

THE AUSTRALIAN

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AUSTRALIANS APATHETIC, SAYS BISHOP

VIET NAM A CONFLICT OF OPPOSING IDEOLOGIES

FROM OUR OWN CORRESPONDENT

Townsville, June 12

"Australians are notoriously apathetic about events overseas", the Bishop of North Queensland, the Right Reverend Ian Shevill, said in Townsville on Saturday, June 10.

The Bishop commented that Australia was the only country where national elections had been known to have been fought and won without any mention of foreign policy.

The Bishop was presenting his charge to the six-year-old Synod of the Diocese of North Queensland, which met in Townsville from June 10 to 12.

In his address on the subject "Viet Nam and the Christian", the Bishop deplored the lack of accurate information about happenings in Viet Nam, where, he said, no Australian newspaper employed a permanent correspondent.

The Bishop dealt with the question of what had happened in Viet Nam by reviewing the history of the country from its legendary origins, through the attainment of independence in A.D. 938, to the beginning of the war in 1957.

BACKGROUND

The Bishop, who has specialised in the history of South East Asia, explained that the French control from 1858 to 1945 ended 900 years of independence and resulted in some material progress, but failed to win the allegiance of the people.

Revolt followed under the leadership of Ho Chi Minh, the young Moscow-trained Communist.

The revolt led to the Indo-China war of 1946-54.

In 1954, the Geneva agreement provisionally divided Viet Nam at the 17th parallel and the country was placed under the supervision of an International Control Commission.

Elections were to be held in 1956.

Although the Geneva agreement was only verbal and unsigned, there followed a period of peace, which was shattered in 1957 by a guerrilla campaign that has developed into the present war.

This struggle, the Bishop said, was no longer confined to conflict between the Viet Cong and the South Viet Namese.

"Viet Nam is an unfortunate territory being used as an arena in which two global ideologies are being fought in combat."

BY INVITATION

In discussing the question of why the United States is being there because they had been invited by the President of Viet Nam, there was far more in it than this.

He said that in many cases what had begun as a nationalistic rising had been supported by "Soviet" until the country concerned had become a Soviet satellite.

The Bishop cited as instances of this fact, since 1920, Viet Nam, Mongolia, the Korea, Poland, Yugoslavia, and Germany, Albania, Hungary, Czechoslovakia, Rumania, China, Tibet and Cuba had all been the Soviet "puppets."

"As the strongest of the nations in the democratic world," the

Bishop said, "America feels an obligation either to contain Communism as in North Korea, or to stem the tide of Communist power. This programme has cost the United States \$30 billion dollars since 1953 and 70,000 casualties since 1945."

He went on to point out that Soviet commentators interpreted events otherwise and gave an "imperialist" character to the "South American" wars which he said were the seeds of blind anti-Communism and were "supporting reactionary governments" including West Germany, Chiang Kai Shek, the South African and Saigon puppets in Asia and the Latin American guerrillas.

The critics who opposed the American policy in Viet Nam, he said, were far more numerous, sincere and vocal.

DEFENCE TREATY

They included humanitarians who were appalled by the early days, pacifists who felt that it was wrong, those who disliked America for a number of reasons, intellectuals who were disgusted by the distortions of propaganda and those who held a frankly leftist view of politics.

The Bishop explained that Australia's involvement stemmed from "The South East Asia Collective Defence Treaty" to which it was a signatory in 1954.

In 1965, the Australian government "in response to a request from South Viet Nam" had sent a battalion for service in that country, and since then had moved more troops as well as economic aid "in the honours of treaty commitments" and "in alignment with the Western powers in opposition to Communism."

He said that earnest efforts to reach a peace pact were since 1961 had included proposals

from national and religious leaders of the world, but all had failed for "although military victory has not been achieved after ten years, no political solution has yet been found."

(Continued on page 11)

CHURCH LEADERS ISSUE WARNING ON VIET NAM

Six Australian church leaders issued a joint statement described as "a renewed cry of anguish and warning" on the war in Viet Nam, on Thursday, June 8.

The statement was signed by the Bishops of the Anglican, Methodist, Presbyterian and Uniting Churches of Christ and the Society of Friends.

Declaring "there are times when Christians dare not remain silent", the joint statement called on all Christians to show compassion for those on both sides and on none; to speak and pray ceaselessly for just and enduring peace; to urge the government to take positive steps to have negotiations opened; and to give the maximum constructive civil aid possible to the people of Viet Nam, through government and voluntary agencies, both now and in the future.

CALLIQUENESS

In the statement the Church leaders declared:

"We are appalled at the increasing callousness with which most people, including ourselves, sometimes view the war. For too many of us the dying soldiers, the dropping bombs, the despairing refugees have become more and more a TV screen event which accompanies the evening news.

"We are concerned that so few in Australia seem to feel they have any responsibility to speak out or act in ways which might lead to a more cautious conduct of the war by the U.S. and Australian Governments.

"OBSCURE WORDS"

"We are convinced that the most obscure words in use today are 'I don't care', for as soon as most stop caring about others, they disgrace humanity.

"We fear that the seeds of war, planted in Viet Nam, grow daily towards an inevitable harvest of wider conflict and a third world war.

"We fear that in this war, we may be doing more evil than we seek to prevent. We cannot agree that once a war is started, any means is justified in achieving military victory.

"We are appalled at the type of weapons being used. We cannot ignore the U.N. figures of 1,600 South Viet Namese deaths per week, that the U.S.A. hospital camps are soared, in two years, from 416 to over 2,500 per cent of the known total.

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TREASURER OPENS NEW BUILDING AT KAMBALA

A new building, costing \$200,000, was opened at Kambala Church of England School for Girls, Rose Bay, by the Federal Treasurer, the Right Honourable William McMahon, on Saturday, June 3.

The building was dedicated by the Bishop Coadjutor of Sydney, the Right Reverend F. O. Hudson-Moore.

It was built with money raised by old girls of the school, and by parents and friends of the present pupils and staff.

The three-storey building is made of brick and has a red brick brick surmounted by a charcoal brick chimney.

It was designed to harmonise with existing structures on the site.

The new building contains two science laboratories and a preparation laboratory, three senior classrooms, a library and a music hall capable of seating 700 people.

The Elizabeth Theatre Trust

acted as special consultant for the design of a stage which is fully equipped with an electrically operated proscenium and booms and curtains.

A bronze plaque commemorating the opening and dedication of the building is set into the proscenium and was unveiled during the opening ceremony.

The ceiling hall has a dropped acoustic ceiling and lighting has been carefully designed to produce flexibility and an aesthetically pleasing effect.

After the service, there have been used on the interhall walls and floors are the burials parquetry.

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Here let true religion, sound

learning and sisterly love ever abound.

"May this place, now dedicated by our office and ministry, and with the invocation of the Holy Name, be prospered continually, and may the work done here have good and abiding success, to the glory of God and with the invocation of the Holy Name, Amen."

The Freedom From Hunger campaign has financed a 20,000-acre farm in Pakistan.

The farmers are being resettled on three million acres of land made available by a Government irrigation project.

The scheme has cost almost \$100,000 and will go on for three years under the guidance of Food and Agriculture Organisation officers.

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The new \$200,000 building at Kambala Church of England Foundation School for Girls, Rose Bay, Sydney, which was officially opened by the Federal Treasurer, the Right Honourable W. H. McMahon on Saturday, June 3. (see below.)

Photo by Miss Dunstan.

LIBRARY REOPENS AT TRINITY

FROM OUR OWN CORRESPONDENT

Melbourne, June 12

After being closed since the end of last year, the Melbourn Library has reopened, housed in new quarters, Trinity College, at a University of Melbourne.

The library was established from an endowment in memory of the late A. F. Mellish, a prominent layman of last century, and since its foundation, has been in a room in the Cathedral buildings.

Its books are available for clergy and lay readers of the Province of Victoria.

For many years, available space has been quite inadequate for the number of books in the collection.

A generous offer from the Warden and council of Trinity College has made the present move possible.

Some sections of the library, particularly the theological, are now in a conveniently placed room, with its own outside entrance, in Bishop's wing at Trinity College; others, particularly the historical and literary, are in the historical wing at Trinity College, but with their own bookplate, and in the Mellish collection.

The less in demand, are suitably stored in a basement.

The Melbourn library, the Rev. Fr. Smith, attends each day, and the full facilities of the library are available, with the added bonus of no parking worries.

YOUTH TEMPERANCE TESTS SOON

The Youth Temperance Education Council and Band of Hope Union of New South Wales will conduct the annual health, temperance and safety knowledge tests in schools throughout the state on July 27.

