

APPEAL TO RAISE £25,000 FOR WILLOCHRA

SYNOD MOTION WAS PASSED OVERWHELMINGLY

FROM OUR OWN CORRESPONDENT

Adelaide, September 13
The Synod of the Diocese of Adelaide which met here on September 7 and 8 decided that an appeal be organised in the diocese to raise a sum of at least £25,000 to be devoted to increasing the capital funds of the Diocese of Willochra.

This was the action asked for by the Synod of the Diocese of Willochra to make it possible to accelerate territory which the Diocese of Adelaide had offered last year to cede to Willochra.

The motion was moved by the Dean and seconded by the Archbishop of Adelaide.

The voting on the motion was quite conclusive. The hundred and eight clergymen voted for it and only two voted against. Two hundred and forty-six lay representatives voted for and none against, and the Bishop gave his vote for the motion.

The Synod Solicitor, Mr. G. E. H. Bloch, then successfully moved for the bringing in of a "Measure and a Canon for the surrender of part of the territory of the Diocese of Adelaide to the Diocese of Willochra."

This measure will have to be confirmed at a subsequent call of synod, which will probably be later this year.

If the Synod of the Diocese of Willochra passes a motion accepting the territory, General Synod will be petitioned for its assent to the transfer in 1966, and the transfer will take place.

The passing of these motions was done in the synod with a burst of spontaneous acclamation.

Nearly all speakers had urged the passing of the motion for the fact that it would be a means of enabling the Diocese of Willochra to undertake administration of the ceded territory.

There were some reservations expressed whether the amount of £25,000 was sufficient, but it was pointed out that more could be given as the words of the motion were "at least £25,000."

Several priests now working in the rural dioceses to be ceded who spoke in support of the motion, and they were eager for the transfer to be effected as soon as possible.

UNITY WITHIN
The Bishop of Adelaide, the Right Reverend T. Reed, had spoken at some length in his Report on the State of the Diocese at the opening of synod on schemes of union of churches and discussed the work of the Australian Council of Churches.

The bishop suggested a warning against unilateral action by the diocese in entering into discussion for union, averring that this should be the prerogative of the whole Church of England in Australia.

He also stated that it was most desirable that the Church of England in Australia should first achieve unity within itself.

He said that he was already a federation of autonomous dioceses who palisade with regard to the Church and has been written into the constitution.

He said that the most important fields of our work as a church are: (1) the social — an missionary endeavour and we have not yet achieved — (2) the spiritual and interdependence within the borders of our Commonwealth.

Synod approved a motion that the constitution of the Australian Council of Churches should be amended to allow for the inclusion of the Church of England in Australia.

Another motion was passed that the Anglican Council should be asked to refer to the Ecumenical Affairs Committee the matter of discussion on unity between the Anglican and Methodist in the light of the discussion now going on in England and other related matters.

On both these subjects the Ecumenical Affairs Committee was asked to report to synod at its next meeting.

OVERSEAS CONCERN
Miss L. E. Jefferys successfully moved that "the Synod ask the Bishop of Adelaide to write to the Bishops of Karachi, Lahore and Antwerp conveying the assurance of this Synod's prayers and concern in this time of conflict."

The Reverend E. G. Wallin, Prior in Charge of the Free Priory Harbour Mission, moved that the Government of South Australia should be commended for its legislation which was aimed at abolishing discrimination against Aborigines, and called on Christians to assist in every way possible to assist the welfare of Aborigines into community life.

There were many speakers to his motion, and some abortive amendments. The synod passed the motion resolutely.

A Synod motion which was carried with enthusiasm was one moved by the Reverend A. J. Butler who is resigning after four years as Director of Education in the diocese to become a teacher in a "Christian university."

A motion that the question of a concordat between member Churches of the Anglican Council of Churches with a view to reunion in ten years time was referred to the Ecumenical Affairs Committee.

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TORRES STRAIT WELCOME



Darley Islanders, including members of the Girls' Friendly Society, singing and dancing on a luller during a welcome last month to Church and government leaders who visited Cape York and Torres Strait mission stations for Jubilee celebrations in the Diocese of Carpentaria.

WHO WILL CARE FOR SANDAKAN AND TAWAU

BY FRANCIS JAMES

Dear Reader,
Can we embark on our next exercise in Mutual Responsibility and Interdependence — a small one, which will cost only £114.6.4 — with the Diocese of Jesselton?

What we'd like to see is twenty copies of THE ANGLICAN each week to the Chinese, English and Dyak clergy of that Diocese who are working under conditions similar to their colleagues in the neighbouring Diocese of Kuching.

First, let us recall the situation in our NEWS coverage.

There is no point in producing this NEWSpaper for a limited few. It deserves, and we must give it, the widest circulation.

And a speedy circulation, at the rate of one copy per week to each of the 1,000 members of the Mission Field near THE ANGLICAN. But they are frankly not in a position to pay for it, let alone for the cost of air freight.

You have made it possible financially, by your gifts, to air freight the paper to these outposts.

The Church of England Information Trust gratefully acknowledges the following generous donations toward our £114.6.4 Appeal.

Previously acknowledged	£	s.	d.
C. Bellon	985	6	0
J. L. A. Burston	10	0	0
F. Maimaring	1	10	0
Unass.	21	10	0
Assoc.	2	10	0
C. H. Crump	2	10	0
A. Selwyn	1	10	0
Widow	1	10	0
H. G. Chambers	5	10	0

Total: £1032 17 0

Let us hope that the members of the Diocese of Jesselton will not stop here. There are Anglicans of many races and backgrounds dotted here and there all over the Pacific Basin and the Far East, to whom we hope gradually, with your help, to send the paper.

The sensible approach, it seems to us, is to extend this enterprise by taking in the dioceses nearest to us first, and moving outward. Having started so splendidly with Polynesia, we shall be glad to

include the members of the Diocese of Polynesia and Kuching. We ask you now to do the same for those in the Diocese of Jesselton.

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PRIEST-FARMER HAS PLAN TO TRAIN ABOIGINE BOYS FOR WORK ON LAND

FROM OUR OWN CORRESPONDENT

Perth, September 13
College to read for Holy Orders is now leading an imaginative scheme for work on the land.

