

FIRST AUSTRALIAN ARCHBISHOP OF SYDNEY ENTHRONED

CEREMONY LINKS OLD AND NEW

Traditional and contemporary elements blended happily at the service in S. Andrew's Cathedral last Saturday morning, August 13, when the Most Reverend Malcolm Lawrence Laine was enthroned as the first Australian-born Archbishop of Sydney.

There was the use of Bishop Broughton's chair and pastoral staff in the ceremony in the near-century-old cathedral.

Three pointers to the future were the presence of the Roman Catholic Archbishop, the part played by the young people of the diocese, and the Archbishop's words on South-East Asia.

Young people, representing the Church Schools of the diocese and youth organisations, formed a guard of honour outside the cathedral. They had the privilege of being the first group to greet their Archbishop on this special day.

As he passed, his Metropolitan train held by two small boys, as the company of the Bishops of the Province of New South Wales, he gave the ancient salutation, "The Lord be with you" to which they responded "And with thy spirit."

Inside the cathedral, the congregation which included the Governor and the Premier, the Heads of the Services, the Police Commissioner, city and community leaders and representatives of every parish had already knelt in prayer and the choir had sung the anthems, "We wait for thy loving kindness, O God". Then during the singing of the hymn, "Glorious things of thee are spoken" the Dean's procession moved to the great door of the cathedral to admit the Archbishop.

TRUMPETS FANFARE

With the Dean, and preceded by the choir, went the archiepiscopal canon, Archbishop J. W. Tavell, and the senior lay canon, Mr. C. P. Tashman. After the traditional three knocks upon the door, the Dean said "Let the doors be opened" and a fanfare of trumpets sounded.

Again as the Archbishop entered the cathedral he greeted the congregation as he had the children outside. Then in the chancel the Chancellor, Mr. W. S. Gee, read the certificate of election and the

Archbishop made a declaration indicating his assent to the Church of England in Australia. The legacies over, the choir sang "Teach me thy way, O Lord and I will walk in truth", the Archbishop moved to the faldstool near the throne while the congregation led by the Precursor, the Reverend L. F. Bartlett, prayed for him.

RECOGNITION

After the Dean's declaration of enthronement, there followed a tumultuous response from trumpets, bells, organ and people who sang the Doxology. Then the choir sang the *Te Deum Laudamus* to a setting in G by Sumson.

Four moments of recognition were then read by the Bishop of Newcastle, the Right Reverend J. A. G. Howland, on behalf of the N.S.W. Bishops; Archbishop H. G. S. Begbie, on behalf of the clergy of the diocese; Mr. W. S. Gee, on behalf of the laity; and two children, on behalf of the youth of the diocese, who said "Sir, we would see Jesus."

The Archbishop of Melbourne, the Most Reverend Frank Woods, then blessed Archbishop Laine.

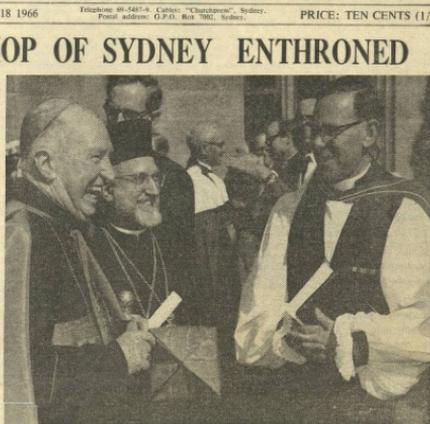
The Governor read the lesson from 1 Peter 5:1-4. The hymn, "Jesus, Thou King of living hearts" was sung while the Archbishop was escorted to the pulpit.

Then followed the Bidding Prayer, with special mention for "Christ's Holy Catholic Church", His Majesty the Queen, all Ministers of God's Holy Word and Sacraments", Sydney, Anglican General Synod, community leaders and the people of the diocese. The King's School, the University of Syd-

ney, Moore Theological College and thanksgiving for the faithful departed, concluding with the Lord's Prayer said by all.

The Archbishop's sermon, touching on many modern problems and looking back to our heritage, emphasised the paramount duty of the Church to preach the Gospel.

His text were the words of St. Paul, "Necessity is laid upon me, yes, woe is unto me, if I preach not the Gospel" (1 Corinthians 9:15). With the arrival of the chaplain with the First Fleet, he said "Sydney thus became the cradle of the Church and of the nation, and through circumstances social, economic, political may have rocked the cradle with more turbulence than decorum. Church and nation alike have" (Continued on page 7)



The leaders of three great Christian traditions laugh together after the Enthronement ceremony. Left to right: His Eminence Norman, Cardinal Gillroy; Bishop Dionysius of Nazianzos; and the Most Reverend M. L. Loane.

THE TIMING DID NOT MAR FREE FLOW

By A STAFF CORRESPONDENT

Everything about that enthronement was terrific: it filled me personally, and my colleagues from the secular Press, with delight and admiration. The whole show was so tightly, rigidly organised; and yet it "flowed" with free spontaneity.

Three groups of people are specially qualified by experience to assess these occasions. There are the precentors, vergers, deans and such who do the organising donkey work. Then the bishops, who

critique themselves, and make a point of turning out in full, just like our colleagues stirring fanfares. To the young ladies from Church House and the Dean's office who may have made countless cups of tea for jaded men in the days before the service, and who made them even for interested journalists!