Although the tests are voluntary, the attendance of primary and secondary school children sit for them each year.

The tests cover such topics as hygiene, safety, first, first, aid, citizenship, health and temperance.

The movement is interdenominational and aims to give children effective temperance tests under the guidance of science and their moral implications.

F.F.H.C. TRAINS FARMERS

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COMMISSION REPORTS ON CHURCH SCHOOLS COMPUTER RESEARCH LEADS TO 39 PROPOSALS

FROM A CORRESPONDENT

Townsville, June 12

The report of the Church Schools Commission, which was established in North Queensland in 1963, was presented to Synod on Saturday, June 10, in S. James' Cathedral, Townsville.

The commission was set up to investigate the aims of the Church in conducting its educational programme through its church schools.

The commission was also asked to examine the existing situation, to recommend changes which would lead to a more efficient fulfilment of the aims, and to set down a seven-year programme for the future.

The personnel of the commission included the Bishop, heads of all Church schools in North Queensland, assistant teachers, parents and educationists from the University College of Townsville.

The initial chairman was Dr P. R. Rowland who was succeeded in November, 1964 by Mr L. Power, of the University staff.

The report itself is a highly technical document of 113 pages, carefully collated and liberally documented, containing a summary of the deliberations and surveys of the commission which it commenced its investigation.

BLUEPRINT

This summary and the recommendations arising therefrom will serve as a blueprint of future policy for the Church Schools Board and provide a study document for heads and staffs of Anglican schools as they seek to implement this policy to meet the immediate needs of students and society.

A general discussion of the aims of the Church in conducting education, the commission sets two broad areas of concern—

1. The creation of a school community which expresses peace to the Christian faith.
2. The provision for the development along Christian lines of the individual's intellectual powers and potentials both in school and in society at large.

The report elaborates the commission's views about the purpose of the Church schools and lists these in a statement of thirty-nine aims.

The commission inaugurated a computerised systematic research project to test how effectively these aims are being fulfilled within the schools at the present time.

The research was undertaken on behalf of the commission by Mr Kenneth Orr, a lecturer in Education at the University College of Townsville.

The recommendations of the commission are listed under six major headings: General Principles, Policy and Control, Finance, Fees and Salaries, Teaching Staff, Size of Schools and Public Relations.

Within these recommendations, the commission has proposed an economic and educational grounds, that the minimum number in a Church school should be 150, and that there should be no expansion of the primary school system without convincing evidence of long term continued increase in enrolments.

To ensure the continuance of a high standard of teaching in the primary school system, the commission makes a number of specific recommendations concerning teacher recruitment and training, including the establishment of scholarships for training for students who will teach in the Church schools.

The commission also supports the recommendations of the Martin Report concerning the establishment of colleges for teacher education independent of government control.

During the life of the com-

mission changes of policy within the Anglican schools have reflected many of the suggestions made, including the rationalisation of resources within neighbouring schools, re-examination of salaries paid to staff, improvement of existing accommodation and teaching facilities, and the closure of a school which fell below a minimum economic of operation.

It is believed that this survey is one of the most comprehensive of this type to be carried out in Australia, and is expected that the research involved will be of lasting value to the Church in education.

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The new College will be administered by the New South Wales' Council of the Church of England.

The contract for its erection has been awarded to Macintyre Construction Pty. Ltd., which has already commenced.

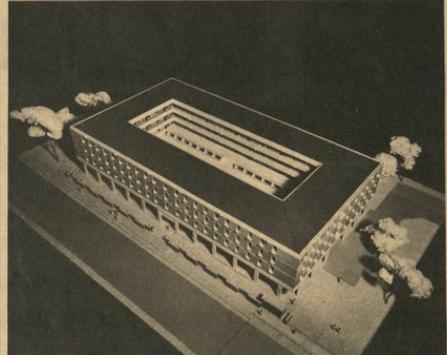
Designed by architects Taranto, and by architects Taranto, the college will provide accommodation for 240 boys, with a study-bedroom, in three floors. The ground floor will be generally carpet and parquet, and the upper floors there will be carpet, with ceramic tiles to all service areas.

Floor finishes on the ground floor will be generally carpet and parquet, and the upper floors there will be carpet, with ceramic tiles to all service areas.

be by two staircases from the ground floor vestibules.

These will open onto external covered access balconies from which all unit common rooms are entered.

The upper floors will consist of reinforced concrete slabs supported on loadbearing brickwork rising from the ground floor podium with floor slabs extended to form cantilevered access balconies.



Model of the 51 million Anglican College which will be erected at the University of New South Wales. The college will accommodate 210 students.

UNIVERSITY TO BUILD AN ANGLICAN COLLEGE

A one million dollar Anglican residential college is to be built at the University of New South Wales, Kensington.

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VICAR WARNS OF NAZISM DANGER

FROM A CORRESPONDENT

Melbourne, June 12

The Vice S. S. Slav, North Balwyn, the Reverend Z. F. Stevenson warned members of the Dunkirk Veterans' Association against the ever-present danger of Nazism and Fascism, when he spoke to the association on June 4.

Mr Stevenson, who is chaplain of the association, said that he was disturbed by the action of "another and larger exercise organisation" which had expelled one of its members and suspended another.

"I am shocked to read that the N.S.W. president of the organisation, in seeking to justify the action, said: 'We don't have to answer to anybody, outside the High Court.'"

"There is the voice of the gaulther," Mr Stevenson said. "Against it there is today only one weapon, responsible and thoughtful public opinion."

Provision has been made for the installation of television, public address and intercom and communication telephone systems.

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WOOL WIND AID WAR WIDOWS

The honorary executive director of the Australian Council of A.I.D. to Refugees, the Reverend C. Prior, announced that he has secured 200 pounds of Australian wool for the aid of A.I.S.C.V.R. for a self-help project for war widows in South Viet Nam.

A.I.S.C.A.R. has appealed to a number of Australian firms. Fatons and Baldwin have responded with this generous gift.

The wool will be used by war widows, most of whom are aged between fifteen and seventeen years, who are in one of the worst of the refugee camps, at Qui Nhon.

These women have been taught to knit and have been guaranteed orders for their work.

A.I.S.C.A.R. is also calling for support of other aid programmes in South Viet Nam, the director said.

He is desperately needing to continue the operation of a sandstone house which is also located at Qui Nhon.

In this sanctuary orphans are cared for after school hours and after care, they are never discharged from hospital.

These children need treatment and after care, they are never discharged from hospital.

Money is also needed for the maintenance of the Australian medical team which is operating in the refugee camps in Phuoc Tri province, Mr Prior said.

CHURCH FEATERS RED GUM CROSS

FROM A CORRESPONDENT

Warrangula, June 12

The Bishop of Queensland, the Right Reverend T. J. McCall, dedicated the Church of the Holy Spirit, Warrangula, at 11.30 a.m. on Saturday, June 10, at the parish church at Barkham in the Parish of St. Martin, Warrangula.

The building is of green cement brick and contemporary design with a free standing altar.

The ornaments were designed by Mr J. J. Wheatley, read the text of the Epistle and the Gospel.

During the service the altar was dressed with a golden carpet, the Rev. J. J. Wheatley, read the text of the Epistle and the Gospel.

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THEOLOGICAL COLLEGES HOLD FIRST CONFERENCE

FROM A CORRESPONDENT

Brisbane, June 12

The first Australasian Conference of Theological Students was held at Queensland gold coast, from May 22 to 27.

Organised by a group of Brisbane theological students of differing denominations in order to promote understanding and fellowship, the conference had as its theme "The Church in the Next Generation".

Delegates represented theological colleges in Queensland, New South Wales, Victoria and South Australia, and included Anglican, Methodist, Presbyterian and Congregationalists.

The assembly was welcomed to Burleigh by the Moderator-General of the Presbyterian Church of Australia, the Right Reverend W. Young, and a representative of the Gold Coast City Council.

The Reverend I. Grimmett, Master of King's College, Brisbane, delivered the opening lecture.

The chaplain for the conference was the Reverend H. C. Synod date.

Synod of the Diocese of Warrangula will be held from Sunday, August 20 to Tuesday, August 22.

The Bishop of Warrangula, the Right Reverend T. J. McCall will deliver his pastoral charge to the diocese after Evening on August 20.

Spjokbor, Professor of Old Testament at Emmanuel College, Brisbane, and the main speaker was the Reverend J. J. Molloy, Senior Lecturer in Sociology at the Australian National University, Canberra.

From his survey of religion in Australia, as yet incomplete, Dr Molloy lectured on denominational compositions and divisions, the effect of social change on religion, and the relationship between the family and religion in Australia.