He is the Reverend Cecil Hodgson who, after serving as an assistant in two metropolitan parishes, was appointed Rector of Narran in the Perth diocese.

Now his knowledge of the land in his own parish has led him to plan a farm in a manner which provides scope for his talents.

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CARPENTARIA CELEBRATIONS

TOUR BY AIR AND LUGGER

FROM OUR OWN CORRESPONDENT
Thursday, August 13

The Bishop of Carpentaria and members of the mission staff welcomed the Prime Minister and other Church and government leaders who were here for the Jubilee celebrations in the Diocese of Carpentaria.

The traditional welcome included a feast of honor of mounted Aboriginals, sockmen and Aboriginal dancing.

The next day the Prime Minister travelled a plaque which commemorates the commencement of the building of the new church to replace the building which was destroyed last year by a cyclone.

The Minister for Education and Native Affairs the Hon. J. G. A. Price, visited a plaque which commemorates the re-inauguration of the mission by the Queensland government.

EDWARD RIVER
Later in the morning the party visited the Edward River Mission in the Heron aircraft which had brought the fourteen Northern Territory members of the diocesan synod.

Here the Prime Minister set the stone for the new church. The party then went to see the Heron Island and went by "Torres Herald" to Thursday Island.

A great crowd lined the road to the cathedral from the street on which the Prime Minister responded to the welcome and gave his blessing.

Following an Island feast, Fremont and Hobart were the first to leave. The party made the three-hour journey to Barraba Government Settlement in the government support ship "Melville".

Here the visitors were particularly interested in seeing a decorated pathway while the drums accompanied the traditional Island hymn of welcome sung by about 500 of the Island and Torres Strait people.

Early next morning the "Aussie" left for "Stops" and "Drover" carried the passengers to St. Paul's Mission, Moss Island.

Here the visitors received a great welcome, talked with the Island and Torres Strait people and the one Aboriginal student, and gave his blessing.

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PEACE AT CHRISTMAS

FOR THE WORLD

THE BUNBURY SYNOD DECISIONS

FROM OUR OWN CORRESPONDENT

Bunbury, September 13

The Bunbury Diocesan Synod last week accepted a resolution whereby for a trial period of twelve months the diocesan monthly paper, the "Messenger," will join forces with the Perth diocesan paper, the "West Anglican" to produce a new paper with a full-time editor.

It is hoped that this will eventually become a fully provincial paper for the whole of Western Australia.

As the outset the Perth and Bunbury dioceses will be administered by the administrative and managerial committees, with each Diocese in turn taking the chair at meetings, which will be held alternately in Perth and Bunbury.

The name of the new paper will be decided by the joint Diocesan committee, and provision has been made in the agreement reached between the two Dioceses for the other dioceses in W.A. to have representatives.

This decision of synod was not reached without very careful consideration in full committee of the house, and with an assurance to the parishes that their own local news inserts will still be catered for in the edition of the paper which circulates in the Diocese of Bunbury.

NEXT YEAR

The cost of this paper will remain at the present rate of 6d per copy.

Mr Paul Navton will be the editor of the paper and it is anticipated that production will begin in 1966.

The Bishop of Bunbury, the Right Reverend R. G. Hamilton, has expressed his approval and a plan is prepared under certain conditions to accept suitable men to

be ordained to a supplementary part-time or three in the diocese, whilst remaining in secular employment.

This was stated in a lengthy report which he has made to synod in reply to a request which was made at the first sitting of this synod last year.

That request that made was that the Bishop be asked to investigate the furtherance of an ordained supplementary honorary ministry in the diocese with particular regard to its use and status and training.

WORKER-PRIESTS

In his report the Bishop will has declined to base the considered opinions of three senior priests of the diocese and on authorities on the subject with special reference to resolutions of the 1959 and 1958 Lambeth Conference.

The present practice in Bunbury has in several cases been so ordered by the diocesan synod to discontinue for the main purpose of the administration of Holy Communion in large centres.

Of the future he said: "I may be said, therefore, immediately after the administration of a supplementary ministry, at the level of a priest, is under special

circumstances, desirable and necessary in the light of conditions which are provided.

"Certainly I believe that candidates are available. I already know two or three in the diocese, men of sound learning who have the spiritual gifts which are happy in the secular employment and are faithfully serving the community in their work, but who would wish, if it were possible, were they to serve God's Church on Sundays and at times when they are free to do so."

The Bishop then set out in detail the conditions for admission to the Supplementary Ministry at the present level and the method of implementing the plan.

BUNBURY SYNOD HOLDS AN ECUMENICAL SERVICE

FROM OUR OWN CORRESPONDENT

Bunbury, September 13

Bunbury Synod which assembled at Evenings on September 5 to hear the Bishop's Charge, also held an Ecumenical Service on the Monday evening at the home of the Governor's Charge, the Right Reverend C. H. G. Hamilton, Bishop of Bunbury, Monsignor Cunningham of Albany, preached the sermon.

The service was attended by representatives of the Roman Catholic, Presbyterian, Congregational, Methodist, Churches of Christ, Greek Orthodox churches in Bunbury and of the Salvation Army as well as the whole synod.

The service was shared between the Rev. S. Bestian, Sub-Dean of the Cathedral, and the Rev. A. Stubbins, of the Methodist Church, the Reverend J. Lewis, of the Presbyterian Congregation, the Reverend D. G. Hamilton, Bishop of Bunbury, and the Reverend A. Vlachopoulos of the Greek Orthodox Church who gave the final blessing in Greek.

His own sermon, Monsignor Cunningham spoke from the text of the Epistle, 1 Cor. 13: 4-6: "There is one body and One Spirit, even as we are called in one hope of your calling, One Lord, one Faith, one Baptism."

Mr Teresa McDonald, the Archbishop of Canterbury presiding Cardinal Bala, so this session of Synod, to which he was invited by Bunbury was making his way to think God that the walls of antagonism were falling, and that Christians of different persuasions were now able to make contact with one another in the name of Christ.