So, being only human (though some would doubt it) we go from one occasion to another, hoping against hope that one day we shall cover one that we can honestly praise. Last Saturday was such an occasion.

It is a fair indication of the spirit of Archbishop Laine's episcopate, that I can only say that the Diocese of Sydney has wonderful time ahead, for the whole great ceremony rested upon a basis of team-work, of co-operation of the highest order, of the kind the Diocese needs.

BOUQUETS

There are not enough bouquets to go round. What there are must be shared by the cathedral Verger, Mr. Walter (Bartlett) and officiating man with a twinkle, he is, though you would not guess it under that sombre robe; by the Precursor, the Reverend L. F. Bartlett, whom the Dean, Bishop F. O. Hume-Moir, reckoned did the hard work; by those two boys who carried that impressive metropolitan train—Jonathan Knox and Patrick Cole—and not one got out of place; by the team in the bell tower; by the A.B.C. camera men and technicians; and Martin Royal, who did the commentary by the diocesan public relations men, Denton and Warwick Olson.

A bouquet to the congregation, who did their homework before the service began. They read the Dean's note on how they should take parts, how to locate the TV cameras and how to forget all about them; the trumpeters from the East-ern Command for their two

in-text sermons; the Archbishop last Saturday. These concerned (1) the relevance of the Gospel to our own time; and (2) his relevance, and our duty, to Asia.

It was wholly appropriate that the University of Sydney should be included in the bidding prayer; the Archbishop is, of course the first produced by that seat of sound learning.

By Walter Gee, the Chancellor, said later that he did not recognise his own voice when he heard it on TV. I wonder if the Archbishop also heard himself? If so, he may take my point in saying that by his very clear and distinct intonation is bound in prayer, to come give choir boys and others as much encouragement as that of Archbishop Merrill. Both, like that of Winifred, are superbly inimitable!

There were a few—a very few—flaws.

It is not often you see a collection plate so piled high off on the chancel steps. This happened and the show-off with what sang the seditious and clergy on the spot retrieved it.

A couple of very chivalrous exchanged greetings over a telephone line which somehow got across the A.B.C. co-axial cable at one point. The Archbishop showed his nervousness at a slight verbal stumble at the West Door.

This only made the enthronement more real. This was no few very text was read and by Bishop Crotty at an ordination in S. Saviour's Cathedral, at Gosford, 23 years ago, during the vacancy following Bishop Crotty's death by a sailing accident, Bishop Crotty then made the same two points in the 20s.

The Dean of Sydney, the Right Reverend F. O. Hume-Moir, declaring that the Archbishop of Sydney is now enthroned. Left to right: the Reverend Alan Vulliamy with the pastoral staff; the two translators, the Dean, the Archbishop, an Aboriginal schoolboy; Mr. C. P. Tashman and the Chancellor, Mr. W. S. Gee. Some of the clerical canons of the cathedral are in the background. In the foreground, opposite the Archbishop, is Cardinal Gillroy with his chaplain.

THE TWO KINGDOMS

By FRANCIS JOHN BREVELY

THE second clause of the Lord's Prayer, the clause of loyalty and service, begins, "Thy Kingdom come." This "Thy will be done, as in earth as it is in heaven."

From the story of Lamech which has been preserved in the Book of Genesis, we have seen that in the early days of mankind two separate lines of standards and values were followed by the first two "kingdoms" in the world; the one, in the land where Cain is forgotten, world's standards were engendered by Cain and reached their culmination in Lamech, seventh in his line from Adam, and the other, in the land where God was not only remembered but was an ever-present reality to the people, spiritual standards were taught by Seth and reached their culmination in Enosh, seventh in his line from Adam.

Each kingdom came into being

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through the teaching and training to do with the breaking and entering or to take any money from the place where he stole, but he offered to drive a car to and from the place where the robbery was to take place.

When his mother heard about this she was alarmed and sent to a solicitor to ask if anything could be done to prevent her son from being had only driven the car.

The answer was that since he had driven the car for what purpose he was driving the car, he could not be held liable for the offence if he were the only one caught by the police.

The boy thought he could have a foot in both kingdoms: in one Kingdom by refusing to have anything to do with the robbery and in the Kingdom of the world by good-naturally driving the car.

The solicitor disillusioned him. He had to have his feet squarely in one Kingdom or the other; it could not be both. "Thy Will be done," we must desire God's Kingdom to come (that is, His Kingdom in existence and grow greater) and in order that we may have it, we must be willing to make God's Will our standard of values and His desires and purposes those for which we will work and strive.

Second, we must notice there is a choice indicated by a slogan between "Thy Will be done" and "I will be done in Heaven." We may understand the reason for this choice by looking at an analogy.

In the days before China became a Republic, there was in San Francisco a

portion of the city known as China Town. There, the Chinese lived their lives according to their own customs and traditions.

They were in America, but not of America. The American Republic was not the Kingdom to which they belonged; their leader was not the Emperor; their will was not his; his aims and purposes were not theirs; and therefore they sought to achieve and devote to attain.

Anyone in San Francisco who wanted to know what life in the Kingdom of Heaven was like, would have had to go to the Kingdom of the will of his Emperor had only to go to China Town.

"CHRISTIAN TOWN"

Like the Chinese in China Town, who are Christians should have our "Christian Town" in the midst of the world in which we live.