The Reverend L. Born, associate director of Christian education in the Roman Catholic diocese, reviewed the ecumenical conference, reviewed the likely impact of post-Biblican theology on the Church of the next generation, and outlined the principles of ministering to the youth of the Church, stressing the need for modern "witness" approaches in order that a firm line of communication should be established.

Ecumenism and the future Church was discussed by a panel including the Roman Catholic priest and a Baptist minister.

Another important aspect of the conference was the provision of tutorial groups for the delegates, under the leadership of "Practical Aspects of Pastoral Care" the "Australian Church and South-East Asia", and the "Churches and Society".

The tutors were led by the Reverend J. Peacock, lecturer in Physical Chemistry at the Queensland University of Science and Technology, Brisbane, and Dr D. Durie, Vice-Principal of St Francis' College, Brisbane, the Reverend J. Johnson, Methodist minister, and Dr M. W. Jones, Methodist minister.

The conference concluded with a farewell luncheon in the form of an agape meal led by the chaplain.

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NATIVES BECOME CHRISTIANS

FROM A CORRESPONDENT

Murrumbidgee, June 12

The people in the Upper Murrumbidgee, who have been taken their first step towards becoming Christians.

More than a hundred of them from various villages have just been admitted as catechumens by Papan assistant Bishop George Ambo, making his first pastoral visit to the district.

The Mura is a wild primitive area on the Popondetta side of the Owen River, New Guinea.

Many of the people in the Murrumbidgee have only recently moved out of the surrounding mountains and are governing assistance are being gathered to form larger, more viable districts.

The Anglican Church has been active there for only a few years.

It has been in the adjoining Murrumbidgee for some longer, but owing to staff shortages has only recently been able to conduct concentrated work there.

The first people of that area have been baptised by Bishop Ambo, making his first pastoral visit to the district.

More than a hundred men, women and children at Murrumbidgee, near the Mid-Murrumbidgee, during the same pastoral.

THE ANGLICAN CHURCH AND NATI...

Incorporating the Churchman

THURSDAY JUNE 15 1947

WELCOME CHANGE IN EPHRAIM

THE BISHOP OF NORTH QUEENSLAND, THE RIGHT REVEREND IAN SHEVILL, delivered his synod last week a novel and interesting kind of Charge. Hitherto, he has managed in these annual exercises to evoke a reaction of approval and fury by coming down on one side or the other of some controversy — and not infrequently initiating the controversy himself. This year, instead, he has made a serious attempt to mediate between the most dangerous problem which Australians must solve today: the problem of our future in Viet Nam. Instead of making any judgement of past policy, or supporting any one of the future policy choices now open to us, he has simply stated the facts as he sees them, ticked us off for our national apathy about foreign affairs and told us we must do two things: pray, and make up our own individual minds where we stand.

This will not win him many friends. The laity majority will resent being told to trust about their ignorance and apathy in matters of foreign policy. The "hawks" will criticise the Bishop for not sharing their bloodthirstiness. The "doves" will regret that he failed to make any statement in favour of their cause. A very few will remain to applaud at least the Bishop's approach and object, on the ground that intention and effort in themselves are practically equivalent to the final result. This newspaper finds itself in the company of the last.

BISHOP SHEVILL'S views about Viet Nam have developed markedly during the past year, from being a straight-out "hawk" who was "all the way with LB" he has now moved to the position, if not of the "doves", then at least of those who insist (unlike the B.L.S.) that there are sound conservative arguments against the policy of the Federal Government, and that those arguments should at the least be freely and openly put forward. In discussing his reasons to us fair to say that he has been influenced by the PHIMATE in the respectable company of THE PHIMATE and others of our Bishops, took the approach which might be described as "I am not a dove, but I thank goodness I am not a Christian leader has resorted to such nonsense as this.

The most remarkable and, from the viewpoint of this journal, heinerting thing about the common attitude of nearly all the leaders of every other Christian denomination in Australia, as it has hardened over these two years past, is its implied rejection both of the policy of the Federal Government and the alleged "fact" upon which that policy is based. Last week's statement by the Australian Council of Churches (to which THE PHIMATE was a signatory), like sections of BISHOP SHEVILL'S Charge, are in fact more critical by far of the Government than the famous letters by the thirteen Bishops two years ago.

Paradoxically, while the common mind of Christian leaders has now evolved consistently in the same direction, what passes for the mind of the Australian Labour Party has dithered, wavered, dissolved in a cowardly attempt to reconcile assumed disloyalty to the Government with the demands of compassion, honour and very truth, on the other. In its present schizophrenic state, the A.L.P. offers no real alternative to the policy of the Government.

The A.L.P. as such setting aside a handful of individual honourable exceptions — has ceased to be the real Opposition. It offers no real alternative based upon any ground of intelligence or principle. Its role has increasingly been assumed by the representative spokesmen of the Churches who, like BISHOP SHEVILL, have been forced by an unutterably tragic sequence of events to come to conclusions of ordinary Christian people to try establish the facts and to reach conclusions by a light more brilliant than some sordid Party rule book.

If BISHOP SHEVILL has got some of his facts wrong — and he has — and if he has seriously misinterpreted others — and he has — this is of small importance against the impressive impression given by his precision with the facts and the bewilderment to search out the facts, think about them, and decide upon them for themselves. We support this plea. If there is one thing about us which we are proud to claim it is that the more any Christian knows about the origins and course of this conflict, the more sure he will come to the view that this is a war of the crucible, most cruel and most unchristian, in the great Power against a small, which has been marked on the side of the U.S. and her allies by lies and bad faith unequalled by HITLER as his word. BISHOP SHEVILL's obvious suspension of disbelief from believing that even politicians could be so wicked. We hope he will read on, and on. . . .

"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

Public Servants and Public Speeches

Not only the Navy is a "Silent Service" — it is the established custom, for the best of reasons, that serving officers of all the three Armed Services, like their civilian counterparts and superiors, do not make speeches in public or statements to the Press about the policy of the Department, in which they serve.

There is no bar, of course, on public servants speaking to purely private groups. But what they say must never be reported in the public Press.

In England, they do it rather better. I have often heard extraordinarily informed addresses and discussions, during which Government policy was mercifully examined and criticised, at Chatham House — the Royal Institute of International Affairs.

There is one occasion on which two Marshals of the Royal Air Force, and other things about Defence policy which might well have split the Cabinet had it been possible to do so.

Here in Australia we have nothing comparable with that. We would give these thoughts the greatest publicity in the case last month of Captain R. J. O'Neill, R.C.A.F. who was addressed at a meeting in Sydney of that C.I.A.-financed body, the so-called Council for the Study of the Middle East, and that this Congress is heavily influenced by, and largely under the influence of, a foreign power, is irrelevant, to my mind.

It is surprising that a lawful organisation as the Communist Party of Australia, which would provide a forum to anyone who wishes to use it.

It is also interesting to make the mistake of allowing members of the public to speak at the house of Captain O'Neill was unable to make his proposed speech on "What Winning the War Means". I have known in informed circles here pro-Viet Cong or all the way with L.B. It would have been interesting, either way, for Captain O'Neill is a good Captain, a former Rhodes Scholar, D.Phil. (Oxon) — and known in informed circles here as such a thinker on military history.

Let us hope he will write a book about it all when he retires.

Another Person's Son

Sir Francis Chichester, also a son of the Rectory, used to sit

with me on the Court of the nation's future, not after World War II, when Her Majesty the Queen, then Princess Elizabeth, was our Great Grandmother.

After meetings we used to go to the Royal Albert Hall, where the Royal Air Club in its old building at 119 Piccadilly, to register in traditional fashion after all the talk.

Chichester himself only lived a stone's throw away, in a pleasant little house of St James', right in the heart of the West End, and sometimes we would go to the house to examine our tea in that house.

Chichester was always what the French call an *type quelconque original*, and he was always up to something.

One famous afternoon, after we had walked across the Green Park to his home from the club, he found his home had swarmed with the press and other journalists and your obedient servant charged to the vicinity and into Great Park until they clustered on a tree.

It was a man who could successfully keep bees in London, and recapture them when they rose and flew over the water voysage in a small craft.

Law and Equity in the Middle East

There is only one way that a man can navigate between the Red Sea and the Persian Gulf, at the head of the Gulf of Aqaba, and that is by a straight beeline between the Egyptian mainland and the island of Tiran, a 22-mile stretch of water, westerly of the two off-shore islands, and easterly of the Gulf of Aqaba. If you get hold of a really good atlas, or if you have a good map, you will see that the actual waterway between these two islands is half a mile wide, and it runs quite close to the Sinai side, which of course is Egyptian. There is no navigable water between Tiran Island, and Suez and the coast of Suez, Africa.

