, know it.

This is the effect that sin has on the soul that was created to enjoy God—deadening it and leaving it prey to the Devil who is ever on the lookout for another lost soul to ensnare into his service, until, used and ruined, it is thrown aside on the scrap heap. (For we have no intrinsic value to the Devil as we have to God. God's use of us dignifies us, but to the Devil we are merely pawns with which he can hit at God whom he loathes and fear of the spiritual being who knows himself irrevocably cut off from God by his own choice.)

While we are the pawn of the

The Community of the Sisters of the Church is a Religious Community for women. Founded in 1870 at Kilburn, London, the Community is still called the "Kilburn Sisters". The original convent was bombed during the last war. The present Mother House is at Ham Common, Surrey. To-day the Sisters work on three continents.

Devil or the dupe of our own flesh, we just cannot see God. We have to "get clear" in order to see Him as Job did, and seeing Him, recognise our need to get back to the right relationship with Him. And here, as at every point of human need, God is waiting.

God is waiting—and in forty days' time He ascends the Cross that purchased for us the way back. God gave Himself for the Church—His hospital for sinners. But after the first waking up in Casualty, this hospital has only therapeutic wards. The patients have to work with Him at their own salvation. The hope is sure, and already given, and all the aids, and His own company. But the road back is of necessity curative, every step trudged out by us.

And each Lent offers another special course of treatment: another chance to see God with eyes wonder-wide like Job's; and seeing Him, to see ourselves afresh. Each Lent is a special time for growth in curative humility—the natural accompaniment of a self-awareness and God-awareness.

What a pity the use of ashes on Ash Wednesday has declined! It is a salutary reminder of our origin, our nature, and our destiny. The Cross on the

forehead—at once a reminder of the innocence with which we left the Baptismal Font, and a recalling of that other Cross we will greet at the end of the Lent now beginning, on which our return to innocence was so dearly bought.

And the ash with which the sign is made—a reminder of the frailty of our human existence; that we come from God, are hourly sustained by Him, and that we go to Him—either in love or fear. For there can be no middle way to God; our reaction to Him must be entire: either complete satisfaction with Him, or, as His Perfection burns away the dross of our sins, annihilation if there is nothing left when sin is gone:

*Golden lads and girls all must,
As chimney-sweepers come to dust.*

THE GATEWAY

Shakespeare and Lent—timeless and timely. Life is not meant to be lived for a moment in the spacious centuries. We were made for life, not death. Our bodies are potentially dust, but our souls are essentially immortal. And the Gateway into Life is the saving Cross.

But the road to it must be made with the ashes of our own penitence. God's waiting arms are always outstretched on the Cross as He invites us: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

And the way to come? "The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt Thou not despise."

—COMMUNITY OF THE SISTERS OF THE CHURCH

A MUCH PHOTOGRAPHED CHURCH

By A CORRESPONDENT

SITUATED in a prominent position on the highway from Toowoomba to Warwick, S. David's Church, Allora, has become probably one of the most photographed churches in Queensland if not Australia.

Never a day passes now without some traveller or tourist stops and takes a picture. Some come inside and sign the visitors' book.

This is due to the fact that the rector and wardens have had the church painted and in modern style colouring.

The church is painted white with a green trim on the fascia boards, primrose windows, and black guttering and spouting.

SWIMMING POOL TO HELP PARISH

FROM A CORRESPONDENT

Aberdeen, February 13

Former pupils at S. Margaret's School, Aberdeen, Scotland, and former parishioners of S. Margaret's Church are contributing towards the cost of an instructional swimming pool to be built in Aberdeen.

S. Margaret's School was closed in 1959 and new housing development is now taking place in the parish.

To assist the parish, the school buildings are to be converted into a community centre, and the pool will be included in this institution.

The Rector of S. Margaret's, Canon Strachan, is receiving contributions for this purpose.

The spire stands out and focuses the attention of people coming along the highway.

The road takes a turn at the church and the building appears to be standing in the middle of the road. Many visitors have said that it looks like a picture from an American magazine. But it is not garish or gaudy.

All the parishioners are very proud of their church; there are signatures in the visitors' book from all over Australia.

Over the last five years much has been done to beautify the surroundings such as the removal of an old picket fence and gates from the front of the church and the substitution of a chain wire one with wrought iron gates hanging from brick pillars, and the cementing of the whole of the entrance way. We hope eventually to have the grounds bordered by a low brick wall.

A brief history of the place may interest those people who have photographed the place and who read THE ANGLICAN. S. David's, Allora, is one of the oldest churches on the Darling Downs which means one of the oldest in Queensland.

It is a daughter church of S. Mark's, Warwick, which was established by Archdeacon Glenie. Allora became a separate parish in 1870.

The present incumbent, the Reverend W. E. Woodrow, is the nineteenth since the parish began. The present church is the second to be built.

The original one which is now

FUND GROWS FOR COLLEGE CHAPEL

FROM A CORRESPONDENT

Keele, Staffordshire, February 13

The appeal to build a chapel for the University College of North Staffordshire has now brought in £16,000.

The chapel will be used by all denominations. The architect is Mr George Pace, known for his design of the college chapel at Ibadan.

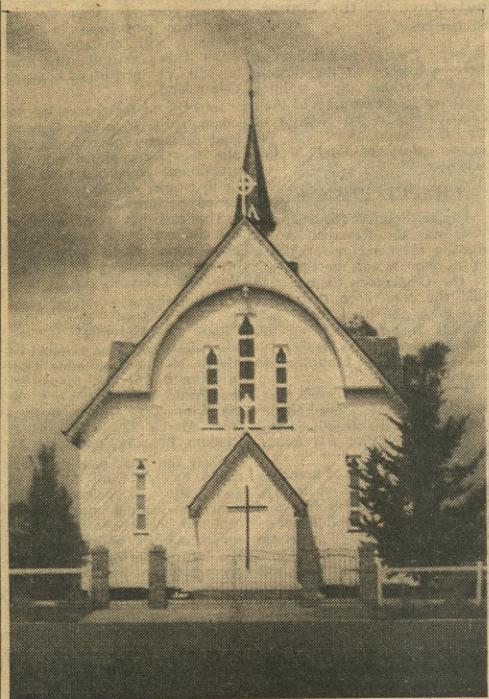
The appeal for £60,000 was launched last July.

BISHOP OF ACCRA TOURS THE U.S.A.