First, there must be to be seen in the life and the will of the Kingdom of Heaven to which we belong is alive and learn something of the Kingdom of God. Heavenly are told to learn but which must be learned in the Kingdom of the others are playing and having enjoyment and we are tired of the task.

By every power, by heart and by soul, we must be seen to be in the Kingdom of the will of our Emperor.

Those other souls may kindly think.

There was in San Francisco a

FAMOUS ANGLICAN SEES . . . 31

LIVERPOOL

By THE REVEREND EDWARD HUNT

THE see of Liverpool deserveth to be numbered among the most famous in the world. It was the only see in the world which was transferred to the province of York.

The Bishops Act, 1878, transferred the see of Liverpool to the Diocese of Manchester and the Diocese of Liverpool and the Diocese of Manchester took the greater part of Lancashire, including the ancient parish of Leigh in West Derby Hundred, the rest of the Hundred, including the ancient parish of Wigan in the County of Chester as the Archdiocese of Liverpool.

Although "the others" were slow to fulfill, £100,000 was slowly raised by voluntary subscription for Liverpool, and the Diocese was constituted by Order in Council, March 30, 1880.

The south-western part of the Diocese was originally part of West Derby, was originally part of the far-lying diocese of Lichfield and Coventry, and in the province of a modern diocese.

In 1542 it was with the rest of the country to the north of the Trent transferred to the province of York.

In 1847 the newly formed Diocese of Manchester took the greater part of Lancashire, including the ancient parish of Leigh in West Derby Hundred, the rest of the Hundred, including the ancient parish of Wigan in the County of Chester as the Archdiocese of Liverpool.

Within a few months of the formation of Liverpool as a diocese the province of the Diocese of Warrington was created.

The parish church of St. Peter, built in 1847, reflected the heart of the city, but Bishop Ryle resolved that the parish work of the diocese should be supported by a new cathedral.

NEW CATHEDRAL

Great anxiety in connection with the building of a new cathedral, a successful effort was made to provide suitable accommodation for the clergy.

In 1904 the erection of the new cathedral in the heart of the city, being chosen.

Considerable progress has been made with a building, remarkable for its size and dignity."

His Giles Gilbert Scott, R.A., was selected architect. The design, a dignified essay in traditional Gothic, has a central feature a magnificent central tower which is distinguished by its "remarkable versatility as a designer."

The cathedral has four residential canons, and 24 honorary canons. The diocese comprises 12 dean-

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"Go forth, go forth with a loving heart," says an anonymous writer, "and gather the wanderers in."

We can only gather the wanderers in when we do the Will of God and here in this world just as we shall do it when we step into the Kingdom of Heaven.

If we do not do it here, we shall find it very difficult there and as every child who goes to us miss far more than we gain when we do not learn what they are told to learn but which must be learned in the Kingdom of the others are playing and having enjoyment and we are tired of the task.

In the land where God is forgotten, the Kingdom of the will of our Emperor, there are 400 cities, in the land where God is remembered, there are 400 cities, in the land where God is forgotten, there are 400 cities, in the land where God is remembered, there are 400 cities.

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There is also a record in the diocese of the work of the Sisters of the Church in the Diocese of Delaware for the Youth Work (programme in 1954-73).

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C.L.M. TAKES CONCILING SERVICE HELD IN HOBART

TASMANIA LEADS THE WAY IN ECUMENICAL RELATIONS

FROM A SPECIAL CORRESPONDENT

Hobart, August 15

More than 750 people attended Hobart's Sunday afternoon thanksgiving service which concluded the seven weeks of Church and Life studies here.

The service took place in the City Hall. The Bishop of Tasmania, the Right Reverend R. E. Davies, presided in his capacity as president of the Tasmanian Council of Churches.

The exposition of the Gospel reading was preached by the Roman Catholic Archbishop of Adelaide, Dr. Gladstone Young.

Archbishop Young was quoted in the Anglican Bishop. This was in keeping with Dr. Young's other post-Vatican II gestures which emphasize the pastoral role of the spring synods.

In his sermon he emphasized the practical lessons to be learnt from the theology of the Incarnation. Notably, he integrated our spiritual mission which we keep "spotted from the world" with our practical temporal duties for which a mere moral code is inadequate substance.

Illustrating the Gospel reading, he referred to "The Catholic who from a great distance was able to discern the speck in a Presbyterian eye, but was unable to see the log jam in his own."

He concluded by criticizing that concept of "pride" which held the Christian back from total commitment of the type we have witnessed in a martyrdom like Stephen's.

"If all Christian lovers of mankind had exercised this kind of false prudences, where would we be today? If we exercise it now, where shall we be tomorrow?"

There was a large attendance of Roman Catholic laity, apparently evidenced by the numbers of small children present.

Tasmanian Roman Catholic laity during the last two months have contained prayers for the Church and Life Movement.

HONORARY DEACON FOR SEYMOUR
FROM OUR OWN CORRESPONDENT

Wangaratta, August 15
The Bishop of Wangaratta will ordain Mr S. H. Le Bret on to the diaconate in Christ Church, Seymour, on Sunday August 26.

Mr Le Bret is a lay preacher in the Parish of Seymour and his nomination as deacon becomes honorary deacon, what still continuing in his normal work.

It is understood in such cases that a man will not proceed to the priesthood but remain simply deacon under conditions set out by the Diocesan committee.

ment and most groups in the State contained Roman Catholics.