So, if the three-mile limit means anything, you just have to pass through Egyptian territorial waters.

International law, though fascinating as an intellectual exercise, is a very unsatisfactory business, and always has been, because sovereign nations will

only accept its application in the narrowest of their vital interests are not involved. You need only look at the controversy regarding the use of the Bosphorus or the Panama and Suez Canals, or the exit from the Baltic through the Kattegat and into the North Sea, to gain an idea of this.

The position in international law about the Suez Canal, stemming from the Convention in the last century seems clear enough: the Egyptians have no legal leg to stand on. If they claim that the principles applicable to successor states work in their favour in the Gulf of Aqaba, then logically they must concede that the same principles apply to the Suez Canal.

Strict law is one thing, Equity, fairness, another.

Though the war would have been fought in the Middle East without the massive armaments sold by England, France, Russia and the U.S., all four great Powers seem to have been unopposed in their common sense and realism.

The only long term solution is a Convention which they are prepared jointly and severally to accept.

It should recognise the rights of nations within the area, and the rights of nations who use the waterways.

The Fresh Winds of Post War New Guinea

One of the more refreshing journals that comes my way is the *Journal of the Pacific Conference*, published by the Anglican Assembly of the T.P. & N.G. It always has a lot of very clever and interesting articles.

Vol. 1, No. 12, covering February to May, 1946, is particularly typical issue. It has the usual north-down-comment on the Budget, and some excellent Questions without Notices, and a very interesting article by Mr John Jones.

On May 10, Mr Wayne Sued said the House "Some time ago I said to the Director of Health that I wanted to do something to carry the patients from all the surrounding villages to the hospital. There is no car and the people carry patients and dead people to and from the hospital on stretchers. This is not good. Yesterday during tea, I told Dr Seligman about this, but he did not bring me any news."

There is a road near the airport at Kundiwa and we would like a bridge across the water which goes to the entrance to the airstrip. I am sure that you are working on this road, but when it broke down the road was closed for a long time. I hope you will have similar trials."

Appreciation in unusual places

New and original comment in THE ANGLICAN tends to re-appear in the most unlikely places. The South Australia Article was reprinted in full in the *Journal of the Pacific Conference*.

Others have appeared in the Press in Ghana, Canada and elsewhere. South Australia's Reader has sent us a copy of a trade journal, *The South Australian Engineer* in that State, which carries a notice of our article, and has had August of Lord's review's book "The Road Back to India's China".

It is a pleasure to have a copy of a letter from a Conservative English peer and the

ONE MINUTE SERMON

IMPERFECT FAITH

Read St. John 3:1-15.

At once in Nicodemus we come to a man with an imperfect faith which has come into being because of the signs Our Lord has done.

Nicodemus comes before us three times in the Gospel, the first at 30 in a meeting of the Sanhedrin, and at 19:19, when he helps Joseph of Arimathea take the body of Jesus down from the Cross.

He tried in the second instance, to uphold justice for Our Lord, though neither he nor others seem to have made an effective effort to find out where Our Lord was.

And he seems to have been silent at the final trial, as told in the Gospel.

Clearly his courage is limited. He came by night; he allows himself to be taken and finally he makes no defence of Jesus.

His interest was aroused and Dr. L'Imbert describes him as "approaching the Lord out of darkness (in which his courage and faith were lacking) as witness just as Judas on the other hand approached the Lord in order to join the Jews and thus identify himself with the right."

Nicodemus is most courteous as in indirect fashion he asks Our Lord to set forth His teaching.

Our Lord in His first conversation three times affords the model of rebirth for the man who wishes to see or to enter the Kingdom of God.

This rebirth is a present necessity not a matter for the future.

Nicodemus is a man of the world, a man of the law, and yet Our Lord defines more clearly a man who is reborn than any other.

This seems a direct reference to Baptism.

St. John here refers clearly to Baptism, and it is to be done also to Holy Communion in which Our Lord defines more clearly a man who is reborn than any other.

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RELIGIOUS BROADCASTS

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

- SUNDAY, JUNE 16, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- MONDAY, JUNE 17, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- TUESDAY, JUNE 18, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- WEDNESDAY, JUNE 19, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- THURSDAY, JUNE 20, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- FRIDAY, JUNE 21, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- SATURDAY, JUNE 22, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- SUNDAY, JUNE 23, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- MONDAY, JUNE 24, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- TUESDAY, JUNE 25, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- WEDNESDAY, JUNE 26, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- THURSDAY, JUNE 27, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- FRIDAY, JUNE 28, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- SATURDAY, JUNE 29, 7 a.m. A.E.T. — *George Llewellyn Jones*.
- SUNDAY, JUNE 30, 7 a.m. A.E.T. — *George Llewellyn Jones*.

CHURCH CALENDAR

JUNE 11: Trinity 4.
S. Barnabas, Apostle and Martyr.

GUY, the Reverend G., formerly of the Diocese of Northampton, is in the same diocese. He will be in the same diocese. He will be in the same diocese. He will be in the same diocese.

LETTERS TO THE EDITOR

The following letters to the Editor, to be considered for editorial policy. The Editor is glad to receive for publication any important or controversial matter, and will endeavour to give it the widest possible circulation. Correspondence to which the writer's name is appended for publication will be answered by post. Parts of some of the following letters have been published.

TRUE TO THE LITURGY

MOTHERS' DAY

To the Editor of THE ANGLICAN Sir—By way of follow up to "Anglican" (June 1), I would make these points:

The Prayer Book does in fact allow for Mothers' Day, most instructed people know this from the Epistle for the Fourth Sunday in Lent.

I've noticed that some don't really appreciate the prayer for that day, but surely this is because of a lack of their own understanding of St. Paul, and surely the Church of the 17th century makes a valiant attempt to lift us up to the spiritual heights of the Holy Spirit, Jerusalem which is the mother of us all.

Because of this Epistle and other practical reasons the Fourth Sunday in Lent was dubbed "Mothering Sunday". Many protestants think there is something wrong with that, they would like to protest about it. If clergy don't mention it to the Calendar it makes things very awkward for the average Anglican who would like to know what they attend the parish church "Anglican" is so parochial are most fortunate, because they have got to be presented with the joys of Easter in one or two, and Mothering Sunday.

"Anglican" saints with the parish for the next month, and the day will finally be keeping the Day of Pentecost—probably when the Church is around Trinity X.

What I think in about time all these commercialised "days" were dropped, as clergy and laity alike are making "things" of them are doing nothing more than giving an air of respectability to the den of thieves.

The Church's Calendar does in fact meet every need of man, and although I'd like to admit the language is more than adequate for our present needs. What is required is that the Liturgy be sensibly presented.

We Anglicans have a precious jewel in the Prayer Book, so let us do something about keeping the festivals as they were originally planned, before adding "things" without thought. American "Mothers' Day" came into being because the Church was not being true to her Liturgy.

It is not too late to do something about it even now... but it is never too late!

Yours faithfully,
JOHN BULL

SMARCI, PAPUA

TO THE EDITOR OF THE ANGLICAN

Sir—I am glad that at last one of the clergy has stated that what is wanted by the Christian Church is a "theology of worship".

A "grass roots" study is the only way in which a sound position can be reached. The task can be made. However, although I realise that Protestant ethics is inclined to "disregard with his contentions."

In the first place he mentions that the position of Matthew 5. He fails, however, to set in juxtaposition that relation to Jesus "cleaning the Temple". I sometimes think we make ourselves about Jesus which we cannot verify. What we have in our temple is not what we thought seemed most important to certain people. For example, if we had an account of His teaching as written by Gamaliel or Nicodemus we

might receive quite a different set of rules and regulations for a Christian code of life. Secondly, the articles were to go back to the great truths which have been written in the Bible. The glory of God and His wonderful work and the fact that mankind has been made to share in His life. The fact that the world is a physical analysis may make much of the day and age's imaginations. It was a violent world from first to last.

The Reformers brought to it light and peace. Who in the Eastern regions, even the Catholics of Rome, bring me to God.

Thirdly, whom exactly does one mean by "protestants"? The Women's Christian Temperance Union founded in the United States in 1876 had almost from its inception a peace and international arbitration department to point of "each for other" to build harmony, not destroy it.

They dared consider this long hours of time before the mere male ever thought of a League of Nations.