THE "LIVING CHURCH" SERVICE
New York, February 13

The Bishop of Accra, Ghana, the Right Reverend R. R. Roseveare, S.S.M., has arrived in the U.S.A. for a six weeks speaking tour under the auspices of the American Church Union.

Bishop Roseveare, who has been Bishop of Accra since 1956, was formerly provincial prior of the Society of the Sacred Mission in South Africa.



S. David's Church, Allora, Queensland.

W.C.C. INCREASES AID PROGRAMME

ECUMENICAL PRESS SERVICE

Geneva, February 13

An estimated five and a half million dollars will be spent on inter-church aid and refugee projects during 1961, according to the project book published this month by the World Council of Churches.

In subscribing this amount, the 178 member churches of the World Council of Churches will be increasing their contributions by more than two million dollars over the 1960 figure.

Local ecumenical councils in Europe, Africa, the Near and Middle East and Asia, as well as the Ecumenical Church Loan Fund, will benefit from the gifts.

The general service programme, to involve over a million dollars, includes such projects as scholarships, ecumenical work camps and other youth projects, health and medicine, the support of fraternal workers, and technical assistance pilot projects.

NEW DIOCESES ON UPPER NILE

THE "LIVING CHURCH" SERVICE

New York, February 13

The Diocese of the Upper Nile, in the New African Province of Uganda, has now been divided into three dioceses—Soroti, Mbale, and Northern Uganda.

The Bishop of Northern Uganda will be the Right Reverend J. K. Russell, who has been Assistant Bishop on the Upper Nile.

The Right Reverend S. S. Tomusange, another assistant bishop, will be Bishop of Soroti.

The Right Reverend L. C. Usher-Wilson, Bishop on the Upper Nile, will become Bishop of Mbale.

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ANGLICAN MEN OF LETTERS . . . 25

TENNYSON: NOBLE LAUREATE

BY THE REVEREND EDWARD HUNT

ALTHOUGH the Victorian Age produced many poets of fame and distinction, there were few churchmen among them.

Browning was a sincere Christian, but belonged to no particular denomination; Matthew Arnold was almost an agnostic; Clough could not accept the dogmas of the Church; William Morris was not a Christian; Swinburne declared himself no theist; D. G. Rossetti was more aesthetic than religious; Patmore became a Roman Catholic, though some of his best verse belongs to his Anglican years; Francis Thompson and Hopkins were of the Roman communion, while the poetry of Keble and Newman is more manufactured than real, sincere and correct in Christian thought and expression, but lacking range and depth.

Christina Rossetti alone gave adequate voice to the reviving orthodoxy of the English Church as expressed in the Oxford Movement. Her passionate lyrics reveal a profound mysticism and a woman's firm grasp of reality.

However there was one great Anglican poet of the century, Tennyson. Although his work was out of favour with the last generation, there is now a renewed interest in his writing in which earnest thought and a remarkable technical skill go together.

Alfred Tennyson was born on August 6, 1809, at Somersby Rectory, Lincs, fourth son of the Reverend George Clayton Tennyson and Elizabeth Fytche, daughter of a Louth clergyman. After leaving Louth Grammar School in 1820, he prepared, with his brother Charles, "Poems by Two Brothers."

Entering Trinity, Cambridge, he mixed with the famous group of young men known as "the Apostles" and formed a deep friendship with Arthur Henry Hallam, a youthful genius.

In 1830 he made a bid for fame with "Poems Chiefly Lyrical." In 1833 came "The Lady of Shalott," "A Dream of Fair Women" and "The Lotus Eaters."

The tragic and sudden death of Hallam in the same year was to him a terrible shock and irreparable loss; he poured forth his sorrow in that symphony on death and immortality, "In Memoriam," which years later brought him fame.

Then, for nine years, he wrote little. Appointed poet laureate in succession to Wordsworth in 1850, he crowned his poet's career with "Maud," 1855, and "Idylls of the Kings," 1859 to 1872.

NATIONAL POET

He was amazingly prolific in his old age, growing ever more versatile, and each successive volume was greeted with enthusiasm.

At sixty-six, he ventured into drama with "Queen Maud," followed by "Harold," "Becket" and others, and culminating with "The Foresters." Of greater value was "Ballads and Poems," 1880, while "Locksley Hall Sixty Years After," 1886, showed that his poetic fires glowed as brightly as ever. Among his swan songs was the unforgettable "Crossing the Bar."

His life was uneventful and unromantic; he consecrated himself to the muse and kept aloof from the world, yet he made many notable friendships, including those with F. D. Maurice, Rossetti and Queen Victoria.

The respect in which he was held grew steadily and in 1884, after some hesitation, he was prevailed upon to accept a peerage. His eightieth birthday was hailed with national rejoicing.

He died at his famous residence of Aldworth, which attracted thousands of pilgrims eager for a glimpse of the national poet, on October 6, 1892, and was buried in Westminster Abbey.

As a poet Tennyson belongs to the school of Thomson and Spenser. Lacking the vital power of Browning, he excelled him in lyrical charm.

As a scientist he foreshadowed some of the wonders of the nuclear age, but he was an exquisite phrase-maker rather than an original thinker.

As a theologian, like George Eliot he endured the conflict at the heart of Victorian culture, the conflict between "thought" and "feeling," between innovation and tradition, and unlike the great novelist, won through to a serene Christian faith.

ORTHODOX

As a philosopher he expounded a respect for the old ways, rejecting the crudities of the doctrine of progress. As a prophet he established a hope for the future upon firm universal and Christian foundations.

As a moralist he was profoundly Anglican and orthodox in his spiritual convictions, and it is to his credit that nothing base ever passed his lips. Although this is held against him by some modern "realists," his nobility of thought might well be followed in these days when vulgarity is often confused with truth.

Tennyson lacked the metaphysical subtlety of Wordsworth, the exquisite felicity of Keats, and the revolutionary fire of Shelley; but he combined and glorified the styles of all of them.

In short he was a poet of sincere Christian thought and delicate sensibility, spiritual traits which many modern writers would do well to regain.

Reviewers were not always kind to Tennyson, though he bore adverse criticisms patiently, and ever sought to profit by them; yet even "The Quarterly Review" admitted that he "turned into fixed beauty the shifting and mingled matter of the times," while Howitt said "the voice of Tennyson is rich, dreamy, passionate, yet not impatient; musical with the airs of chivalrous ages, yet mingling in his songs the theme and spirit of those that are yet to come," a tribute which could be just as well applied to the matchless Book of Common Prayer. Pelgrave declared that his work lies somewhere between that of Virgil and Shakespeare, having his portion in the inspiration of both. As Anglicans we may well be proud of this high-principled poet, whose flashing sentences, like those of our great liturgy, are unexcelled for service.