As a consequence the hymns suggested on the A.C.C. leaflet were changed to ones more familiar to Roman Catholic lay people.

Both Bishops reflected the feelings of many leaders when they were asked and replied with another, the "Kest St" recommendation in "Galilee".

"Do You Believe?"
"We do not know whether we believe or not. We are educated by the man Jesus, whose freedom and concern for others we recognise as ultimate. We are fascinated by his refusal to give answers and his gift for discernment. We are baffled and intrigued by his lowliness and by his authority over the powers of destruction. But whether this is belief we do not know. The majority of our generation in the world feel the church because they could not share his belief."

PRESSURES REALISED
Because of indiscretions like the above, or an account of some of the double-dipping "promotion" preceding the seven weeks of study, it could be fairly said that the A.C.C. committee, which was doing a sterling job in organizing the C.L.M. have forfeited much of the further trust that might have been placed in it by the Christians of this island.

Some of the comments from participants as revealed by lay leaders who reported to the congregation were:

"Now that I recognise the pressures to which I am subject I can see that before commencing."

"We realise more acutely the needs of others around us, particularly those of the aged."

At one discussion meeting, which she led, the Anglican Deaconess Peggy Perry reported that she had been asked by the participant who suggested, "We should put our own needs first before considering overseas poverty."

It was "And what do they eat, meanwhile—STONES!"
It was "And what do they eat, meanwhile—STONES!"

There had been a three-fold situation, and a three-fold solution.

Active Christians experiencing frustration by working within the established committee method.

tutional structures had received a ray of hope.

Non-Christians saw that their image of the Church did not correspond with the quality of life and of the quality of fellowship that they had experienced in group meetings.

Finally the aid of non-Christians had stimulated the committed Christians to greater efforts.

INDIAN PRIEST AT GRAFTON

An Indian priest from the Diocese of Polynesia is at present serving on the staff of Christ Church Cathedral, Grafton, N.S.W.

He is the Reverend Edward Subramani, recently inducted Vicar of St. Matthew's Church, Samalunga, Java, who arrived in Australia at the beginning of this month to do a three months tour of Australia under the auspices of the Australian Board of Missions.

Mr Subramani trained for four years at St. John's Theological College, Sydney, before becoming curate at Holy Trinity Cathedral and Bishop Vesey's chapelain.

Last year St. Matthew's was elevated from the cathedral parish and made a parochial district under the care of the Reverend Ted Bradley, formerly of Melbourne and Sydney.

Mr Subramani was assistant curate. Recently the two changed positions before Mr Bradley's return to Australia.

The man grants ministers to the confirmed congregation of about 90 people. Further evangelistic work is being done amongst the farmers who live to 45 miles from the parish town.

SUGAR TOWN
At the same time as he was appointed to Matthew's, Edward Subramani married Daisy, a native of the Diocese at the Dulley Methodist Mission School, S.S.

His five year Subramani is teaching at Holy Trinity multi-ethnic school, some six years ago by the Anglican Church of the Diocese.

The number of students applying for admission.

The eldest of 10 children.

Mr Subramani comes from Labuhan, the sugar town on the island of Vanua Levu.

One of his sisters is Agnes Pabati, a trained teacher who has already completed two years' study at St. Christopher's College, Melbourne.

This year before returning to work in the Diocese of Polynesia, Miss Subramani is working with the Melbourne Diocese's Christian Education Department.

The Reverend E. Subramani will visit Queensland after his three weeks at Grafton. Later he will visit all States including Western Australia.

TWO NEW SYDNEY APPOINTMENTS

The Archbishop of Sydney, the Most Reverend M. L. Lough, has appointed the Rev. Rector of Wollongong, Canon B. H. Williams, to be a member of the Chapter of St. Andrew's Cathedral in succession to the late the Venerable R. B. Robinson.

His Grace has also appointed the Rector of St. Paul's Cathedral, the Reverend C. M. Gilbey, to be an honorary Canon.

Canon Gilbey, a senior priest in the Diocese of Sydney, nominated Dr. S. Butler Babbage at the Sydney electoral synod, and seconded the resolution unanimously offering the see to Archbishop Lough after the ballot.

He has contributed book reviews to THE AUSTRALIAN for many years.

MENTAL HOSPITAL CONFIRMATION
FROM OUR OWN CORRESPONDENT

Melbourne, August 15
Confirmation service of special interest was conducted by the Right Reverend V. R. Armit, Bishop-Coadjutor of Melbourne, on Tuesday, August 2.

It was at Janfield Mental Hospital, and the first ever administered at that institution.

Although patients from the various mental hospitals have been confirmed from time to time, it is believed that it is the first occasion on which the rite of Confirmation has been administered in such a hospital.

DEAN'S WIFE WELCOMED

MORNING TEA HELD AT CONVENT
FROM A CORRESPONDENT

Grafton, August 15
The Roman Catholic women of Grafton on Sunday 9 welcomed to this city, Mrs E. W. Williams, wife of the newly-installed Dean, at a morning tea held on the premises of St. Mary's Convent.

Mrs G. R. Arthur, wife of the Bishop and the wives of two Grafton clergy members, the Bishop and Mrs P. Dillon were also present.

Mrs Dorothy Dougherty and Mrs. J. G. Gilbey, ladies of the social club, welcomed the guests, and said she hoped Mrs. Lowe would leave feeling at all began many new friends.