"We are all working for the recognition of all in Christ, as we've all concerned with the same common problems in the world, and we are all in it today."

BAPTISM

"All this was very gratifying with this mystery of unity, and we dared not stand aside," he said. "We also have been justified by faith and have received the Holy Spirit, and this and this suits up our aims."

Many are the difficulties to be overcome in this area, he said, but that they can ever be done, he said, if we are united in our great temptation to which our differences could be a hindrance to our unity.

"We are being bound together, love and reverence for the Scriptures, Holy Baptism, and the Sacrament of the Eucharist, incorporates us into Christ and Faith in Christ,

expressed by our prayers, good works, Christian living, by praise and thanking God, in the celebration of the sacraments for peace and unity throughout the world.

He said: "We must not look on each other with suspicion, and distrust, but we must help the world unless we ourselves are helped."

He concluded with a plea for charity, with open hearts to meet in dialogue. We must be sincere, without hypocrisy, in order to break through the wall of suspicion between us and the growing and struggling world. We must become a community of love, peace and unity.

UNITY REPORT

This service of unity was followed immediately by a brief session of Synod, to which he was invited by Bunbury was making his way to think God that the walls of antagonism were falling, and that Christians of different persuasions were now able to make contact with one another in the name of Christ.

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"PEACE AT CHRISTMAS"

FROM A CORRESPONDENT

Melbourne, September 13

An inter-church consultation is on the lookout for people ready to do something to make a better celebration of Christmas in civic life. Christmas is already waiting for us. It is a great joy if Christians are able to use of this unique opportunity to publicise their Christmas message.

The churches officially represented on this "Victorian Council of Churches" are: Anglican, Baptist, Church of Christ, Congregational, Greek Orthodox, Methodist, Presbyterian, Roman Catholic and Salvation Army.

The Anglican representative is the Reverend R. S. Soddick, Mr A. Storey and Mr G. Laycock.

"Peace on Earth" too often, man has thought of peace simply as the absence of war — and that convinced himself that during a time of conflict and tension such as present there can be no peace and so, he writes off the Christmas promise of "Peace on earth" as naive idealism.

And yet, peace has come to the world, and at Christmas every Christian can do something to promote it. What will you do?

We invite you to write to us suggestions as to how you can promote peace at Christmas and for information of what our services, courses or can offer. Write: Anglican Episcopate to the Christmas Committee, c/o Box 1869, G.P.O. Melbourne.

HEADMISTRESS APPOINTED

FROM OUR OWN CORRESPONDENT

Bunbury, September 13

The Chairman of the Board of Directors of the Canberra Church of England Girls' Grammar School, the Reverend K. J. Clements, announced the appointment of Miss Florence Evelyn Heath, B.A. (Hons.), Dip.Ed., M.A.C.A., as headmistress of the school from January, 1966.

Miss Heath is at present headmistress of the Newcastle Grammar School, and has been in charge of the school for nearly six years.

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NEW PREMISES FOR A PERTH GIRLS' SCHOOL

FROM OUR OWN CORRESPONDENT

Perth, September 13

A £30,000 tender for the first stage of the new St. Mary's Church of England Girls' School at Karrinyup, a new suburb of Perth, has been let.

This stage will include five new classrooms, and administrative block and an ablution block. It is expected to be completed by December this year and to be ready for occupation by next year at the opening of the school on January, 1966.

St. Mary's has been cramped for space in West Perth for some time. The move to Karrinyup and the junior school will move from Carey Street, King's Park Road, to the bigger premises which will vacated in January, 1966.

St. Mary's has restricted enrolment of both day scholars and boarders. The new school will end restriction on the number of day girls.

The senior school will be at Karrinyup and the junior school will move from Carey Street, King's Park Road, to the bigger premises which will vacated in January, 1966.

THREE STAGES

Senior boarders will however remain at West Perth for the present and travel to the new school by bus. The school will transport day girls also. £10,000 will be spent on improving the boarding accommodation at West Perth. The school will be called soon for the second stage, a two-storey building incorporating classrooms, science rooms and other facilities.

This is expected to be ready for occupation in 1967. The third stage of the project will involve the building of the junior school at Karrinyup. The provision of boarding accommodation at the first stage is expected to be completed by the end of the year.

The laying out of playing fields, tennis courts and recreation

has been completed on the new site, at a cost of £10,000. It is estimated that the total cost of the new school will be £30,000.

It is being built on twenty-five acres of land owned by the Church of England Schools' Trust for Perth and Fremantle.

Mr Teresa McDonald, the Principal of the School, has for some years been planning to move the school from West Perth to a more open and healthier site.

Y.A.F. CAMP AT MARGATE

FROM OUR OWN CORRESPONDENT

Brisbane, September 13

The Reverend Dick Calvey, Youth Officer of G.A.E.F., in Melbourne, was the principal speaker at the Y.A.F. Brisbane Metropolitan Region's 12th Committee's week-end at Margate, from September 10 to 12.

More than 70 young people attended the conference, including some from Toowoomba and Brisbane. The Reverend Tom Treherne of Milton was the guest speaker and a special welcome was extended to the A.B.C. Baptist Mission, Brisbane, by the Reverend David Collier, who is a Baptist minister.

Mr Collier was producer of the recent A.B.C. television series "The young 'open club', Brisbane's 'Club 64'."

The Archbishop of Brisbane called on the camp for a brief visit.

MISSION HOUSE CONCERT

FROM OUR OWN CORRESPONDENT

Melbourne, September 13

The restored and re-painted Mission Hall provided much more familiar and interesting music for the annual concert of the "George's Mission Women", than did the Fitzroy Town Hall where it was staged last year.

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S.A.M.S. CONVENTION

FROM OUR OWN CORRESPONDENT

Melbourne, September 13

The South American Masonry Society will hold a monthly convention at the Garrison Hotel, Melbourne (C.M.S.), on Saturday, October 20, from 4 pm to 7.15 pm.

The Reverend Ian Morrison (Chile), the Reverend David Hewston (Tasmania C.M.S.), and Mr Kevin Bewley (Argentina) will speak.