REPRESENTATIVES FROM MANY ASPECTS OF DIOCESAN LIFE ASK BLESSING

ANGLICAN NEWS SERVICE

London, February 13

To the second oldest diocese in the Canterbury province came the youngest diocesan on February 1, the Right Reverend R. D. Say, who is 46, to be enthroned as the 104th Bishop of Rochester.

The traditional pattern of the centuries-old service was enriched by a simple ceremony at the end in which representatives from widely divergent aspects of diocesan life asked the blessing of their new bishop.

These included a married couple to ask a blessing on all homes; a teacher and a pupil to ask a blessing on schools; and a manager and a shop steward on behalf of the industrial life of the diocese.

The Service chiefs in the area spoke in the name of Her Majesty's Forces; the Mayor of Rochester, for the city; and finally Lord Cornwallis, Lord Lieutenant of Kent, asked a blessing on "our towns and villages and on our whole people."

A sixteen-year-old girl, speaking for the schools, stood next to the Service chiefs in their full dress uniforms.

They, in turn, had beside them the chairman of the Dartford branch of the Transport and General Workers' Union and a works director, who were the industrial representatives.

Never had anyone seen anything like this at a consecration in Rochester, certainly not at the last enthronement, to which the bishop referred in his address to the crowded congregation.

That last enthronement, the bishop said, was in 1940 in the midst of some of the darkest days in their history when men's hearts were failing them for fear and the outlook for free men seemed hopeless indeed.

THE DIFFERENCE

"To-day we come without the immediate dangers and anxieties of those days," he said, "and with the rigours and rationing of the war years fast fading from memory as our affluent society strides rapidly forward on its prosperous way.

"But we all know that the danger of our falling into despair and defeatism are no less to-day than ever they were, and the sense of hopelessness in the hearts of men to-day and their acute sense of need is just as great as ever it was.

"For hopeless and bewildered men and women are not only to be found in wartime, nor indeed are they any new-fangled twen-

tieth-century product."

The bishop, during the service of enthronement, made the declaration of fidelity on the Coverdale Bible which a steward brought from the cathedral treasury.

In carrying out the ceremony, the Archdeacon of Canterbury, the Venerable Alexander Sargent, has now enthroned all the diocesan bishops of the Southern Province.

In his enthronement sermon Bishop Say said it was the task of bishop, clergy and laity alike constantly to seek and learn together what Christian obedience demanded of them in the present age.

"We shall do this," he declared, "not by concentrating on our own problems, but by seeing ourselves as part of that Christian frontier which extends across the world, and by being ready to learn from, as well as to help, our fellow Christians in Asia, Africa and the Americas.

WIDER WORLD

"We must be in touch with the living God, in touch with the living Church, and lastly in touch with all the living—in our local communities and alongside us in this ever increasingly close-knit world," he said.

"We are as far removed to-day from the world of Anthony Trollope, and we smile at the petty comings and goings of the Diocese of Barchester.

"But it was a very real world for Bishop Proudie, Mr Slope and the rest of them, remote as they were from national or international events.

"Our ecclesiastical world of to-day is very real to us, but, like the world of Trollope, it has no real significance or status independent of the warm, pathetic, splendid and at times vulgar world which television and the Press reflect so vividly.

Bishop Say said that one of the latest forms of snobbery was to despise administration, and to grade administrators as second-rate characters.

Only when administration became remote from the living concerns of the Church and from the needs of living people did it lose its pastoral character. A whole diocese, resolved together to see that it was a living

£600,000 MAY BE NEEDED YET

ANGLICAN NEWS SERVICE

London, February 13

If the proposal that a further 1,200 places should be added to the Church teacher training colleges is accepted by the Church Assembly a further £600,000 will have to be found by the Church, said the Bishop of Peterborough, the Right Reverend R. W. Stoppford, opening new buildings at Saltley College, Birmingham, on January 31.

The additional places, which were proposed by the Church's Board of Education and the Council of the Church Training Colleges after the Minister of Education's decision that a total of 8,000 more places were needed, would mean, the bishop continued, that nearly a quarter of the total income of the Church Assembly for the next twenty-five years would be for the colleges.

The new buildings at Saltley and those to be begun were part of the Church's total effort.

QUEEN TO ATTEND CONSECRATION

ANGLICAN NEWS SERVICE

London, February 13

The Queen, the Duke of Edinburgh and Princess Margaret will attend the consecration of Guildford Cathedral on May 17. The Provost of Southwark, the Very Reverend G. E. Reindorp, will be consecrated Bishop of Guildford in Southwark Cathedral on March 25.

His enthronement will be at Holy Trinity Cathedral Church, Guildford, on April 12.

THE BISHOPRIC ELECTION AT GOULBURN

The procedure which will be used for the bishopric election in the Diocese of Canberra and Goulburn next Monday has been designed to ensure that the person elected has an absolute majority of the votes of the members of synod and that each vote has its full value.

The Administrator will, first, call for nominations, which must be made in writing, signed by a clergyman and a lay member of synod.

Whether one or more nominations are made, synod will then resolve itself into a committee to receive behind closed doors such information as may be available regarding the persons nominated.

Should the President or any member of the synod be nominated he shall withdraw from synod immediately after it has resolved itself into a committee of the whole and remain absent until the election has been completed or until his name is no longer on the list of nominees.

When synod decides that it is prepared to proceed to a vote, the chairman of committees will instruct the secretaries of synod to prepare ballot papers, containing the names in alphabetical order, of those nominated.

A first ballot will then be taken with the object of reducing the number of the names on the ballot paper to four (or, to two, if there be less than four nominations).

PROCEDURE

If necessary, a second ballot will reduce the number to two. In these preliminary ballots the clergy and laity will vote together.

A final ballot will then be taken of the two remaining names.

In this ballot, the clergy and lay representatives will vote separately and the name securing a majority, both of the clergy and of the laity, will be the name of the bishop-elect.

If no one name has such a majority, the synod will be adjourned to the following morning, when another ballot will be taken in the same manner.

If in this ballot no one name has such a majority, a further ballot will be taken, the clergy and lay representatives voting together.

The name which then has a majority of votes, provided that such majority includes at least thirty per cent. of the votes, both of the clergy and of the laity, will be the name of the bishop-elect.