Monignor Hennessy spoke of the kind towards unity which had been given by Pope John. It was because of him that similar gatherings were taking place all over the world.

"We are beginning to understand one another, and the things that really matter, which concern us not merely in this world, but in the world to come," he said.

BASIC PRINCIPLE
"We rest on one basic principle. We believe in the unity of God. It is also a unity, and the Lord made it very plain that the quality of humility, of simplicity and simple prayer, of talking to God."

The Mother General, Mother Aileen, welcomed the guests to the convent. She said, "Catholicism is not a new religion, it is a new way of living, a new way of thinking, a new way of feeling, a new way of loving."

It enabled them in their own small way to enter into the Lord's very special communion to love their neighbors as themselves."

Mrs Bowie said that Pope John, of all people, was the one who had done much to bring them all together.

She said she remembered the convent when she was very young, and how glad she was to see the new building ring and hope that some of them would "pray for" her.

Mrs Bowie was presented with a gift, and the other guests with posies.

MISSION DISPLAY AT BUNDBERG
FROM A CORRESPONDENT

Bundberg, August 15
More than three hundred people attended the display of work by children and teachers at Christ Church Bundberg, following the most important lessons in the Sunday schools of the Parish.

The country studied this year was Iran, and posters connected with this country, its customs, dress, food, and religion, were displayed.

In addition the children had built Iranian villages, had made paper Persian carpets, and had dressed dolls in Iranian clothes.

The problems of preaching the Christian Gospel in a Mohammedan country were faced, and the work of the Church in hospitals and schools for the blind appeared in scrap books.

In all, eight Sunday schools participated. On Sunday, August 12, the children of the parish church was attended by 100 children, parents and teachers from all contributing churches.

A feature of the display was an Iranian food served by the children. A collection for the Church's work in Iran was taken at the door.

Articles for a mission parcel were brought by the children. Because Bundberg is responsible to Etoro Mission in New Guinea, the parcel will be sent there.

FR JOHN LEWIS' SYDNEY VISIT
FROM A CORRESPONDENT

The Australian Provincial of the Society of the Sacred Mission, Father John Lewis, S.M., will visit Newcastle this month on the occasion of the Clergy Retreat for the Diocese of Newcastle.

He will interrupt his journey for one day for a hurried but full visit to Newcastle.

On Sunday August 21, he will preach at the St. Andrew's Street at the 9 and 11 o'clock Eucharist, then speak to the members of the Holy Trinity Mission and members of the Fellowship of the Sacred Mission at a buffet tea at 5 o'clock and St. Andrew's at 5 o'clock and St. Andrew's at 5 o'clock.

He will also be at St. Andrew's at 5 o'clock and St. Andrew's at 5 o'clock.

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Enjoying a pleasant morning on the riverside lawns of St. Mary's Convent, Grafton, on August 9 are (left to right): Mrs. R. W. Bowie, wife of the Dean of Grafton; Mother Aileen; Mrs. G. R. Arthur, wife of the Bishop of Grafton; and Mrs. D. Dougherty, president of St. Mary's.

ANGLICAN OF THE WEEK

Our Anglican of the Week is an Adelaide priest who, for the last 30 years of his life, has volunteered for missionary service overseas, but this time it is at an age when most men in any sphere of life are looking forward to retirement.

He is Canon Reginald Kern. Sorby Adams who, after graduating from the University of Adelaide in 1922, went to Ridley College, Melbourne, and, after serving his curacy in a Melbourne parish, returned to Adelaide on the staff of the College School of St. Peter from 1926 to 1927.

In 1927, he was accepted by the Diocese of Singapore, at St. Andrew's School, where he was Principal from 1934-56, and where he was married to the late Eunice Sand just before leaving for Singapore, and they have four sons.

During his years with the school, the numbers increased greatly, and recently he and his wife returned at his invitation.

On his "retirement" to Adelaide, he was offered the parish of St. Peter's Cathedral in 1960. During his years in Unley, his influence was felt in many spheres, particularly in the ecumenical movement. He was also active in Rotary, League and R.S.L. circles, and was in command as a public speaker.

Now they have packed up once more to spend the next three years in Seria, in the State of Terengganu in Borneo. In the midst of the oilfields, a mixed race neighbourhood, he will be the necessary bridge of another language, to be heard by those grouped to the Dyak and other peoples, and to instruct them in the native clergy so that they can gradually take over the Church of English Mission.

He found great delight always in his pastoral work with the company of children. The many courses, who pass through his hands, are prepared for Holy Matrimony were given much in his hands, and he has by themselves, or in his marriage.

He has been a member of the visitors of all kinds came to his house, and he has a small flock, which was always available. His ministry among the aged sick of the parish was shared by parishioners who assisted him in many ways and bestowed. He has gone with the prayers and good news of the clergy to friends in the Diocese of Adelaide. He was made a Canon of St. Peter's Cathedral in 1960.

On his retirement, he also served for a short time in the Diocese of Borneo. He is remembered in Singapore for his wide interests, but he is perhaps, for his work as Chaplain of the Lepet Hospital, and for other work among the leprosy patients, with whom he stayed, two, four, seven, years. In Scouting, he was awarded the Silver Acon for his services.

At the fall of Singapore, he remained, while his wife was

BOOK REVIEWS POET AND BISHOP

THE POETICAL WORKS OF HENRY KENDALL, edited by T. R. Bood. (The Macmillan Company, Sydney, 1965, 10s. 6d.)