TASMANIAN SYNOD

FROM OUR OWN CORRESPONDENT

Hobart, September 13

The Synod of the Diocese of Tasmania will be held in Launceston this week.

The Right Reverend G. T. Theobald, Bishop of the Diocese of Tasmania, will be in Launceston this week.

MODERN ANTHEMS

NOVELTY has invaded a number of new anthems in the contemporary idiom. Most interesting among these is a work for unaccompanied choir "I, God arise" by Arthur Willis, which provides some very brilliant singing.

"O Clap your hands" by Arthur Miffler is also a vigorous anthem for soprano, alto and bass. It is a work of some difficulty.

A magnificent and fine *Dimittite* by Bryan Kelly was composed for the Southern (English) Cathedral Festival. This is a very joyful work which produces the brilliant effects though not of great difficulty.

Robert Ashfield has composed a *Magnificat* and *Nunc Dimittite* in D minor for unison voices and organ. This work, though in unison, is far from simple and organ players experienced musicians to cope with the unfamiliar harmonies though the organ part presents no great difficulty.

"Bright is the Day" is an anthem by Bryan Kelly which is described as suitable for weddings. It is only moderately difficult, but it requires a four-part choir which is a rare thing for weddings.

The *Introuit* by Arthur Willis ("O Saviour of the World" and "O Lord, how manifold") are fine things for average choirs and a *Communion Service* in D minor for Recalling in unison for congregational singing would be a definite contribution to the cause from Merbecke. This is simple enough for a congregation to manage once they knew it.

"Come, My Way, My Truth, My Life" by Helen H. Harris is a simple anthem for first and second soprano and alto with part for organ.

Kenneth Lightfoot has composed a wonderful setting of the process and responses. These are very difficult but would sound superb by a first-class choir.

Finally we have two sixteen-century works—a wonderful motet for double choir by Gabriel "Lord give aid," and a Christmas carol "Christus Resonet in laudibus" by Jacob

Hand translated to read "Let the voice of praise resound" (this is for four-part choir of men's voices only). —L.F.

THE GOSPELS' BACKGROUND

READING THE GOOD NEWS IN GALLILEE. Mrs. George Hamlin-Hunt, Ph.D.

By delving into the normal background of the Galilee of Jesus' time, the author points out that this was an area of peace and order, "they would at once be able to see the single out of time water-carrier" since normally it is the women who are carriers of water. Similarly, in the story of the fever at Capernaum (St. Matthew 14:23) the phrase "Blessed women and children" is quite natural since for "the Jews as evangelists and preachers" of today, women do not carry net or are they counted?

Another very useful of the text is its charm, and since it includes all the words of the text, it is a well written and understandable of the average reader. The author's use of twenty photographs enhances the text, and the author cannot fail to give its readers a more complete picture of the "Good News" from Galilee.

—A.T.B.

Our Anglican of the Week is Mrs C. H. Egerton who was commissioned as Commonwealth Chairman of the Girls' Friendly Society in S. Paul's Cathedral, Melbourne, on September 3 at the close of the seventh triennial council of this society.

Mrs Egerton comes to this position after years of service to G.F.S. Her many activities as wife of the Rector of Kenmore, New South Wales, have always allowed time for G.F.S. not only as leader of the branch in her parish and as chairman of the Grafton Diocesan Council, but lately also on the Provincial Council and on the Commonwealth executive as vice-chairman.

She has always been one of the most active supporters of the various Commonwealth activities, particularly leader training, and she was one of those who helped to establish "Co-ops" among G.F.S. members as the Commonwealth G.F.S. paper which began five years ago.

On a diocesan level Mrs Egerton has arranged for very successful camps for G.F.S. girls and their leaders in both the north and south, and she has also stood behind their quarterly camps and workshops.

Annually at the time of the rally and exhibition of G.F.S. work for the Diocese in Grafton Mrs Egerton as diocesan president takes her place beside Bishop Arthur to march at the head of the procession of wives through the city streets. This year the articles which were sent to the exhibition were: Monica Fairhead's, Sabah, Tark, Warren, Mitchell River, and to the North Coast Children's Home, Lamore, and Banger Home, Grafton.

The G.F.S. badge which Mrs Egerton now wears as Commonwealth Chairman is a very special one, the only one of its kind in Australia. It was pinned on her during the commissioning service by the former Commonwealth Chairman, Mrs R. E. Richards, wife of the Bishop of Bendigo. The badge is a set of the oldest G.F.S. badges in existence, a gold one, having been made in England soon after the society was founded there in 1875.

This badge was a gift to Australia from the English G.F.S. at the time of the World Council meeting. The society is now active in more than 30 countries of the world and Australia is represented by Mrs R. E. Richards and Miss E. Wilson, who has been placed with that at the sixth triennial World Council meeting held this year in Japan.

One of Mrs Egerton's great interests is the work of the G.F.S. This project is directed at each year's rally, and aims to further the work among girls and women in under-privileged countries. As the world project for the next three years is for Korea, Mrs Egerton has suggested that the Church Missionary Society, the Australian Board of Missions be asked to make a special study. Korea available to G.F.S. girls,

so that they may learn about this country and then give to the world project to help girls work there.

One of those who took part in Mrs Egerton's commissioning in S. Paul's Cathedral was Sister Peninah Mimsa of Kenya, who is in Australia as a result of the unimpaired project in Kenya. She attended the World Council in Japan and then came on to Australia.

As chairman of G.F.S. in Australia for the next three years Mrs Egerton is very conscious of the world family of G.F.S. which Peninah represents, and also of the family of 15,266 G.F.S. members scattered over six Australian States. Bishop Richards, who acted as chaplain at the Commonwealth Commissioning Service, is "Prayer is Power," and Mrs Egerton in covering her post office asked the members of the society to pray for her and for G.F.S. to help in its many activities.

SHAFTS OF COMMON SENSE

WITH LOVE TO THE CHURCH. Monica Fairhead, Boulder and Stoughton, Ph. 75, 62, 62.

"THE most quotable Christian of our time must surely be Monica Fairhead."