CONFIRMATION

When a majority of votes has been given for one name and one name only, the chairman of committees will report that fact to the President who will declare this person to be elected as Bishop of Canberra and Goulburn.

His name will then be communicated to the Metropolitan of New South Wales and by him to the other bishops of the Province for their confirmation of the election.

The person so elected and confirmed will be consecrated, if consecration is necessary, and enthroned in S. Saviour's Cathedral, Goulburn.

If synod is so divided that no one name receives the required majority, synod will be adjourned for not less than one, nor more than three, months, when it will again be summoned and the election procedure will be started again by the calling of fresh nominations.

THE NEW ENGLISH NEW TESTAMENT

Marking the 350th Anniversary of the Authorised Version of the Bible, the Oxford and Cambridge University Presses have published the New English New Testament for release after March 14, 1961.

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THE HAPPIEST YEARS OF MY LIFE

By A MISSIONARY

WHEN I was on furlough I found that a good many people had strange ideas about missionaries and the life we live. Some regard us as willing martyrs, just waiting our turn for the cooking-pot, if we didn't succumb to an obscure tropical disease first.

Others were surprised to hear that I still found time to read books (including thrillers). One woman was certain that I received a fabulous salary, for which I did nothing except issue orders to hordes of willing and grateful "natives." This particular woman was not a church-goer.

What few of them realised was the extreme difficulty of finding spiritual refreshment, partly because one's natural laziness in this direction is not helped by an enervating climate, and partly because the services are quite rightly directed either by or to the people themselves. You wouldn't believe how much I miss sermons!

My own ideas of a mission station were very vague before I came to the Solomon Islands, although I had met many missionaries. Some of them looked back on their years abroad as the happiest of their lives. Others were scarred in body and mind, and some had lost their faith.

Personal relationships seemed to be the greatest bug-bear. The risk of illness is less than it was even ten years ago, as tropical medicine is making rapid progress. Also most places are now within reach of an aeroplane, so that emergency cases can be flown out.

TRAINING

Life here is much more normal than I expected, and one member of our staff is still working actively after nearly fifty years, and one couple who had given devoted service all their lives had been joined by their daughter. She left a good position in Sydney, because this was the work she wanted to do.

This mission only accepts candidates who are trained, either as clergymen, doctors, teachers, nurses, engineers, carpenters, or electricians. A high standard of work is expected, and one may have to tackle any job, anywhere. I am a nurse, but my first job was teaching in a school, and very valuable experience it was.

When I was interviewed, the first thing I was asked was "Have you a sense of humour?" This is vital, because most missionaries agree that quite often the hardest thing of all is learning to live in a small group, in a trying climate. Imagine two or more people, perhaps from different countries, with completely different backgrounds, put together on a remote island, with only occasional visits from a mission ship. That's the grim side.

But season it with a sense of humour, and see the other side. You can do exactly what you like, even to playing "Scrabble" before breakfast (if you like to get up early enough!) on your day off. And no one will comment on it.

You can wear what you like, eat what and when you all feel like it, and even set a new standard time, just for yourselves. We changed ours often, so that daylight was always at six o'clock. We were busy, because it takes twice as much energy to get any job done up here, but because there are not so many distractions one can usually make time to do the things one really wants to.

Religion naturally takes first place in our lives, but we do not do very much evangelism; we have to help the people themselves to build on the foundations that have been laid, with the objective of handing over to them one day.

It is not easy to make the Faith simple enough for unedu-

ated village people to understand, but flannelgraphs are a great help in teaching Bible stories.

Their own clergymen and teachers, trained at mission schools and colleges, are doing a splendid job, and so are their nurses, although they have to carry on alone with very little supervision or support.

Some Melanesian lay brothers are already working as missionaries among the heathen in New Guinea, and some of the cleverest boys and girls have been sent to school in New Zealand.

I can only write about conditions in this particular mission. We sign on for five years, and are given three months furlough at the end of two years, with our return fare paid to either Australia or New Zealand.

At the end of another two and a half or three years we have five or six months furlough, with our fare paid to the country we were living in when we joined, and if we sign on again, of course, our fare back is paid.

We are given an initial kit allowance, and our salary is £A320 a year. We feed and clothe ourselves from this, but lodging is free, and there are very few incidental expenses. No bus fares, stockings, theatre or concert tickets, and no income or social security tax!

But food in the tropics is very expensive, and it is false economy to cut down on it, because appetising and nourishing meals are a "must" if one is to keep healthy. Fortunately we are able to keep up our superannuation payments, which are proportionately low.

I worried about money a great deal while I was coming up here; when I was receiving a good salary at home it never seemed to go far enough, and I did not think I would be able to manage, but I have, and done some photography as well.

And a low salary repels fortune-hunters. The lure of the tropics seems to attract a certain number of misfits, and they do nothing but harm to the whole mission. Motive is so important. I once read a Quaker questionnaire for missionary candidates to complete. It went something like this:

Don't apply for service overseas unless you can say "No" to these questions:

Am I going because I want travel and adventure?

Am I going to escape family responsibilities?

Am I going only to justify myself in the eyes of other people?

A FEW HINTS

Most of the missionaries I know have felt a strong conviction that they should go. When I was a child I had vague ideas about it, but then I drifted almost completely away from the Church. I had an interesting, well-paid career planned for myself.

Then when I was thirty I was converted and my whole life was changed; even so, the last thing in the whole world that I wanted to be was a missionary. But there was simply no alternative, although two societies turned me down because of my age, and if I had chosen a country, it would have been Africa.

I haven't a single regret now, and these four years have been the most interesting of my life. I looked forward to my leave with the greatest enthusiasm, but the best part was coming back.

Here are a few hints for any convinced Christians who are interested:

1. Don't think that you are not good enough to be a missionary. Nobody is.

2. Work for all the qualifications you can in your own job. None of them will be wasted.

3. Take a Bible study course, in case you do not go to a missionary college. Read up on doctrine as much as you can.

Your clergyman will suggest books. You must be really sure of your faith, and able to answer for it, before you leave home.

4. Learn hard how to pray. Just crossing the sea won't make it any easier.

5. If you are lucky enough to be accepted, be prepared to wait, perhaps for a year or two, for a vacancy, although on the other hand you may go at once.

6. Learn to cook, especially using tinned foods, and learn to make bread.

7. If you are an Anglican, I advise you to go sometimes to another parish which is different from your own. Don't be critical, but try to find the reason behind the differences. I am glad that I was often able to share in the worship of other denominations, too.

UNWANTED

8. Don't be dismayed if your journey out is fraught with difficulties, and it appears that nobody either wants or loves you!