ONCE upon a time a Doctorate of Divinity was a door to a diocese, and the grace of consecration were thought to be ready grant learning. Today, in Australia, a diocese automatically brings a Doctorate of Divinity. Presumably the Catholic Church has long since abandoned that even evangelically before a confident school is an epoch, which has succeeded above him.

It is fascinating to find in the "Poet and Bishop" by Judith Wright, that Kendall, passed in 1886, as the clear voice of the native muse. In the following passage (which incidentally puts Kendall among the first "three-donors") is hard to see as Australian at all.

In the Substantive we hear no claim:
No sound of Sunday bells;
but Heaven smiles on the forest aisle.

We listen to the woodland
And God to notes from the
mystic stone.
Of chorister-birds on high,
Our souls are the breeze in the
field's trees,
And we dome—the broad blue

A century of development has separated us from the poet of the bush. We find no more personal poetry as penned by Tennyson and Palgrave. It is too common to find a lovingly composed eulogy. And when it is not maudlin, it fails to reach the minimum degree of tension that present-day poetry will accept. Like Swinburne it is all sound and little intellect.

It is likely that when "Bell-birds" has faded from school readers the public for Kendall will shrink to a few specialists in cultural and literary history. Though the title of an Australian work, this volume, which establishes Kendall's verse in the field of poetry, completely, can only enhance its reputation with other libraries.

Whether this volume will be more users, however, is another question. Henry Kendall ranks as a pioneer of Australian poetry, his inkling metrics and his derivative diction were celebrated in

RADIO AND TELEVISION

WELL, last week-end the A.B.C. handed our Sydney district a £1000 dollars worth of T.V., while the commercial channels between them handed out about 5000 dollars. Let's hope our Archbishop is satisfied that gift of 8000 dollars is not less seeing that his diocese makes the best possible use of both radio and T.V.

As a piece of T.V., the entertainment was a magnificent effort. Obviously very well rehearsed. One is tempted to say if it would have gone so well had Talbot's Terrors not worked so hard on it before-hand. T.V. does make the Church do its ritual much better.

On Saturday we saw the quiet dignity of Sydney diocese at its best.

My only criticism of the Entertainment telecast—apart from the "misses off" and "Martin Royal" or "heaven's sake"—is that someone should have told the producer that an entertainment is not basically an act of worship. It is the occasion which the celebration during the sermon were most appropriate—obviously, the producer had a full script to work on, but we did not need windows during prayers. Who distinguished the congregation—according to Martin Royal—anyway—we saw precious little of them.

However, a marvellous piece of T.V. it made me realise how Australia the people of England in Australia has become, seeing all these "misses" Bishops and a Cardinal.

Just for the record The Church News last Sunday contained one reference to the

Embassy. Considering the Diocese of Sydney must be the largest in the Anglican Council of Churches in N.S.W. and the largest in the world, the programme is taped earlier in the morning. The Archbishop would have left at least ten minutes at the end so that a Saturday could have been a responsible Christian broadcast.

THE Church of England Television Society, led by the Rev. Canon A. Ross, has been selected to televise the service on Saturday. The service will be broadcast by Pilgrim Productions. It is a pity that T.V. didn't quite make it as a result. The effort of one living room being in of the old discomfort of most of its impact. And of course, it did not have a follow-up talk that it was designed to.

I hope C.E.T.S. will give us some T.V. after a rather long run of film on Channel 7.

"Heros of the Faith"—was a title—from A.B.C. in Home Service. It was a children's T.V. actor-camp—where Eric Darbyshire has quite a nice approach to children. However I think a better script for the children was called "Sunday's episode. Does it mean that the laying on of hands in ordination—or Confirmation—represents the very end of Christ?

But perhaps more important is the misplaced belief that children should be taught to practice what they learn about. It is a pity that the program is taped earlier in the morning. The Archbishop would have left at least ten minutes at the end so that a Saturday could have been a responsible Christian broadcast.

It's not quite with the child's situation at home, on the playing fields, at home and show him examples of courage that are meaningful to him.

Give Eric Darbyshire a good story which leaves him to go to children and you may have something really worth while.

"Lamp Unto My Feet" proved much better than "The Reformation" which was taped on Sunday night. After a few trials across the dial I soon settled down to Erasmus. A very effective and imaginative way to treat history, and full marks to C.B.S. for a fine production.

Not much to report on radio. The "Herbert" with Roger Bush last Saturday morning on 2FC. The "Herbert" with Roger Bush last Saturday morning on 2FC. The "Herbert" with Roger Bush last Saturday morning on 2FC.

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"LET THE CHILDREN PAINT"

The former director of the children's department of Riverside Church, Sydney, tells us that Kathryn S. Wright, tells us how painting can be a rewarding and educational activity for children. "Let The Children Paint", published by Stationer Press, New York.

"Let The Children Paint" is an invaluable resource for all persons responsible for Christian Art in schools. *Christian Art* reviewed it as a book that "should find a good place on the list of trusts for church and school libraries." The *Journal of the Virginia Kirkus Service* noted that though it is intended primarily for teachers and parents, the book would be useful also for other teachers and even for parents interested in the use of art as a means of expanding their child's "art experience."