The Methodist Church of America has a Board of Social Councils. Long before Viet Nam was an international war, the United States was of these occasions for force, this body was educating the people and its source matter covers such a range in such a short time as the Anglican Church for cold.

In fact, I wonder how many sections of the World Nations Charter were not signed by members of which the U.S. and Australia would be but two. Like the U.S. and Australia, they are elsewhere. They suggest, they read Wesley's journals.

Who in the U.S. are late in the day. The Archbishop of Ceylon Garbett was Archbishop of Ceylon his book "Some Problems of To-day" was published in 1952. He and likewise Dr Fisher, when he was in the U.S. and Australia, were not signed by members of which the U.S. and Australia would be but two. Like the U.S. and Australia, they are elsewhere. They suggest, they read Wesley's journals.

No, nor until another Pope and Church in the U.S. around Trinity X. In the U.S. into the position it is now. Just as it is, please, but statements are made.

Yours faithfully,
WILLMA TERRY,
Brisbane, Q.

TOORA HISTORY

TO THE EDITOR OF THE ANGLICAN

Sir—May we appeal through your columns for any information relating to the early history of the Church of England in Toora, Westwood and Healey district, and in particular to S. Thomas' Toora.

The loan of old photographs would be especially welcome. St. Thomas' will be celebrating its seventy-fifth anniversary on the 15th of June, and we are eager to compile a complete history of the church there.

Yours faithfully,
(Mrs) J. N. STOKES,
Toora, Vic. A. LEALE.

INTO LITURGY

TO THE EDITOR OF THE ANGLICAN

Sir—We wish to thank, with respect, the Rev. Canon J. G. Kalgoofer, for his rebuke of the use of the lightning, even discharges, in the "Liturgical". This is a word of warning.

This prompts me to a comparison. The Jesuit priest Pierre Teilhard, stated his belief in the "evolutionary" of the scientists in the evolution of the human race.

As a result he was exiled, and forgotten by Rome to thank, preach, or be remembered. In THE ANGLICAN, May 25, 1967, the Rev. Canon J. G. Kalgoofer, "no reputable theologian" who is a member of the Society of Genesis to be a fact, historical record of the Creation and Fall.

But our priests and Sunday school teachers are allowed to continue presenting these ancient and modern writings as literal facts. As a prominent evangelical theologian, Dr. Paul says to me, "If God could create a perfect man like Adam, He could easily create a woman out of one of his ribs" and a church based on the Bible.

I would like to ask what stage in the life of our young — who are grandchildless — does the theologian answer the tongue from his cheek? Who is the preparator, the Jesuit priest, or the Anglican theologian?

Yours faithfully,
(Mrs)
ROSEMARIE BLANCHE,
Chatswood, N.S.W.

MASS OR MESS?

TO THE EDITOR OF THE ANGLICAN

Sir—There is a growing reaction against the Anglican liturgy is not so much a mass as a mess. Many of our penitential rites strew through its length.

The liturgical movement can be made in any revision by taking it back to the beginning. This latter provides for a liturgical movement, or even the prior to the mass, or even during the week before.

Penitential rites are gathered together in such a Preparation and said before the celebrant, either at the Mass begins, then the present obscuring of the mass would be done away with.

Whisperers would see clearly what the Book of Chris the Church, "is doing". They would see the Liturgy of the Sacrament, and perceive that the Church of the Mass means by offering "the Sacrifice of Faith and Thanksgiving".

Yours faithfully,
E. L. CASSIDY,
Dunera, N.S.W.

BISHOP AT DACRE FESTIVAL

ANGLICAN NEWS SERVICE

London, June 12. The Bishop of C. 10. The Right Reverend S. C. Bolley, who will be held, striding the Dacre, Penrith, on Thursday, June 15, on the occasion of the Music Festival, which is being held there until the following Sunday, June 18.

The parish of Dacre borders on Lake Ulswater, and it has an ancient church, of which some details go back to Sixton years.

It will be decorated for the festival by members of the Staiton flower arranging class, and the music will be provided by the Dacre ladies choir, who will be accompanied by the school choir and members of the Dacre Grammar School, Penrith.

On Sunday, June 18, the Rev. Canon J. G. Kalgoofer, H. E. V. Turner, Van Mildert Professor of Divinity in the University of Durham.

MORE WATER FOR MALAWI

ECONOMICAL PRESS SERVICE

Geneva, June 12. The security of adequate water supplies is being used to trigger a new programme of water development in Malawi.

The Christian service committee of the Christian Council of Malawi is seeking to aid hundreds of communities without adequate water.

The C.C.M. has requested the Christian Council of Malawi, for Emergency Action in Africa to link such a programme among its development projects for which funds will be sought.

'D LIKE TO KNOW...'
A Weekly Question Box on Faith and Moral, conducted by the Reverend A. V. Maddick

What is pre-millennialism? I know that one of the articles of religion before they were reduced to thirty-nine was directed against millennialism. What is the wording of the article which was dropped?

Pre-millennialism is the belief held by some Christians that Christ will return before a period referred to in Revelation 20 as the millennium, or one thousand years. (Millennium is a Latin word meaning 1000 years.)

That period will be one of supernatural bliss on earth—of peace, happiness and prosperity.

During this time, according to those who are pre-millennialists, Christ will reign on earth in a kingdom of glory. At the end of it, take them with Him to heaven.

Christians who believe this theory are very much divided among themselves, and split into quite a number of sects.

So complex is the question and so questionable is much of the matter, that it would appear to exceed their power to pursue the matter further.

As F. L. Cross says in his "Oxford Dictionary of the Christian Church," it may be doubted whether there is any adequate justification for it either in Scripture or in Christian tradition.

What was once held true in the Church, it has now become regarded as eccentricities of Christian belief.

Post-millennialists believe that Christ will come at the end of the thousand years. This millennium will be a period when the world will be ruled by the triumphant; its message brings such a blessing to all the waters cover the sea, so will men

Readers are invited to submit questions for answer in this weekly question box. Questions for publication will be answered by post. Questions should be accompanied by a stamped envelope in return.

and women respond to the Christian faith, and actively become Christians.

Although the whole conception of a bound Satan eventually flung with his angels into a lake of fire, with eternal punishment for the wicked and the new Jerusalem for the good has exercised a continuing fascination, as I have indicated, orthodox has largely receded from it.

St. Augustine spiritualized it believing that the 1000 years were figurative, and that the Resurrection of Christ—and at the end of the world.

In as far as millennialism has increased among Christians since the circumference of Church life, it has been along these lines.

Concerning the Articles, in 1553 there were 42 Articles. When they were revised in 1563, four were dropped in the face of the criticism of the Queen. She was facing in securing religious unity at home. These four Articles dropped were:

39. The Resurrection of the Dead is not yet brought to pass.

40. The souls of them that depart this life do neither die in pain, nor do they sleep.

41. Heretics call Millenarianism.

42. All men shall not be saved at length.

The original form of Article 41 reads: "Heretics call Millenarianism." That that goes about to revise the fable of the Heretics called Millenarianism, and the holie scripture and caste themselves heading into a Juste dotage."

"Part of the trouble is that hardly anyone now living has ever seen the Communion table as Cranmer intended it to be celebrated. He had utterly disregarded the idea that the Communion is a form of individual and personal devotion: it is something that is done by priest and people together."

"The Communion table as he brought into the body of the Churches in those days were not interested in it, and it was Cranmer's idea that the Communion table was to stand around the Table."

"This alone explains the otherwise mysterious complaint of the Cornish rebels that the Communion table has been turned into a 'Christmas game'."

BRAN FOR INDIA

The Australian Council of Churches' N.S.W. service division, the Anglican Church Aid, has called on Australians in this state to help by giving to provide for the "Bran for India". "Please help," said the Reverend Canon J. G. Kalgoofer, Secretary for Inter-Church Aid, "by sending your donation to the Australian Council of Churches, 3rd Floor, 511 Kent Street, Sydney."

"Every pound of bran will make a difference to some family in Bihar."

The fifty-two million people who are suffering from drought in the grip of the most disastrous famine in their history. By hundreds of villages, families in tattered rags are collecting and eating leaves, comparing with the birds for them. "Bran is urgently need to save lives."

Please can you explain why the Low Church celebrates the Eucharist, by standing on the North side of the Altar?

In the rubrical directions which are found immediately before the fourth of Holy Communion in 1662 Prayer Book, the source reads:

"The Table, at the Communion-time, having a fair white linnen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the priest standing at the North side of the Table shall say the Lord's Prayer, with the Collect following, to the people kneeling."

Those who like to keep close to the rubric, and the Prayer Book would say that in taking the service from the north side of the Altar, with their right side towards the people, are but doing as the rubric directs.