9. It isn't wise to announce plans for reforming the mission as soon as you arrive. No society or station is perfect. If they were, there would probably not be any vacancies for you or me. If you are greeted with a certain amount of caution, don't

be dismayed. The old-timers have seen some "no-hopers" come and go (they usually have the highest recommendations), but when they see that you are really keen on your job, they will meet you more than half way.

10. Don't come to make a martyr of yourself. Come to work hard for at least five years, and be prepared to enjoy it.

11. Don't be too disappointed if you find missionaries are far too critical of each other. It seems to be one of our worst failings.

12. You will probably find the people wherever you go are far more companionable than you expect, but don't expect much gratitude. In some languages there just isn't any word for "Thank you." But you have the great satisfaction of doing a necessary job, and they know whether it's well done or not.

13. If you haven't a hobby, start one. Stamps are an obvious one, but don't take a good collection of mint stamps to a humid climate. Photography is a great pleasure, but more expensive than at home, because of customs, and air-mail postage. Bring some books. They may go mouldy, but you'll enjoy them as you never have before.

14. If you are sure that this is the work for you, thank God for it every day of your life.

REPORT ON MEN FOR THE MINISTRY FOR ASSEMBLY

ANGLICAN NEWS SERVICE

London, February 13

A slight decrease in the number of men recommended for training for the ministry in 1960 on that for 1959 was recorded in the report of the Central Advisory Council for the Training of the Ministry, presented to the Church Assembly last week.

Forty-six selection conferences were held during the year in nine different centres.

These were attended by 954 men, of whom 708 were recommended for training, 167 of these being conditionally recommended. This figure was 49 fewer than in 1959, when the number was the highest since the war.

During 1960, 732 men registered with the Central Advisory Council (thirteen fewer than in 1959), and 1,253 preliminary enquiries were received.

The number of men ordained in 1960 — 598, with some of the diocesan returns still outstanding for the Advent ordinations — was the highest since 1914.

The report states that during the year an *ad hoc* committee on policy with regard to theological education was set up and another was appointed to consider suitable sites on which the proposed new theological college is to be built.

Since the interim report on the proposal for the new college was debated in the Church Assembly last November, the

council has held various consultations with staffs of theological colleges, theological faculties of the universities and other closely concerned with religious education on the nature of the new college.

These consultations will be extended in the coming months and the council will report progress at a later session of the assembly this year.

ECUMENICAL CHAPEL FOR SKI RESORT

THE "LIVING CHURCH" SERVICE
New York, February 13

Two ski-ing enthusiasts, both members of the Protestant Episcopal Church in the U.S.A., were recently married in the new "ski chapel" in Washington State.

S. Bernard's Chapel, which is used by Episcopalians, Roman Catholics, Lutherans and other Protestants, is owned by the Episcopal Diocese of Olympia and serves visitors to the nearby ski resort.

The building of the chapel was an interdenominational venture.

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DIOCESAN NEWS

BATHURST

RETREAT FOR WOMEN
A diocesan retreat for women will be held at the Diocesan Centre, Mount Panorama, from February 28 to March 3.

BRISBANE

LENTEN ADDRESSES

The Parish of St. Stephen, Coorparoo, has arranged two series of addresses during Lent, one at the 7.30 a.m. Holy Communion, the other at Evensong. The morning series will be given by the rector, the Reverend J. Payne, with the exception of that on March 12, when the Bishop Coadjutor of Sydney, the Right Reverend M. L. Loane, will speak. On the first five Sundays in Lent, the evening addresses will be given by the Reverend R. Herbert, the Archbishop of Brisbane, Mr Herbert, the rector, and Mr Herbert. On March 26 the parish choir will present the sacred cantata "Olivet to Calvary."

In addition, on Wednesday evenings during Lent the rector will give a series of addresses on questions asked by Christians.

CANBERRA AND GOULBURN

CENTENARY IN YOUNG

The Metropolitan of N.S.W., the Most Reverend H. R. Gough, will attend centenary celebrations at St. John's Church, Young, on March 20. A civic reception for Archbishop Gough at 5 p.m. will be followed at 8 p.m. by a thanksgiving Evensong, Bishop Barker of Sydney visited the parish in 1861. Archbishop Gough has described his visit as "treading in the footsteps of Bishop Barker"—but he will not have to undertake the trip from Yass on horseback as his predecessor did.

PRAYER FOR ELECTION

The Administrator of the Diocese of Canberra and Goulburn, the Right Reverend R. G. Arthur, has asked church people throughout the diocese to observe February 19 as a day of prayer for the guidance of the Holy Spirit in the election of a new diocesan bishop. The Synod is to assemble for the purpose of electing a bishop in Goulburn on February 20.

GIPPSLAND

ORDINATION

The bishop intends to ordain to

the diaconate on February 24 in St. Paul's Cathedral, Sale. Mr T. C. Ames, Mr F. M. R. Lowe and Mr C. Phillips, Mr Ames will be stationed at Toora, Mr Lowe at the Cathedral and Mr Phillips at Bainsdale as honorary deacon.

APPOINTMENTS FROM MELBOURNE

The Reverend Brian Kyme has been appointed assistant priest at Morwell and the Reverend R. H. D. Colyer, assistant priest at Marchalgon. Both have been seconded by the Archbishop of Melbourne to serve their second curacy in the Diocese of Gippsland.

MELBOURNE

DOVETON MISSION

A mission to Doveton, in the Parish of Dandenong, will take place from February 26 to March 5 under the direction of Captain H. E. Cole of the Church Army. The Holy Communion will be celebrated at 7 p.m. daily, a children's service after school every day, and in the evenings hymn singing at 7.30 will be followed by a mission hour from 8 to 9 p.m.

MENTONE CHURCH

Alterations and additions to St. Augustine's Church, Mentone, were dedicated on February 11 by the Archbishop of Melbourne, the Most Reverend F. Woods. The first section of the building was completed in 1889 and the present structure is the third addition comprising of transepts, vestries and utility room. In addition, the internal arrangements have been redesigned, in accordance with current liturgical principles, with a new altar arising at the conjunction of the transepts and nave. A two-manual pipe organ to be installed in April will complete the present additions.

LENT ADDRESSES

The archbishop began on Ash Wednesday a series of Lenten addresses in the cathedral on the subject "The Secret of Happiness—Studies in the Sermon on the Mount." The addresses will be given on each Wednesday throughout Lent, commencing at 1.15 p.m.