TENNESSEE GIVES LIBERIA AIRPORT
AMERICAN NEWS SERVICE

NEW YORK, August 15—Tennessee Episcopalans have agreed to make a grant of \$100,000 to Dilard Brown of Liberia, a young minister to be placed, once it reaches Monrovia, by David Laney of Monterey, California, who will serve as farm superintendent.

FRIDAY, SEPTEMBER 2

PAPUAN PARISH IN BRISBANE

FROM OUR QUINCY CORRESPONDENT

Brisbane, August 15 — A tropical downpour only spoiled the authentic atmosphere in Christ Church parish hall, Milton, when some 200 guests — members of the A.B.M. Fellowship and representatives of New Guinea missionaries and their friends — celebrated the founding of the Mission 75 years ago when the Reverend Alfred MacLaren and the Reverend Clifford King landed at Kaieka on the northern coast of Papua.

The Brisbane Company of the Comrades of S. George had decorated the hall with overhead palm fronds while the tables were gay with hibiscus blooms.

The stage had a huge mural of Dogra Cathedral which was flood-lit and rose from a sea of poinsettias and other tropical foliage.

This Papuan party hosted by Dr Charles Elliot, followed by a Festival Eucharist celebrated by the Bishop of Brisbane, the Right Reverend John Hudson in the adjoining church at which he was assisted by the rector of the parish and Mr James Sanson who read the Epistle and the Reverend Lusscomb Newsum who sang the Gospel.

Wine and bread, wine and water of the offertory was presented by Mr and Mrs John Wood and Mr Jeffrey Southworth and the Reverend Allen King read the administration.

The Bishop's Chaplain was the Reverend Keith ... Thus past and present members of the staff of the Diocese of New Guinea were associated with the great event so close to their hearts on this day.

JESUIT JOINS U.S. COUNCIL

INDIAN WORK

ANGELICAN NEWS SERVICE

The Reverend David J. Bowman, S.J., has been appointed assistant director of the National Council of the "Change" Faith and Order Department, it has been announced by Dr R. R. H. Edwin Eddy, A.C.C., general secretary.

Dr Bowman, whose appointment is effective from September 6, will continue his former work as professional staff member to serve on the National Council's professional staff.

He comes to the council from Loyola University in Chicago where he has taught theology for the past year.

"The contribution of Fr Bowman's service to the work of the National Council and its Faith and Order Departments is a concrete indicator of the Roman Catholic Church's continuing interest in the ecumenical movement," Dr Eddy said.

"This basic commitment is expressed in the *Divine Office* and *Economia* adopted by Vatican Council II in making Fr Bowman available to us, the Society of Jesus is laying another cornerstone in the foundation of our common life which has been growing with astonishing speed in our time," he declared.

Fr Bowman will join our staff as an ecumenical worker with Protestants, Anglicans, E.C.C.A. and other Christian groups, said the Reverend and Canon William A. Noergren, executive director of the Faith and Order Department.

His duties will include lecturing and conducting study projects in the area of faith and order to ecumenical groups on ecumenical activity and dialogue.

SERVICE IN ABBEY

ANGELICAN NEWS SERVICE

London, August 8 — A service of thanksgiving for the life and work of the late Archbishop of Canterbury, Geoffrey Fisher, will be held in Westminster Abbey on September 18.

COLLABORATION URGED IN COMMUNICATIONS

Geneva, August 15

Sixty-five Anglican, Protestant, Orthodox and Roman Catholic communications specialists from twenty-one countries meeting here last month agreed to collaborate in "basic agreements" about fundamental questions in the communications area and that there was "no real barrier preventing us from tackling relevant problems together."

They declared that while there has been some collaboration among the churches in the use of mass media, church-sponsored communication has been lagging behind the secular media in their use of technical innovation and in their approach from an "ecumenical perspective". This has meant a waste of time, money, and talent," they declared.

The two-day meeting, which has had headquarters in Rome, It was held (July 27 to 28) at the Ecumenical Centre, headquarters of the World Council of Churches.

Participants were Church press, magazine, radio, and TV specialists from Asia, Australasia, the Middle East, Europe, Latin America, and North America.

The participants agreed that the primary job of Christian communications was to "tell the truth about the churches" and not to make propaganda about them.

In a list of four specific recommendations they said there should be:

1. Mutual representation of Roman Catholic and Church of Churches' experts in current studies on modern communication;
2. Collaboration among churches concerned about the possibility of establishing a single press service for the distribution of an ecumenical and church information;
3. Efforts toward consultation, collaboration, and possible unification of structures of different continental groups in the field of Christian communication;
4. A common study and action in regard to "global and active" which has become "a distinct possibility in the next few years."

The communicators agreed that similar meetings should be held in the future on an inter-church or regional basis.

DIOCESAN NEWS

BATHURST

COONABARRABAN

The officiating at a new metery will be under the auspices of the Anglican Diocese of Coonabarraban. The new metery, for the dedication of the building, will be held at Bathurst, 27th August, 1964, at the Right Reverend E. L. Newsum, Bishop of Bathurst.

SUN. AMBASSADOR'S VISIT

The United States Ambassador, Mr Edward Clark, and his wife, Mrs Clark, will be in the city on August 15. Mrs Clark officially opened All Saints' Cathedral and the Bishop's sign at an exhibition. In the evening Mr Clark was guest of honour at a dinner at Marsden School, at which the Bishop, Bathurst and representatives of other churches were present. The chairman of the dinner was Mr A. V. Mervin.