"The phrase has made its way into the make of shifting the emphasis from love to morals. It is for the Christian to find the emphasis back again, natural and basic, and to help good morals spring naturally out of a love that does not merely spring out of good morals. Good morals, if they force men into concealment and fear, are an instrument of the devil."

On Christian intolerance of those who differ: "The reason we kill here, The Mothers Union faces threatened by divorce people, middle-aged clergymen fed threatened by the vigorous and poverty of the younger, bishops fed threatened by honest to God."

What is lacking, what the Church so impressively seems to have had, is the kind of fearlessness which could allow men to express people and ideas and experiences very different from that which they see and to which they had found him in the garden or on the road to confidence Christians become a man, the Marjorie, less concerned about the truth than in creating out the approved answers. On the "Honest to God" controversy: "What many of our people are afraid of is the Church Times revealed, was a mental picture of a huge

stupid mass of laymen who are incapable of looking at things carefully and slowly; otherwise they would be found to get the best of Francis and stick and start gleefully forming and selecting their prayers as a result. The horrible contempt of the present layman was revealed in criticism of the Bishop for publishing in a paperback and ordinary language, instead of in a theological journal, his real sin was that he treated the people as if they were in the Church."

On women in the Church: "Antifeminism is only one of the many ways in which Christianity has exhibited a fear of the sexual impulse."

On conscience: "It is not time that archbishops and bishops knew where the springs of human behaviour lie, but it did not pretend that corruption lay within books or plays, which are but the symptom of our bewilderment."

On literature: "Christians do not need humility, charity and enthusiasm only in the field of psychology and sociology, but also in the arts, where with beautiful simplicity they do not fail to see the word for the word of the fair white woman who nobody loves they walk through a mixture of contemporary writing and modern thinking missing the courage and the honesty of its literature, seeing only that God is not obvious, that it is understood that poor people are going to be together. By those standards, a poor novel written by a Chris-

tian is better than the pagan novel, because to understand and sexual joy, a cheap platform of the Virgin Mary is far better than the Virgin Mary. Bacon's tortured attempts to put the Christian into a program, which puts the Christian into a program, which puts the Christian into a program, which puts the Christian into a program, which holds them back from God."

Many other such shafts of common sense light up the pages of this far bit book. Needless to say, the expresses the strongest hostility for those who are currently trying to separate lay Christianity from religion, and a not always disconcerting contrast with those who are nothing wrong with the old forms.

Those who are afflicted by the Pharisaism, the ignorance and the small-mindedness of churchmen will find the relief and encouragement expressed with devastating clarity in this book.

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REBEL TURN BACH FESTIVAL

FROM A CORRESPONDENT

Melbourne, September 13
The sixteenth annual Bach Festival at Christ Church, South Yarra, Diocese of Melbourne, will commence on Sunday afternoon, September 26, with a performance of the Oriana Madrigal Choir of the Mass in B Minor.

The Dorian Singers, the Oriana Chamber Orchestra and some of Melbourne's leading soloists, will take part.
The performance will be conducted by Leonard Fallard, the organist of the festival.
This will be the first of thirteen recitals which will take place in the following three weeks.
As far as possible all aspects of Bach's music will be represented.

For the first time at this festival the "48" Preludes and Fugues will be performed by Ronald Fearnley, Peter Mark and Max Cooke.
Six new grand pieces. This will take three recitals.
Dorcas McClean is back from England and will give her usual recital of unaccompanied violin music.

ORIANA CHOIR

She will also collaborate with Jan Litchfield, who is coming from Adelaide to play in the Concerto for Oboe and Violin.
He will also play in the famous cantata "Ich habe gepenig" in which Brian Hanford will sing the bass solo.
Several Brandenburg Concertos will be played as will the Suite in B minor for Flute and Strings.

The Oriana Madrigal Choir will sing the cantata "The Spirit was in heaven's", the Dorian Singers, "Bible with us", and

Christ Church Choir, "O praise the Lord".
The Oriana will also sing the eight-part motet "Sing ye new songs" by B. R. Grindrod.
Two secular cantatas will be presented in the parish hall in connection with the nearest Bach come to writing comic.

The producer of these (the "Peanut" and "Coffee") Cantatas is Professor Keith MacDonald, Church Army.
A twelve page brochure may be obtained free by writing to the office.

THE SOUTH-WEST NATIVE MISSION MAKES PROGRESS

FROM OUR OWN CORRESPONDENT

The South-West Native Mission which was formally inaugurated in Western Australia in 1960 to work among the mixed folk who live on the

progress.
The Reverend E. C. King, the Director of the Mission, reports that the work is now on a consistent basis.
The Reverend Retrom Wipolam and his wife, Colonel and Mrs. Carmel, Mr and Mrs. William and Mrs. Dorothy Brown, Mr Harold Abraham,

the Australian Test cricketer, Brian Booth, spoke at a men's breakfast at Christ Church, Queenstown, Diocese of Canberra and Goulburn, on August 29. He is seen with his wife, two daughters, his mother-in-law, and the Reverend W. E. Weston.

He assists in the State schools with religious instruction, and on Sundays preaches in the parish by making visits.
The Director of the Mission, the Reverend E. C. King emphasizes that people must come to talk of the "Native Problem" and think more in terms of "The Coloured People and their Problems".

He is quite certain that the white population should be convinced that the mixed-blood fringe-dwellers are a people and not a problem.
"In fact, until we do, we shall continue to meet indifference and prejudice even among our Churchpeople", he says.

CONFERENCE WILL LOOK AHEAD

ANGLICAN NEWS SERVICE
London, September 13
A preliminary announcement of the Anglican Conference will be given by the Church Assembly Board on Social Responsibility for the purpose of examining the state of the Church's mission in modern society is made in the September issue of the Board's Journal, "Crestible".

The title of the conference will be "The Church and Society in the 1970's" and it will be held at the Hayek, Warwick, Derbyshire, from April 18-22, 1966.

Each diocese has been invited to send four to eight delegates who will be selected by the bishops and the Anglican Church in the United States, Canada and other Churches in Britain will also be invited.
The standing conference of the diocesan social welfare councils of the Church of England Temperance Society and National Council for the Homeless will be held at Swanwick at the same time.