BIBLE STUDIES

Dr Frank Anderson's Bible studies in the cathedral recommenced on Thursday, February 16, and will continue each Thursday from 1.15 to 1.45 p.m.

ORGAN RECITAL

Mr Lance Hardy's first organ recital of the year will be given to-day, Friday, February 17, from 1.15 to 1.45 p.m. It will be a programme of music by Bach.

MISSIONARY FOR IRAN

Sister Anne Richards, a C.M.S. missionary, sailed on the "Stratheden" on Wednesday to return to her work at Shiraz Hospital, Iran.

A valedictory Communion was held in St. Paul's Cathedral chapel on Tuesday morning.

NEWCASTLE

INDUCTION SERVICES

The bishop conducted two induction services in the diocese this week. On Monday night, February 13, he inducted the new Rector of Morpeth, the Reverend R. W. L. Ayscough, and on Tuesday night, February 14, he inducted the new Rector of Stroud, the Reverend A. J. Cook.

NEW CHURCH HALL

Last Sunday the Bishop dedicated the new St. Mark's Church Hall at Eastville. The new church hall is in the Parish of East Maitland.

NEW PRIEST ARRIVES

The new Assistant Curate in the Parish of Maitland, the Reverend J. T. E. Collins, has arrived in the parish, and is now living at the former Rectory at Telarah. The former Parish of Telarah has been incorporated into the enlarged Parish of Maitland.

CARDIFF STEWARDSHIP CAMPAIGN

Two loyalty teas are being held in the Parish of Cardiff this week in connection with the stewardship campaign in the parish. The first tea was held on Wednesday night, and the second will be held this Friday night, February 17. Next Sunday the rector, the Reverend A. Bailey, will commission a large team of canvassers to visit Anglicans in Cardiff and Glendale.

SYDNEY

ORGAN RECITALS

A series of organ recitals will be given in St. James' Church, King Street, Sydney, from 1.15 p.m. to 1.45 p.m. commencing on February 22. The organists will be Mr. N. Cameron, Mr D. Kinsela, Mr P. Dennison, Mr J. Forsyth and Miss J. Miller.

INDUSTRIAL SERVICE

An industrial thanksgiving service replaced the customary annual harvest service at St. Bartholomew's Church, Pyrmont, on Feb-

ruary 12. Representatives of many industrial and commercial establishments in this inner city parish attended. Many firms have provided displays of their products or equipment to decorate the church, and some gave products for distribution to Anglican institutions.

BARKER COLLEGE

The Archbishop of Sydney, the Most Reverend H. R. Gough, opened the new war memorial Junior School of Barker College, Hornsby, on February 11.

ARNCLIFFE HALL

A new parish hall for St. David's, Arncliffe, will be opened and dedicated on February 27 at 8 p.m. by the Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle.

LENTEN ADDRESSES

Addresses will be given in St. Andrew's Cathedral during Lent on Wednesdays at 1.15 p.m. and at 6 p.m. and on Sundays at 7.15 p.m. The subjects will be "Great Doctrines" on Wednesdays at 1.15 p.m. (in February, the Reverend A. J. Dain; in March, Bishop Goodwin-Hudson); at 6 p.m. "How to find health through prayer (the Precentor); and on Sundays, "Great Answers" (Bishop Goodwin-Hudson.)

KOREAN LEPERS

APPEAL

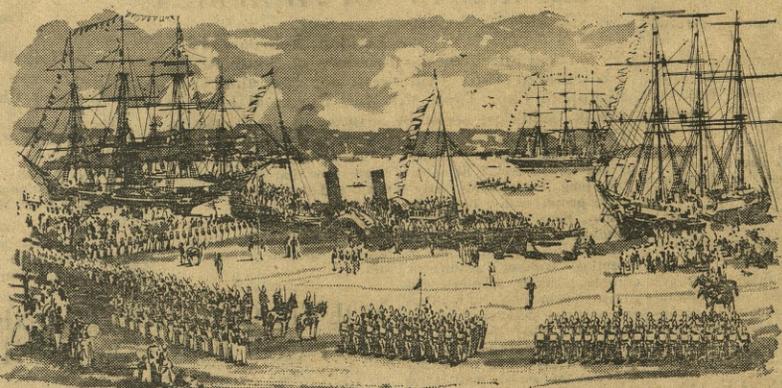
Contributions towards the appeal for the Reverend Roger Tennant's settlement for lepers in Korea now total £535 0/3. In addition to £500/15/6 previously acknowledged, the following donations have been received:

Anonymous	£5 0 0
"A Christian Nurse"	10 0
Miss M. Eden	10 0
Mrs M. N. Routh	1 1 0
D. W. Coubshand	5 0 0
R. L. Gair	5 0 0
"Combined Effort"	3 0 0
S. Nicholas' Ladies' Guild, Collier, W.A.	3 0 0
Miss G. Watkin	5 0 0
Dr E. Kent-Hughes	3 3 0
L. Stephenson	2 0 0
"Else"	1 0 9

TOTAL: £535 0 3

Chateau Tanunda "Historical Firsts" No. 81*

(Feb. 1961)



N.S.W. troops embarking for the Sudan, 3rd March, 1885

The First Overseas Contingent

Not much more than a century after the first white men settled in Australia, the country sent away its first expeditionary force. The year: 1885. The war: in the Sudan.

Britain's Sudanese campaign had suffered grim setbacks and when, on February 11, 1885, news was received in Sydney that General Gordon had died at Khartoum, urgent efforts were made to rally local support. Next day, Mr. W. B. Dalley—who was acting as Premier of New South Wales in the absence of Alexander Scott in New Zealand—called a special cabinet meeting, which decided to offer 500 infantry and two batteries of field artillery with ten 16-pounder guns. Three days later, the British Government accepted the infantry and one battery on condition that the contingent was placed under the commanding officer in the Sudan.

The call for volunteers in New South Wales had prompt results. Within three weeks, 522 infantry, a six-gun battery with 212 men and 200 horses had been organised and embarked (on March 3) on two troopships, the *Australasian* and the *Iberia*.

The demand for action was so urgent and the response was so swift that offers of help from Victoria, Queensland and South Australia were declined by Britain. As a result, what is often described as Australia's first expeditionary force was, in fact, solely supplied by New South Wales.