Christ, the Unseen Host, ministering the service from the north side of the Table should stand between Him and the people as they gather at His Table.

As Canon Purvis says in his "Dictionary of Ecclesiastical Terms," this position "avoids any suggestion of a priest between the people and God, or of a sacerdotal quality in the celebrating priest."

A quotation from Bishop Sorenson behind the altar, and he might be helpful.

"Part of the trouble is that hardly anyone now living has ever seen the Communion table as Cranmer intended it to be celebrated. He had utterly disregarded the idea that the Communion is a form of individual and personal devotion: it is something that is done by priest and people together."

"The Communion table as he brought into the body of the Churches in those days were not interested in it, and it was Cranmer's idea that the Communion table was to stand around the Table."

"This alone explains the otherwise mysterious complaint of the Cornish rebels that the Communion table has been turned into a 'Christmas game'."

NEW ZEALANDER APPOINTED DEAN OF S. PAUL'S

ANGLICAN NEWS SERVICE

London, June 12. A New Zealander, the Venerable Martin Sullivan, who has been Archdeacon of London since 1963, has been appointed Dean of S. Paul's Cathedral, London.

This is the first time that a New Zealander has been appointed Dean of S. Paul's. It is also believed to be the first time that a New Zealander has been made a dignity of the 2nd rank in the New Zealand honours system.

He succeeds the Very Reverend W. Matthews, aged 85, who has retired.

The new dean, described as a "middle-aged, well-set man," is only the third to hold the office in the post-war period.

Dean Inge held the position from 1945 to 1954 and was succeeded by Dr Matthews, who was the dean until his resignation last month.

Born in Auckland, of Irish descent, Mr Sullivan was educated at Auckland Grammar School, and S. John's Theological College, where he was Archdeacon of London and Canon residentiary of S. Paul's in 1963.

NEGRO PRESIDENT FOR Y.W.C.A.

ECONOMICAL PRESS SERVICE

For the first time in its 109-year history, the Young Women's Christian Association of the U.S.A. has elected a Negro as its national president. She is Mrs Robert W. Clayton of Grand Rapids, Michigan.

Mrs Clayton was the first Negro to be elected to the office. She has been a national board member since 1945, and chaired Y.W.C.A.'s annual convention in 1966.

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BOOK REVIEWS

TWO COMMENTARIES ARE
CONCISE AND DETAILED

THE CENTURY BIBLE, NEW EDITION. General Editors: H. H. Rowley and
L. L. Llewellyn-Jones. New Testament, N. P. Williams. Old Testament, N. P. Williams.
The Complete Bible, 1962. 12 vols. 12s. 6d.

HERE are the first two titles to be published in a new edition of the once familiar Century Bible.

It bears much the same relation to the old one as the new Peake's Commentary does to the old Peake.

This was issued in 1962 by the same publishers, and with the same two general editors.

In both cases the contents are wholly new, and contributions have been freely included by American scholars as well as English ones.

The format has been greatly improved, and is now admirable; at the same time, the price has had to be very much increased.

In the commentary part, the text of the Revised Standard Version occupies the upper part of the page, and the notes are printed below it in smaller type.

Unfortunately, the margin matter in the R.S.V. is not given, though the notes sometimes refer to it.

Hebrew or Greek words are freely quoted, but always translated into English; credit, the amount of them may perhaps attract some readers, but it is really necessary for accuracy, particularly in the book of Leviticus, which is full of technical terms.

COMPRESSED FORM

For this reason, when the publishers say that "the present volume is not too technical," they must be taken to mean that anyone who will take the trouble to understand it, and this is true.

But there is no stint of exact scientific detail in concise, and even compressed, form.

Nothing is skimmed or avoided because the reader is not assumed to have much technical equipment.

Space is not taken up by any padding or extended general discussion.

The two books may now be reviewed separately.

Dr Smith had already been responsible for treating the same two books, *Leviticus and Numbers*, in the new Peake; but this is of course a much fuller piece of work.

There is a general introduction of twenty-six pages, including an analysis of the two books into sections, to which the various divisions in the notes correspond.

This clear and careful analysis and explanation of the ritual details in *Leviticus*, and equally of the geographical ones in *Numbers*, makes this book one of the most useful commentaries on these two books now available in English.

It is often said that such a knowledge of *Leviticus* in particular is much needed for understanding some parts of the New Testament, especially the Epistle to the Hebrews.

RELIEF AT TUY
HOA CAMP

ECUMENICAL PRESS SERVICE
Geneva, June 12.

Asian Christian Service, through which the East Asia Christian Conference carries on relief operations in Viet Nam, reports one doctor, five nurses, one educationalist, a social worker and two administrators plus the director at work in the refuge camp in Tuy Hoa.

A clinic is held every day and house-to-house visits are made to reach those unable to walk.

Over 300 people are treated in their homes, and an average of 30 are seen daily.

Other activities include distribution of relief food and medicine kits, vocational training for the disabled, and social work services.

HE THAT HEARS
EARS TO HEAR

BETTER HEARING IN AUSTRALIA. Edited and compiled by Walter Buckle, R.A. 200 pages. Australian Association for Better Hearing, 524 Pitt Street, Sydney. Pp. 22s. Price 77

FROM the preface, we learn that this book tells the history of a human endeavour to overcome one of the many limitations to which man is subject. It is the story of the Australian Association for Better Hearing and of the State Associations.

It is the story of people with a hearing loss themselves banding together to help others with similar difficulties.

The first six chapters, comprising Part I, deal with the origins of the movement in the several states before 1946.

Classes for adults were created to promote the skill of lip-reading which is "the ability to distinguish in the facial movements of the speaker, the gist or meaning of the unheard or partially-heard speech."

The value of this skill is appreciated when it is noted that "75 per cent of silent speech can be seen and understood" and that "25 per cent, additional assistance is provided for hearing-impaired users."

LIP-READING

Further, it is obvious, as the text unfolds, that lip-reading, when learned in a class situation with fellow sufferers, can be a means of overcoming the feelings of frustration, loneliness, and isolation which often accompany the onset of a hearing loss.

Separate chapters deal with the history of the various branches of the association.

The novel idea of pen-friend circles is reported in the South Australian story as a demonstration of how the hearing-impaired can be helped by means of the written word, participating in the mental interaction which is part of an oral conversation.

Part 2 opens with an account of the creation of the National Association.

The objectives adopted and still held today are summarised.

The preservation and improvement of the hearing, and the prevention of deafness, and the provision of assistance to those with impaired hearing.

The production of a national magazine is suggested by the editor as "one step which has a marked influence on the progress of the National Association".

A TWO-WAY STREET

A DIOCESE's interest in any particular area can become a two-way street if information and understanding flows back and forth.

Such an exchange is not easily effected, but it is for many younger churches cannot spare the manpower necessary to interpret their work to American, Canadian, British or other "give-and-take" dioceses.

These obstacles did not stop the Diocese of Western Massachusetts, however, for the desire for such an exchange was present. The Bishop and the diocesan M.I. committee sent the priest from Pittsfield to Detroit, Michigan, and supported his fact-finding stay there.

As the Reverend Malcolm Chan, was involved in an urban situation in his Pittsfield parish, he was appreciative of many of the problems of the fast-growing Nigerian seaport and articulated his conclusions to others.

Port Harcourt is located in the Niger River Delta, and is one of the fastest growing from a small shipping port to a modern commercial and industrial centre. Its population has risen from 50,000 to well over 300,000 in

the past ten years, for foreigners and Nigerians alike have been attracted by the prospect of oil and quick fortunes.

On his return to the United States, Mr. Chan gave a detailed picture of the needs which Nigerians would like to see met by Americans could best meet.

The Nigerian church leadership and lay leadership of the diverse, ecclesially young, Port Harcourt project felt that Americans could and experts to conduct sociological studies, train Nigerian urban mission and inaugurate programmes to meet the needs of the new city dwellers.

They also felt that particularly important was the opportunity to be provided with the opportunity to study in American schools, particularly in the area of engineering.

Such opportunities would enable Nigerians to gradually assume leadership positions themselves.

Channels of communications have been opened by Mr. Chan, for his observations have been shared widely in American and Nigerian M.I. commission, the clergy of the diocese and the overseas departments of the executive Council.

—Anglican News Service

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THE WORLD'S LARGEST FAMILY

The Dr Barnardo Homes have cared for children for 101 years.

The family that started in 1866 with twenty-five lads—Dr Thomas Barnardo and then his "street urchins"—in a dilapidated donkey in Hope Place, Stepney, has now increased to over 9,000 girls and boys, and that number in another 101 years ago more than 169,000 children have been admitted.