The conference will work in five commissions, concerned respectively with social and social work; social security; industry, industry, technology, industry and society; political change; and world society and international relations.
Enquiries should be addressed either to the Anglican Board for Social Responsibility, Church House, Westminster, London, W.C.2, or to the

Perth, September 13

Miss Mary Elliot, Miss May Street and Sister Connie MacDonald, Church Army.
At the hotel in West Perth the staff consists of Mr. and Mrs. Bill Warren and their daughter, Miss Nancy Evans.
With rising costs and stagnating the present income of the mission is inadequate for any more staff.

On the reserves and in East Perth the work is concerned largely with the younger people. At Merrilind and Pinjarra Mr. Harold Abraham often works as a lay reader in Bunbury diocese, has worked on dairy farms, and has spent a period in Walla Walla. College organizes some activity every night in the hall which has been built on the reserve, or he has a mixed white and coloured group in the town.

KINDERGARTEN

Except at Merrilind and Pinjarra the kindergartens operate most of the evenings of the week, but the young people are most appreciative of what is done.

At East Perth, Sister Connie MacDonald, C.A., takes a dozen or more children to the little "Citizens' Kindergarten" twice a week, and it says to social.

Social welfare work goes on all the time, in fact, the teams seem to have enough time to do all it. Sister MacDonald says that the Welfare and Fraternity groups are doing well.

Miss Elliot (recently arrived from England) copied with financial arrangements for the diocese of one of the East Perth people, which entailed bringing two other brothers from Fremantle prison to the cemetery at Kurrakatta.
Sunday school four hours a week in the area where the mission teams operate is done

On the spiritual side the teams continue to take people on the reserves to the local churches, but, in addition, the Sunday school four hours at the Mount Barker reserve.
The Saturday evening Bible instruction and discussion

CHURCHILL STONE FOR ABBEY

ANGLICAN NEWS SERVICE
London, September 13

The Queen and the Duke of Edinburgh are to attend the Battle of Britain Westminster Abbey on September 14.
At the end of the service a royal procession will form near the Very Reverend E. S. Ashby will invite the Queen and the Duke to join the rear of the procession, which will then move to St. Winston Churchill's commemoration stone at the west end of the abbey, followed by Lady Spencer-Churchill, members of the family, the Prime Minister, senior Ministers, other members of the Lords and the Commons, and the Chiefs of Staff of the Services.
A short ceremony will be held at the stone, which will be unveiled by the Queen and attended by the Duke.
At the end of the unveiling ceremony twenty British Royal Air Force pilots will have escorted the aviate party to the Queen.

UNIVERSITY CHAIR AT HEYTHROP

ECUMENICAL PRESS SERVICE
London, September 13
A Chair of Ecumenical Studies in the University of the Roman Catholic University of Heythrop in England. Ecumenical courses will be given by teachers belonging to different confessions.

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BRADY HOUSE PRAISED

FORMER PRISONERS RECALIBRATED

FROM OUR OWN CORRESPONDENT

Melbourne, September 13
The Chairman of the Geelong Federation of the C.E.M.S. Mr. Chris Gordon, has visited Brady House, the hostel established by Melbourne C.E.M.S. to allow discharged prisoners the opportunity of settling in a voluntary society while they re-establish themselves.
It was so impressed with what he saw, and learned, that he wrote as follows:

"At the conclusion of the corporation of the Geelong on June 14, those of us who had come up from Geelong and had been in the country for the first time, and came away most impressed with what we had seen.
"Personally I have never seen anything that has been done in the name of God and which has done so much better for the first time, and came away most impressed with what we had seen."

"All too frequently in fact almost all our other enterprises are sloppy, inefficient, and do not do the job being, our recognition of Christ as the substance of our life. There is concrete evidence to the contrary."
The visiting C.E.M.S. have undertaken something of which they feel reasonably become of pride. Now, whenever one hears of rehabilitation, one thinks of Brady House, so well has become the recognition of the social endowment of man in a small part of a long life.

LONG-LEFT NEED

Why give by service to the fact that only the best is good enough for Christ, but we place our trust in the things first, our cars and our money, and before the time we are prepared to spend on our recreation, before the time being, our recognition of Christ as the substance of our life. There is concrete evidence to the contrary."

The visiting C.E.M.S. have undertaken something of which they feel reasonably become of pride. Now, whenever one hears of rehabilitation, one thinks of Brady House, so well has become the recognition of the social endowment of man in a small part of a long life.
"Surely the inspiration of Christ has touched every part of his life, his imagination, enterprise, in its construction, its location, its administration, its appointments and its staff."

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R.S.C.M. WEEK-END AT GRAFTON

FROM A CORRESPONDENT

Newcastle, September 13
The last week-end in August saw a most successful week-end study of Grafton Cathedral organist, organised by the Rev. Mr Ian Bridge, who is also R.S.C.M. diocesan representative.

Addressing Mr Bridge were Mr John Barrett of Canberra, Mr Ray Holland, and Mr Keith Bonke of Newcastle Cathedral, who is the provincial representative of the Northern NSW. branch of R.S.C.M.
Students at the course included the Grafton Cathedral choir, organists and choir masters and their members from Brisbane, Armidale, and parishes in Grafton diocese.

C.E.M.S. HELPS A PARISH CENTRE

FROM A CORRESPONDENT

Dorseton, September 13
The Dorseton, Tasmania branch of the Church of England New Society's work, as a group to the evening service at St. Columba's, Arts Creek, on August 29.

The C.E.M.S. had offered to raise a new life of the parish, the C.E.M.S. centre.
Some seventy people attended the service, conducted by the rector, the Reverend E. Eding, two laymen reading the lessons, and the rector's three laymen were admitted to membership of the C.E.M.S. at the service by the Diocesan Secretary, the Rev. Bishop D. B. Blackwood.
The new members were given the right hand of fellowship from the Dorseton C.E.M.S. before resuming their seats.
Later in the parish hall Bishop Blackwood showed a colour film of missionary work in Africa.