The rapidity of the response involved some big political issues. In the first place, the New South Wales Government was not constitutionally empowered to raise troops for service abroad; in the second, Mr. Dalley had acted without reference to the legislature, which was not called together until March 17—by

which time the contingent was well on its way to the Sudan—to grant the Government an indemnity for its actions; in the third, a large sum of money had been spent without Parliamentary approval. Henry Parkes, who was not in Parliament at the time, won an election in Argyle as a protest against the Government's action, but there was little doubt that the Government had considerable support for its decisions and an Indemnity Act was passed with only two dissenters.

In view of these domestic problems, the contribution to the Sudan campaign by the volunteers was disappointingly small. The contingent reached Suakin on the Red Sea on March 29, was brigaded with the Guards as "a mark of courtesy" and participated in a minor skirmish at Tamai (during which three of its members were slightly wounded), but most of the volunteers were put on railway fatigue work. So little action did the contingent see that almost as many casualties were suffered on the trip back to Sydney as in the Sudan.

When the contingent embarked on May 17 on the troopship *Arab*, 11 men suffering fever were left in hospitals at Suakin and Suez; 12 more fever victims were disembarked at Colombo. There were six deaths in all.

After an absence of less than four months, the contingent disembarked at Sydney on June 23 and was disbanded soon afterward.

Australia's part in the Sudan campaign was small, but it has an honoured place in events which were later to draw so many tens of thousands of Australians to the Boer War, World Wars I and II and Korea.

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RELIGIOUS BROADCASTS

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

SUNDAY, FEBRUARY 19:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T. "Music for Worship." The Guild of St. Pius X.
RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.
"The Long Way Home—The Middle East." Mr A. McCutcheon.
PRELUDE: 7.15 p.m. A.E.T., W.A.T.
*The Choir of the Canterbury Fellowship, Melbourne.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T. Professor P. Scott.
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.
For the First Sunday in Lent. Broadcast from the B.B.C.
MONDAY, FEBRUARY 20:
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 20—FRIDAY, FEBRUARY 24:
READINGS FROM THE BIBLE: 7 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 20—SATURDAY, FEBRUARY 25:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
February 20: Mother Y. Swift.
February 21: The Reverend N. Kemp.
February 22: School Service—"Stories from the New Testament"—"The Tentmaker from Tarsus."
February 23: The Reverend A. P. Campbell.
*February 24: The Right Reverend C. E. B. Muschamp.
February 25: The Reverend W. Young.
WEDNESDAY, FEBRUARY 22:
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 Housewife." Dr P. J. Benjamin.
FRIDAY, FEBRUARY 24:
EVENSONG: 4.50 p.m. A.E.T., W.A.T.
*From St. John's Cathedral, Brisbane.
MONDAY, FEBRUARY 20—SATURDAY, FEBRUARY 25:
EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m., Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.
Dr C. Wright.
TELEVISION:
SUNDAY, FEBRUARY 19:
ABN 2, SYDNEY:
11 a.m.: Divine Service from St. Gilbert's Cathedral, Edinburgh. Preacher: The Right Reverend Chandu Ray.
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.: "The Devil." The Reverend W. O'Reilly.
ABV 2, MELBOURNE:
11 a.m.: Divine Service from St. Andrew's Presbyterian Church, Canberra. Preacher: the Reverend H. Harrison.
*5.15 p.m.: "Sunday Special"—"The Father's Way." The Reverend K. Sanders.
6.30 p.m.: "Report from the Vatican"—on the eve of the visit of the Archbishop of Canterbury. "Sun to 10 p.m.: "The Flesh." The Most Reverend J. Freeman.
ABQ 2, BRISBANE:
11 a.m.: Divine Service from the Presbyterian Church, Glebe, N.S.W. Preacher: The Reverend D. Cole.
*5.15 p.m.: "Sunday Special"—"The Father's Way." The Reverend K. Sanders.
6.30 p.m.: "Twentieth Century Man"—"On Easy Street." A discussion between a trade unionist, a parson and an employer.
10 p.m.: "The New Hebrides Looks Ahead." The Reverend E. Owen.
ABS 2, ADELAIDE:
11 a.m.: Divine Service from Scots Church, North Terrace, Adelaide. Preacher: The Reverend D. Hodges.
*5.15 p.m.: "Sunday Special"—"The Father's Way." The Reverend K. Sanders.
6.30 p.m.: "Is the Bible Out-of-date?" Dr J. O'Neill.
10 p.m.: "The World." The Reverend F. Whyte.
ABW 2, PERTH:
*11 a.m.: Divine Service from St. Mark's, Granville, Sydney. Preacher: The Reverend C. H. Sherlock.
5.15 p.m.: "Sunday Special"—"The Father's Forgiveness." Mr C. Smith.
*6.30 p.m.: "It's Happening Now"—Guildford Cathedral.
10 p.m.: "Epilogue." The Most Reverend F. Grimshaw, Roman Catholic Archbishop of Birmingham.
ABT 2, HOBART:
*11 a.m.: Divine Service from St. Hilary's Church, East Kew, Victoria.
5.15 p.m.: "Sunday Special"—"The Father's Forgiveness." Mr C. Smith.
6.30 p.m.: "Out of This World." A Carmelite convent.
10 p.m.: "Newsprint"—"It's No Go the Bible." The Reverend J. Huxtable.
10.15 p.m.: "Epilogue"—Some of the Saying of Jesus." Mr T. Fleming.

PENSIONS SCALE AND TEACHER TRAINING CHURCH ASSEMBLY MEETS

ANGLICAN NEWS SERVICE

London, February 13

Differential rates of pension for bishops, deans, provosts, archdeacons and other clergy are to be retained in the Clergy Pensions Measure, which passed the revision stage in the Church Assembly in London last week.

In addition, the pensions for the widows of clergy are to be brought up to £300 a year with effect from January 1 last.

With the proviso that forty years' service has been completed the scale of pensions for clergy is:

The Archbishops of Canterbury and York, £2,000; the Bishops of London, Durham and Winchester, £1,750; other diocesan bishops, £1,250; suffragan bishops, £900; deans and provosts, £700; archdeacons, £600; and other clergy, £400.

The House of Clergy, sitting separately, decided against a differential scale of pensions by a vote of 70 to 24, but this vote was reversed by the full assembly.

The Church Assembly also approved in principle the Board of Education's proposal that the provision of church training colleges be enlarged.

The plan is to provide for a total of 9,300 places in church training colleges in England. This would mean that 3,000 teachers a year would be sent out into church and county schools—or 20 per cent. of their whole teaching force.

To provide these 1,200 additional places, the Central Board of Finance will be involved in an expenditure of £600,000.