Dr Barnardo was himself personally responsible for rescuing from the streets and distress over 60,000 children and boys before he died in 1905 at the age of sixty.

And what was the beginning of this tremendous success? On July 1, 1845, Thomas Barnardo was born in Upper Gardiner Street, Dublin.

Not far away in Grafton Street the family's lucrative business of furriers was well established and stands to this day.

WORK IN CHINA

At the age of twenty-one Barnardo volunteered for work with the China Inland Mission.

To further his education for this he was sent to the Whitechapel Hospital in the Strand Road, and right in the heart of the best-riden slums of the East End of London.

He soon realised that his work lay not in China, but right in the East End where children and adults, irrespective of age, lived and died in conditions which "you would not house a dog."

With the years, and the voluntary support of thousands of donors and helpers, the Dr Barnardo Homes flourished.

To-day there are well over a hundred branch homes, hospitals,

BIBLES SOLD ON BLACK MARKET

Poland last month celebrated the 150th anniversary of the foundation of the British and Foreign Bible Society.

A conference of European Bible Societies took place in Warsaw, and an edition of 50,000 Polish Bibles, translated, printed and distributed under the auspices of the Churches.

Full Bible in a revised form is now in preparation. Scripture colportage in some areas of Poland is planned, with official permission.

Twenty thousand Hungarian Bibles were printed in Hungary last year.

In Czechoslovakia an edition of 20,000 Bibles was completed in 1966, but so great is the demand that a further 20,000 are to be printed.

A new translation of the New Testament was also published. East Germany is receiving approximately 30,000 Bibles and 60,000 New Testaments a year.

Religious bookshops are still permitted to function, and Scripture distribution is carried on through these as well as through the Churches themselves.

In Russia, Bibles are so scarce they cost as much as 50 roubles on the black market.

Though there has not been an edition of the Scriptures published in Russia itself since 1955, printing of 20,000 copies has now been authorised, and publication was expected early this year.

The 1967 Budget provides for an expenditure of over £200,000 on Scriptures for countries behind the Iron Curtain.

275 DELEGATES TO GO TO NAIROBI

As of mid-May, 275 persons had registered for the World Institute on Christian Education in Nairobi this July.

An analysis of participants by continents shows: Africa, 78; Asia, 10; Australasia, 11; Middle East, 16; Europe, 29; Latin America, 25; North America, 60.

The Institute is sponsored by the World Council of Christian Education.

Speakers will include Dr Eugene Carson Blake, W.C.C.E. general secretary, and Mr Robert Gardiner, head of the U.N. Economic Commission for Africa.

schools, convalescent homes and hostels.

In the United Kingdom children can be taken from their bairnhood and include spastics, and the thorough side educationally retarded, mentally sub-normal in hotels, and approved schools but the greater majority are normal healthy children.

ALL CHILDREN

The Barnardo Organisation recognises no religious, linguistic, race, colour or creed under 16 years of age, and the child is never refused admission.

All children are brought up in the Protestant faith. There is an agreement with both Jewish and Roman Catholic churches to bring to their notice children of these faiths who need help. Barnardo's will, of course, receive them if no other arrangements can be made.

Dr Barnardo himself was a fervent supporter of the British Empire as it then was and he did much to stimulate, encourage and effect the migration policy of the British Government.

Some of the children are orphans but greater number are from unhappy homes, cruelly

Barnardo girls and boys whom Barnardo thought would have greater opportunities away from Britain were offered the chance of migration.

Under the Barnardo scheme over 32,000 were first sent to Canada.

Migration to Australia began at a later date and was started and fostered by Sir Arthur Rickard and a group of friends.

The first party arrived in 1921 and the first girls in 1923.

Since that date over 3,500 girls and boys have come to Australia under the scheme, proving fruitful citizens in the ever-expanding Australian community.

In Australia the work in the homes is mainly associated with normal children from broken homes usually over three years of age.

They all remain under the care and supervision of the organisation up to the age of twenty-one years or until married to their own families or adopted.

Some of the children are orphans but greater number are from unhappy homes, cruelly

ill-treated, neglected or abandoned.

Many of the children on admission have personal problems which frequently occur in the sort of background which first brings them to the notice of Barnardo's.

A notable influence of the family group homes and professional and medical staffs are work-wonders.

Right now the New South Wales alone there are some 10,000 children living away from their homes for a variety of reasons.

HOMES OPEN

The State cares for about half of this number but the remainder look to the voluntary agencies.

In 1960, Barnardo's decided to open the homes to Australian-born children in need of love and affection which, in turn, brings security. There are now over 300 children in their care, the majority of whom are Australian born.

Children are still continuing to arrive from England.

BISHOP URGES SUPPORT FOR HOME MISSIONS

FROM OUR OWN CORRESPONDENT

Decreases in funds received from parishes would seriously affect missionary work within the Diocese of North Queensland and would curtail the Diocesan budget programme, the Bishop of North Queensland, the Right Reverend Ian Shevill, reported in Townsville on June 10.

The Bishop was presiding his first Synod, the sixteenth session of the sixteenth session of Synod.

He said he was asked for increased efforts in the teaching of Stewardship and for sound administration of the diocese.

He said that one of the most pressing needs of the diocese was the repeated attempts of successive bishops to inaugurate a Home Mission Fund.

This leads me to wonder whether the plan should be changed to a bishop ransom between two synods dormant on a field of "as you were."

The Bishop commented dryly.

He said that the Church's mission was not confined to those overseas and that, after considering some of the smaller settlements in the country, he felt that the home situation was often more desperate than some overseas situations.

In his report, Bishop Shevill paid tribute to Sister Stanley, whose pioneer work in the Torres Straits settlement of Aborigines in the Cairns district, has now been taken over by Government officials because of recent changes in government policy.

At the request of the government and after consultation with the Church, Sister Stanley has taken up a government position and would take up her duties at Woorahinda this month.

The Bishop said that the government has not been as generous as it should have been because it showed that the pioneering work of the Church was being appreciated.

A report has been drawn up by the joint committee of the Anglicans and Methodists in the West Indies for study by the Methodist Conference and the Anglican Province of the West Indies.

It is expected that the report will be sent down for further study at the local level.

The report approaches the whole question of union in a West Indian context.

It recommends that consideration should be given to the establishment of inter-communication between the two churches as a first stage, after which enquiries have been integrated and provision made for the consecration of Methodist bishops in a line with the historic episcopate.

During the period of inter-

com in pupils and teachers in Sunday school and leadership training camps.

He said that the Comrades of St. George, like of your youngsters, was going through a difficult time and that the Church will be helped to see an increase in the number of branches during the coming year.

Statistics for the last year had reflected an increase in baptisms, communions and adult confirmations, the Bishop said, which was an indication of continuous growth in depth of devotion and faithfulness.

The Bishop prefaced his report on the state of the diocese by briefly reviewing some of the decisions of Synod which had influenced the life of the Church and nation during the fifteen years of his episcopate.

In 1950 advocated Government aid to Church schools. This has now become a government policy.

In 1965 Synod stressed the

TWO CHURCHES PROPOSE UNITY IN WEST INDIES

ECUMENICAL PRESS SERVICE

London, June 12

Anglicans and Methodists in the West Indies have produced proposals for the union of their two churches which are similar to those now under consideration in England.

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com in needs of the big dioceses, requiring a \$6,000,000 project administered through B.C.A. to provide a priest at Water Mount Is and an A.B.M. project costing \$5,000 to supply a full-time priest minister to his own people living along the western railway line.

TWO PROPOSALS

He also mentioned two Synod proposals which had since been ratified by General Synod.

One urged that the Primate should, in future, be chosen from all the Bishops in Australia.

The other successive years Synod had asked that the name of the Church be changed to the Anglican Church of Australia.

This too, had been ratified by General Synod, the Bishop said, and now awaited only an operative agreement by each diocesan synod.

(A note on the report prepared to Synod by the Church Schools Commission appears on page 3.)

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A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, has now been reprinted in view of the heavy demand. It will be available shortly, after binding.

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The following revised Forms of Service have now been printed, and are being distributed. Further orders will be handled strictly in order of receipt.

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The following have been printed and are being despatched in strict order of priority of orders:

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Our limited stocks of this work have already sold out. Further stocks are on order from England, expected July. Advance orders should be placed now with—

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SENIOR BIBLE STUDENT

WHAT DO WE BELIEVE

VII. INTELLECTUAL UNDERSTANDING

By WINIFRED M. MERRITT

"Who do men say I am?"