The C.E.M.S. hopes to hold a service regularly in Arts Creek, and offer centre of the parish that need encouragement and fellowship.

The numbers of the course formed a special choir which sang the services of the Eucharist and Evensong.
The main account was on music, with a special emphasis on speech rhythm, etc. An anthem of St. Ambrose, and an setting of Psalm 121 introduced.

Apart from actual singing and other practical matters factors were given and discussed, and the study related to aspects as choir formation, choir music, organ playing, and the whole course provided much valuable information and gave new ideas to those struggling with the provision of worthy and worthwhile church music in country parishes.

A most reassuring idea is in use in the Diocese of Grafton in the "Bishop's Committee for Church Music."
"This small but active body has already proved its value by providing practical help in various directions, and suggestions for hymns, provision of organs, etc."

MAORI SINGERS

ANGLICAN NEWS SERVICE
London, September 13

A concert party of fourteen Maori singers from the Wellington, New Zealand, Anglican Church of Christ is expected to visit London under the direction of the Reverend King.
They will give an opening concert in Trafalgar Square on September 13, in connection with the Commonwealth Arts Festival.
The Maori, who have been invited by the United States, Canada, will leave by air for Hong Kong September 15.

THE ISLAM AND MUSLIM COMMUNITIES

MISSIONARIES ON THE MOVE

FROM A CORRESPONDENT

TO have a better and balanced view into the life and activities of present-day Indonesian people, one should not only look at the political and economic independence but, in my opinion, it is also to know the religious life of Indonesia, Islam, as a religion in the socio-political force in Indonesia.

Ninety per cent. of the total population of Indonesia are Muslims. Some scholars doubt the accuracy of this figure.

But whatever the number, the Muslim masses are coming to the fore in many ways. One certainly finds differences in the direction with which Indonesian Muslims adhere to the tenets of Islam.

The orthodox group follows religious views as closely as possible. On the other hand, there are those who have only a superficial and defective knowledge of the doctrine and law of Islam.

In addition, many traces of pre-Islamic religions thought and practice can be discovered in the everyday life of Indonesian Muslims.

This situation has deep historical causes. The Islamisation process in Indonesia has been a long process.

From the thirteenth century onwards there has been a remarkable quickening in the pace of Islamisation, and an equally striking qualitative difference in the manner of its spread throughout South-East Asia.

It is not merely that Muslim communities, at any given age, become noticeably larger, but Islam began to take root in the Indonesian population and exercise a formative influence on Indonesian civilisation.

The Indonesian state of Pasai was already Muslim in 1298 when its founder, Sultan Malik al-Islam, became a Muslim before 1428, and within half a century had become an active centre of Muslim learning.

Ma Huan — the Chinese Muslim traveller — stated that there were no Javanese Muslims in East Java.

In 1475, however, de Barros recorded the existence of Muslim Javanese principalities there.

The first Muslim ruler of Banjarmasin ascended the throne in 1526. Raden Patah became ruler of the new Muslim state of Aceh shortly before 1518, the Mataram, the successor state of Demak, accepted Islam officially in the person of its ruler Sultan Sultan Iskandar (1545).

ISLAM ADVANCE

Almost contemporaneous with these events, Aceh was developing into a great Muslim power and Islam had taken root in Central and South Sumatra, in Java and Kalimantan.

Thus, from the fourteenth century onwards, particularly in the fifteenth, sixteenth and seventeenth centuries, group after group of the coastal people were drawn into the fold of the Islamic religion.

The Islamisation of Indonesia was furthered by the migration of coastal kings who occupied an important economic position, via the coastal king and ships, wealth and power.

Their conversion was mainly based on political motives, which could be defined as follows: the rulers of Islam in India, under the reign of the Moguls, were seeking refuge in the migration of Brahmins who were experts on rites and administrative matters, thus creating a growing enmity between the Indonesian-ancestral kings and the Indian agrarian kings, which forced the coastal kings to embrace Islam and the existence of a conflict of interests between the rulers and the Muslim traders in South-East Asia, particularly after the Portuguese occupation in 1511 until, at last, the centre of Islam in South-East Asia.

Acceptance of Islam then was a means of gaining an ally, a political and economic ally.

peeled more and more to the surface, and the Muslims did not so petty, with the vigorous European intrusion in the area.

Other reasons why Islam was accepted in Indonesia are, firstly that Islam is a religion of simple rites, and secondly that Islam is a monotheistic religion, very simple.

Another reason is the Kalimah Shajadah (Confession of faith). Hindu does not recognise different gods, but Islam does. Islam religion. Moreover, Islam is a monotheistic religion, and make concession towards customs and usages which were strongly rooted in the Indonesian life.

Another special aspect of the development of Islam in Indonesia was that it was spread peacefully, with the Koran in the left hand and a sword in the right hand.

In Java, Islam was for a long time of greater political rather than religious importance. At the outset, at least it did not bring about radical changes in the religious and social life in Java.

For all its impurities and connection with pre-Islamic tradition, Islam is a rallying point of the Indonesian people, and its foreignness and opposition to Western culture.

Resistance to centuries of Dutch rule almost invariably became associated with the Islamic religion.

POLITICAL LINK

This political significance of Indonesian Islam stems, in no small measure, from the fact that in Islam the borderline between religion and politics is very thin.

From the beginning of the thirteenth century, the Indonesian Islam drew strength and within half a century had become an active centre of Muslim learning.

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Acceptance of Islam then was a means of gaining an ally, a political and economic ally.

This is the summary of a lecture given at S. Mark's School, Singapore, on July 15, by the Senior Lecturer in the Department of Indonesian Studies, the University of Literature at the Australian National University, Mr. Soehardi.

It was Soemarno, notably, who became the spearhead of a movement to make Indonesia a State of Sarakat Islam. In 1921, Soemarno became chairman of the Indonesian Communist Party.

The conservative Muslim community reacted against this perversion of the original philosophy of the Sarakat Islam movement.

This left the Sarakat Islam torn by a rivalry between Islamic Modernism and radical Marxism, which ended in a victory for the latter.