CONFERENCE ON MISSIONS

FROM OUR OWN CORRESPONDENT Melbourne, February 13

The members of the Victorian committee of the Australian Board of Missions held the second of their all-day conferences at Holy Trinity Church Hall, Balacraia, last Saturday.

The purpose of these conferences is to make the missionary work of the home base more effective by wider participation of all members.

Methods of organised study of mission fields, general missionary strategy and the latest news from the Church overseas were discussed on Saturday.

The director of the General Board of Religious Education, Mr Val. Brown, was chairman.

It has not been decided whether this expansion shall be by establishing another college in the north of England or by extending existing colleges.

The assembly also approved the Board of Education's motion that chaplaincies in the modern universities and in colleges should be financially supported by the Church of England as a whole. At present the main burden falls on the dioceses where these institutions are situated.

HOPEFUL SIGNS SEEN FOR CHURCH IN SOUTH AFRICA

ANGLICAN NEWS SERVICE

London, February 13

The Church of the Province of South Africa has entered 1961 with fresh courage, the Archbishop of Cape Town, the Most Reverend Joost de Blank, said last week in a message of thanks to English supporters of that Church during 1960.

"The reason for this change is not far to seek," he said. "At long last, events have made people realise that ultimately there is no political solution."

"Hope for the future lies in accepting without quail or quibble generally acknowledged Christian principles—with an accompanying determination to work them out in practice."

After outlining evidences of a new spirit pervading the recent meeting on racial matters in Johannesburg, in home life and in the world of business, the archbishop said:

"I do not want to give the impression that here everything in the garden is lovely. Far from it."

"There are still many men who believe in pressing ahead with even stricter legislation for segregation, at any cost and heedless of the human suffering involved."

VICTORIAN BISHOPS IN CONFERENCE

FROM OUR OWN CORRESPONDENT Melbourne, February 13

The bishops of the Province of Victoria will meet in conference at Bishopscourt, East Melbourne, to-day and to-morrow.



S. Paul's Church, Petaling Jaya, where a mission to the new residents of the satellite town will take place during Holy Week.

HOLY WEEK MISSION FOR NEW MALAYAN TOWN

FROM OUR OWN CORRESPONDENT

Singapore, February 13

A Holy Week mission is to be held in Petaling Jaya, Diocese of Singapore and Malaya, this year in the new Church of S. Paul.

The missionary will be the Reverend K. J. Perry, Priest-in-charge of S. Barnabas Church, Klang. He is a Church Missionary Society missionary from Melbourne.

The church and parsonage were consecrated in November last year to serve this satellite town of Kuala Lumpur.

S. Paul's Church is a daughter of S. Mary's Church in Kuala Lumpur. It is situated on one and a half acres of elevated land, half of which has been purchased and the other half a reserve given by the Government for the construction of a church.

It is planned to build a hall on the grounds at a later date. The church and parsonage cost about £9,000 Australian to build. The church furniture has all been donated as memorials.

S. Mary's Church helped finance the construction of S. Paul's as a result of the successful stewardship campaign held in the parish.

The Reverend Arnold Lee, who is head of the Church Missionary Society's work in this area, is the priest-in-charge of S. Paul's. He has started the tradition of celebrating from the westward position.

"Petaling Jaya is a rapidly expanding area, with plenty of scope for evangelistic work," Mr Lee said this month.

"I am confident the church will soon have a strong congregation."

"HAND-OUTS" DISTASTEFUL

CHURCH AID TO BE LONG-TERM

ANGLICAN NEWS SERVICE

London, February 13

"We don't want to go on being Lady Bountifuls," the Bishop of Coventry, the Right Reverend Cuthbert Bardsley, said last week at a Christian Aid Week meeting in London.

The meeting, called by the Coventry Council of Churches, was to present the director of Inter-Church Aid in Great Britain with a cheque for £750 as the first instalment of the city's contribution to the nation's effort for 1961.

"In emergencies such as we have seen in the Congo, hand-outs of food are of paramount importance."

"But the long term plan is to provide the means whereby the underdeveloped countries can meet their own needs," he said.

"We don't want to go on being Lady Bountifuls, extending largesse from our own rich larders; that is always an unpleasant thing to do, and extremely bad for those who do it."

"In the long-term plan the World Council of Churches is playing a vital part and rightly so; for the Church must concern herself deeply with these tragic world problems," he said.

YOUTH CENTRE PLANNED AS FOCUS FOR COMMUNITY

ANGLICAN NEWS SERVICE

London, February 13

One of the largest and most up-to-date youth centres in London is expected to be completed at S. Giles', Camberwell, by next January. It will cost about £31,000 of which £13,500 has already been promised.

A large community room for dancing, a well-equipped gymnasium, a coffee bar and a room for crafts are among the items planned by the vicar, the Reverend John Nicholls, who has been at Camberwell for only three months.

Approval of the plans by the Ministry of Education is expected by the end of February. This should secure as much again as has already been promised by means of grant aid under the Albemarle Report re-

commendations thus leaving the parish only £5,000 to find.

Before his ordination, Mr Nicholls spent twelve years in youth work, first as Youth Educational Organiser in Warrington, and then as Director of Youth and Social Welfare in Bermuda.

The S. Giles' youth club will try to promote community spirit in Camberwell, especially among the flat-dwellers. In any one of the large blocks that are now being built, up to 2,000 people are to live.

All young people will be welcome at the club, regardless of their beliefs. However, two cells of a dozen committed Christians are now meeting twice a week preparing to work among them when the club opens.

The club will try to cater for young families in the district where the parents are between twenty and thirty. A creche will be provided at the centre.

The buildings, situated in the vicarage garden, are also close to post-natal clinics, the main grammar school and the parish church. The vicar hopes that this proximity will assist the association of the club with the community's life as it grows.

DEAN-ELECT WILL SEND MESSAGE

FROM OUR OWN CORRESPONDENT

Newcastle, February 13

A message to the people of the Newcastle diocese from the Dean-elect of Newcastle, Canon J. N. Falkingham, will be broadcast on Sunday, February 19.

The message, which Canon Falkingham recorded shortly after his appointment to Newcastle, will form part of the Anglican Session.

The session is broadcast over station 2HD, starting at 6.30 p.m.

CLASSIFIED ADVERTISEMENTS

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

ENGAGEMENT

YALDEN-WILLIAMS. The engagement is announced of Margaret Louisa Yalden of Dogra, Papua, to Lyle Eric Williams of Mitchell River Mission, Queensland.

PERSONAL

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