(Mark 8:27)

It cannot be denied that the spiritual life must have an intellectual side, that the activities of the God-given human mind have a part to play in His Divine purpose.

God is a God of truth; the offering of the intellect to God means, therefore, that it must be directed by truth and to the truth.

As soon as his spiritual life reaches the conscious stage, a Christian will inevitably begin to ask himself certain questions.

"What do I believe about God?" "What about the Sacraments?" "What about my life?" "Do I accept such and such propositions presented to me by the Church?"

"Sometimes these questions in a state of mind which the questioner is able to say, 'This I believe, and that at that moment faith has come into possession of some part at least of her intellectual heritage.'"

"It is no less to be held, on the unshaken judgment of the Church, that faith transcends its limits in its most important particular."

All can attain to faith, but all cannot control the Christian houses in Fort Street and busy city centre.

Some minds are constitutionally incapable of undertaking the labours necessary for the testing of religious truths by the ordinary human mind is liable to be misled by a few people who are very ready to devote to the matter a great deal of time and energy to perceive in a comprehensive survey the intelligibility of the Church's teaching.

The highest truth, though spiritually provable, lie beyond the reach of even the most acute intellectual intelligence.

In our disintegrated, sceptical days, the Christian requires the power of his own faith.

This is the standpoint which inspires the New Testament.

And faith is defined as "the substance of things hoped for and the evidence of things not seen"; it must be regarded as something so far in advance of reason as even to appear almost opposed to it.

The reason is in the same category as the intellect, and should be accepted, not as an enemy but as a partner.

Reason can and ought to be employed to examine, establish and defend the intellectual position taken up by faith.

For the Christian is not required at any given moment to be able to justify the full content of his faith on purely rational grounds.

In the modern spectacle of finite human beings demanding in advance scientific proof of everything they are invited to believe, including things beyond the grasp of the human intellect, together, is an exhibition of twentieth century scepticism.

The proof of Christianity is revealed, not in scientific formulations, but in living in accordance with its teachings.

The real Christian experiment involves the immersing of oneself in the full practicing life of a follower of Christ, and the exercising thereof as much as possible.

It is prepared to expend upon the attempt to locate scientific proofs of Christianity's claims as they are prepared to make this exacting experiment, and the faith is condemned untested. Paradoxically, proof is given to the believer, not to the unbeliever.

ROCKS

The "Rocks" historical gallery is housed in a building built in the 1840s.

It is near the Garrison Church Hall, in Argyle Place, Sydney, was a parochial school and remained so until the beginning of this century.

It was built in Australia's first Prime Minister received his primary education at the Trinity School.

The gallery has been established by the association with the Garrison Church and already is creating a "living" history among those who value Sydney's historic heritage.

The name known as the "Rocks" was settled very early in Australia's history.

SETTLEMENT

It formed the ridge of the peninsula which extends into Sydney Harbour and terminates at Dawes' Point, where the southern portion of the harbour bridge now stands on a ledge bounded on the east by Sydney Cove and on the west by Darling Harbour.

By the turn of the century the settlement of the most densely settled districts in Sydney.

The name "Rocks" also means the clearing away of many buildings, homes and streets.

An enlarged drawing at the top of the exhibition shows the area as it was in 1853.

The exhibition is divided into seven sections, depicting different stages of the history of the "Rocks."

Section A deals with the area as it is today.

Visitors and tourists are encouraged to discover the old world charm of the Georgian houses in Fort Street and busy city centre.

Section B contains pictures of the "Rocks" as it was in 1853, on top of the hill, opposite the old Commissariat stores, Campbell's wharf and Cadman's cottage were all built in 1853.

In 1856, on top of the hill, opposite the old Commissariat stores, Campbell's wharf and Cadman's cottage were all built in 1853.

The object of the Cut was to provide an easier thoroughfare for the heavy traffic.

The pictures recall the convict era of early Sydney. Near the corner of Harrington Street

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HISTORICAL GALLERY OPENS

and Essex Street stands the site of "Gallo's Hill", but there is nothing there now to betray the name.

Section C of the exhibition shows the "Rocks" between 1853 and 1900. During this period many of the closely settled streets degenerated into slum areas.

These streets wandered the crews of ships from all over the world, from Europe, America, the East Indies to the South Sea Islands.

MANY CHANGES

When Governor Macquarie arrived in 1810, he determined to make Sydney a decent and orderly town.

He tried to reorganise the winding streets and to give them dignified names.

Pitt Street commemorated the Prime Minister, Sergeant Major Row became George Street, after George III, Charlotte Place after Queen Charlotte of Mecklenburg.

To the east, the streets were named after the governors; Philip, Hunter, King and Bligh.

The street which bears his name, after the first Governor, Lord Frederick, Duke of York, Clarence after William, Duke of Clarence, who was later King William IV, Kent after Edward, Duke of Kent, and Victoria, Cambridge, Gloucester.

Cumberland Street and Charlotte Place have disappeared, as have the streets of York, Gloucester and Cambridge Street.

The construction of the bridge in the 1930s swept away many a local mark of the area.

Section D deals with Circular Quay, the west of the city.

The first permanent settlement was made at Sydney Cove in 1788, the site of the old Commissariat stores, Campbell's wharf and Cadman's cottage were all built in 1853.

In 1856, on top of the hill, opposite the old Commissariat stores, Campbell's wharf and Cadman's cottage were all built in 1853.

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The Garrison Church, in Argyle Place, Sydney, where the "Rocks" historical gallery was opened on June 8.

In the early days a cannon was fired to alert the town when a ship was sighted off the Heads.

Section E is devoted to famous people who have lived in the area.

Edmund Barton was born in Gloucester Street, Robert Campbell, who lived at Bligh House, is devoted to famous people who have lived in the area.

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always be associated with the Church. A surgeon of the 48th Regiment and later superintendent of Sydney Hospital, he lived at "Camden Place", a mansion in Camden Street, Sydney.

His son, David Scott Mitchell, spent a lifetime gathering valuable books and manuscripts and presented these treasures to the State. The Mitchell Library is named after him.

The beautiful east window of the Church was donated by Dr Mitchell in memory of his wife's parents.

Section F is a display of drawings of the houses in the area by students of the School of Architecture at the University of New South Wales.

Section G is mainly concerned with the Battery and the military history of the area.

The Battery was demolished in 1930 to make way for the bridge.

THE OPENING

The Gallery was officially opened on Thursday, June 8, by the Archbishop of Sydney, the Right Reverend M. L. Lane, in the presence of the Lord Mayor of Sydney.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m. and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

BOARD COMMENTS ON BRITISH SEX REPORT

FROM OUR OWN CORRESPONDENT

Brishane, June 12

The Brisbane Diocesan Board of Social Responsibility has issued its first official statement on the report on "Sex and Morality", compiled by the working party appointed by the British Council of Churches.

The board commended the report as a valuable basis for discussion on the subject of sex, marriage and the family.

The board particularly commended the report's conclusions on the conclusion of the report; in so far as they applied to Australian conditions.

The report recommended that courses on human relations which secondary teachers could pursue, perhaps for a recognised qualification.

It further recommended that courses for teachers specialising in religious instruction should include training in social science, and help to bring to the attention of the public the importance of human relations which secondary teachers could pursue, perhaps for a recognised qualification.

Churches should ensure, the report stated, that ministers and clergy receive adequate training in all aspects of human relations, especially in the art of preparing couples for marriage and helping those faced with marriage difficulties.

The report recommended that churches should, where necessary, take the initiative in bringing together those who are concerned with personal relationships.

The report recommended that governments should make themselves responsible for continuing and co-ordinated research into the effects of mass media on the maturation of young people.

More effort should be made by government to bring the law which affects sexual conduct into line with informed contemporary opinion.

At the same time, the board pointed out the full New Testament teaching on the subject of the report has not been stated in the text of

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DR BLAKE SPEAKS ON WORLD CRISIS

Geneva, June 12

In his address to the Plenum of the United Nations, Dr Blake said that the world crisis is a crisis of the human mind.

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CHURCHES PRAY FOR PEACE

ECUMENICAL PRESS SERVICE

Geneva, June 12

Dr Wilhelm Niesel, president of the World Alliance of Reformed Churches, has called on all churches to pray for peace.

W.A.R.C. and all Christians to pray for peace. He said that the world crisis is a crisis of the human mind.

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PROFESSOR SPEAKS AT ABBEY SERVICE

ECUMENICAL PRESS SERVICE

London, June 12

Professor J. P. P. Tizard, Professor of Paediatrics at London University, gave the address at the Abbey service.

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