NATIONALISM

The final years of Sarakat Islam's existence saw the emergence of a new social and political milieu and the Indonesian people were forced to cope with a new and vigorous Western-oriented and secular nationalist movement.

Subject to continual fragmentation, as its purely religious and nationalist elements became associated with the P.F.F.I. and other groups, Indonesian Nationalist elements became associated with the P.F.F.I. and other groups, Indonesian Nationalist elements became associated with the P.F.F.I. and other groups.

Pre-war Indonesian nationalism was not so much a force for the promotion of the nation, as it was a force for the maintenance of its independence.

In its attempts to achieve the goals of the nationalist movement became fractured by the internal contradictions and proper definition of the desired goal.

A similar development occurred again during the World War II.

OUR RELIGIONS: A PREVIEW

I AM an admirer of Americans. Many of them are my friends, and a few are their relatives. I think I know them as well as most people. During the World I served under their command and I have visited their country. They are a great people, but like us they have their own peculiarities and even some defects.

A few years ago a diplomat was brought to me by Europe and who himself had worked against the world before himself an observation with which I only partly agree.

He said that there are three great religions in the world, and that they are: Islam, Christianity and Buddhism. He said that there are three great religions in the world, and that they are: Islam, Christianity and Buddhism.

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when the Islamic community as a whole is members of a national organisation, "Muslimi" (1945).

Again friction developed. Partai Sarakat Islam Indonesia, Muhammadiyah, and other of small religious groups broke away from the Majelis Ulama.

After the fall of the Japanese regime over Indonesia and the proclamation of the Indonesian Independence in 1945, new political parties emerged which included religious, social and ideological — nationalist, religious and communist.

The three major Islamic parties, the Muhammadiyah, the Nahdlatul Ulama and the P.F.F.I., accepted and supported the concept and the formation of a secular independent Indonesian national state based on the Pancasila, the five basic principles of the State philosophy.

This acceptance, in my opinion, reflected the realistic and perhaps also the compromising attitude of the majority of Indonesian Muslims towards the Indonesian political and social conditions.

PANCA SILA

Panca Sila guarantees rights and freedom to Indonesian religious beliefs and ideologies with the Islamic faith, provided its religious and social objectives are not in violation of the Pancasila.

During the first thirteen years of the political history of post-war Indonesia, the ups and downs in the struggle for the Indonesian Islamic parties.

Muslimi, as a federal body of the majority of the religious parties mentioned before, was until 1952 one of the strongest political parties in Indonesia.

In 1952, however, Muslimi was dissolved and the Nahdlatul Ulama, which later formed an important factor in Indonesian politics, in accordance with the spirit of General Election of 1955 it became the largest party.

It means that third-rate people are expected to do jobs beyond their competence.

Perhaps that party explains why so many of the casualties in the Korean War were Muslims.

They are not only in combat but in the lines of action behind the lines of action.

This is simply should not have happened.

The other day a Buddhist monk was seen to be making mistakes. Mistakes of course, happen in war and peace alike, but with a war, mistakes take happen too often. This is because of the fact that the Buddhist monk was not entrusted with second-rate jobs of even first-rate jobs.

Just over a year ago an English friend of the American General Eisenhower was addressing a group of men in San Francisco. He did not hesitate to say that his own is a spirit of affectionate but candid criticism.

During the World War, Mr. Harold Macmillan, one day to become the Prime Minister of England, was political adviser to General Eisenhower. He sent for one of his new subordinates, a leading propagandist of the Allies, and said, "You come in to see the Hotel St. George, which I have just gave him the following advice in an instruction:

"Remember when you go into your headquarters you will be regularly visited by an American colonel, his cigar in his mouth and his feet on the table. He will be an empty intruder and an empty intruder. If you have your eyes get used to the darkness, you will see in a corner an English captain, his feet

could the country's third largest country. One of its members of Parliament — P.N.I. obtained 57 seats. Mainly in the six months he was leaving Australia to spend Christmas and New Year with his family in Cornwall. Her father is a doctor.

Dr. Key came out to Australia for a short visit more than two years ago. He was persuaded by the Bishop of New Guinea, who desperately needed a doctor to do some work in his diocese.

After working at the hospital at Port Moresby in New Guinea, he decided to do his Diploma in Tropical Medicine and Hygiene at the Sydney University, having successfully completed this six months' course. Dr. Key is now working in the Diocese of New Guinea.

Dr. Key will pass through Sydney early in the year and will be going to New Guinea. Mr. John Brunnell left Sydney last week to do some work in the Diocese of Jessellton.

Mr. Brunnell who comes from Tamworth in N.S.W. was a teacher at the Christian High School when he retired nearly ten years ago to go to Borneo where he was in the Michael Schmitt, Sandakan.

He has just spent six months studying in Australia at that time did deputate work in the Diocese of Australia, Sydney and Melbourne.

It seems to me that their success will also depend on the vitality, militancy and efficiency in realising their goals.

Ideologically, Islam is opposed to communism, and in politics however, does not mean "Muslims will support it."

The majority of Indonesian Muslims still believe strongly in the philosophy of Pancasila existence and mutual tolerance in realising their aspirations, in accordance with the spirit of Pancasila.

CONSERVATION FOR SYDNEY

Canon C. A. Warren is to be consecrated Bishop on St. Matthew's Day, September 14, at the Cathedral of St. John at 10.30 a.m.

He has been appointed Assistant Bishop of Canberra and Goulburn.

A FESTIVE DAY BY THE WATER!

INTERNATIONAL FEET
in the beautiful harbour-side grounds of the INTERNATIONAL FRIENDSHIP CENTRE
"Wingham", 76 Wrights Road, Drummye
SATURDAY, SEPTEMBER 25, 1965
8.4 p.m.

● Floral Display
● Malaysian Dances
● Songs (Asian and otherwise) from the "Wingham"
● Hat-trimming Competition (for Men)
● Child-minding (FREE)

● Stalls of All Kinds
● Games and Competitions
● Lunch and Afternoon Tea
● Child-minding (FREE)

MUSIC AND FUN FOR EVERYONE!