Mr Clark had tea with representatives of the women's organisations of various churches, the Anglican Women's Society, the Men and Marston School.

GRENFELL

The Rector of Grenfell, the Venerable C. E. Lusher, who has been on long service leave from the diocese will return to his parish on August 31. The beam sizers, Canon Harry Thorpe, Diocesan Chaplain, will then hand over and proceed to the parish office and proceed to the parish office of Coahla to be Price-in-charge for eight weeks. Canon Thorpe will sell on "Holidays" on November 1st. He will be absent overseas for five months.

SYDNEY

CATHEDRAL WEDDING

The marriage took place on August 15 at the Cathedral of St. Andrew, Sydney. The bride was Miss Dorothy Dakin of Roseville, and the groom was Mr and Mrs P. J. Johnson has the past few months, and has been a resident of the diocese for Holy Orders. Mr and Mrs Johnson have left for a further two years. Fellowship and social service in the diocese will be held in the future on an inter-church or regional basis.

Dakin is a lay canon of the cathedral.

S. JOHN'S, DARLINGHURST

St. John's, Darlinghurst, N.S.W., Memorial Governor of New South Wales, will open the Church of St. Alban the Martyr, Grenfell. A set of five windows in the chapel depict the Nativity and the Symbols of the Blessed Sacrament.

RIVERINA

NEW WINDOWS AT GREIFFITH

On Sunday August 7, the administrator dedicated some new stained-glass windows in the Church of St. Alban the Martyr, Greiffith. A set of five windows in the chapel depict the Nativity and the Symbols of the Blessed Sacrament.

DR KING'S SPEECH IN SOUTH AFRICA

A speech by Dr Martin Luther King has been distributed throughout South Africa by two young men, Rode Wegerli, administrative executive in a Johannesburg publishing company, and the Reverend Dale Eddy, an Anglican priest and director of the Wilgeurpunt Christian Fellowship and Conference Centre, Johannesburg.

The distribution was done at the expense of the two men who believe that Dr King's address, given in St. Louis in 1964 before the Episcopal Society for Cultural and Racial Unity, has direct relevance to the churches and to all men of goodwill in South Africa."

After the distribution was announced, Mr Wegerli was visited by Security Police and questioned for an hour and a half.

KANSAS CITY VENTURE

In a joint project at parish level in the United States, Kansas City Churches are joining to meet the needs of the "inner city".

A joint venture of the Episcopal Diocese of West Missouri, the Anglican Diocese of Kansas City, Joseph, and Missouri's Conference of the United Church of Christ and the United Methodist Presbytery of Kansas City.

A common study and action in regard to "global and active" which has become "a distinct possibility in the next few years."

The communicators agreed that similar meetings should be held in the future on an inter-church or regional basis.

REVEREND BISHOP

During the evening, Mrs Mervin presented the A.B.M. Women's Auxiliary in honor of Archbishop Bryan Roberts and the Rev. New Robert Merrell, both of the staff of the New Guinea Diocese. A presentation of a cheque for \$200 as a special gift to New Guinea was made on this day.

Papuan songs and Papuan folk art were presented at a memorable occasion and to bring us closer to the great events celebrated at Dogra on this St. Laurence's Day."

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RELIGIOUS BROADCASTS

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

- SUNDAY, AUGUST 23: 6.00 a.m. A.B.M. — 6.30 a.m. A.B.M. — 7.00 a.m. A.B.M. — 7.30 a.m. A.B.M. — 8.00 a.m. A.B.M. — 8.30 a.m. A.B.M. — 9.00 a.m. A.B.M. — 9.30 a.m. A.B.M. — 10.00 a.m. A.B.M. — 10.30 a.m. A.B.M. — 11.00 a.m. A.B.M. — 11.30 a.m. A.B.M. — 12.00 a.m. A.B.M. — 12.30 a.m. A.B.M. — 1.00 a.m. A.B.M. — 1.30 a.m. A.B.M. — 2.00 a.m. A.B.M. — 2.30 a.m. A.B.M. — 3.00 a.m. A.B.M. — 3.30 a.m. A.B.M. — 4.00 a.m. A.B.M. — 4.30 a.m. A.B.M. — 5.00 a.m. A.B.M. — 5.30 a.m. A.B.M. — 6.00 a.m. A.B.M. — 6.30 a.m. A.B.M. — 7.00 a.m. A.B.M. — 7.30 a.m. A.B.M. — 8.00 a.m. A.B.M. — 8.30 a.m. A.B.M. — 9.00 a.m. A.B.M. — 9.30 a.m. A.B.M. — 10.00 a.m. A.B.M. — 10.30 a.m. A.B.M. — 11.00 a.m. A.B.M. — 11.30 a.m. A.B.M. — 12.00 a.m. A.B.M. — 12.30 a.m. A.B.M. — 1.00 a.m. A.B.M. — 1.30 a.m. A.B.M. — 2.00 a.m. A.B.M. — 2.30 a.m. A.B.M. — 3.00 a.m. A.B.M. — 3.30 a.m. A.B.M. — 4.00 a.m. A.B.M. — 4.30 a.m. A.B.M. — 5.00 a.m. A.B.M. — 5.30 a.m. A.B.M. — 6.00 a.m. A.B.M. — 6.30 a.m. A.B.M. — 7.00 a.m. A.B.M. 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