

THE ANGLICAN

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Church Standard

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BIISHOP COADJUTOR FOR SYDNEY ARCHDEACON BIEGIE APPOINTED

The Standing Committee of the Diocese of Sydney at its meeting last Monday evening, February 27, accepted the Archbishop of Sydney's nomination of the Venerable H. G. S. Biegie as Bishop Coadjutor of the Diocese.

He will be the third Bishop Coadjutor, the others being the Right Reverend F. O. Hulme-Moir and the Right Reverend A. J. Dain.

The archdeacon will be consecrated on Easter Tuesday, March 28.

Archdeacon Biegie is at present Registrar of the Diocese of Sydney, and was appointed to that position in 1958. With the expiration of a three-year curacy in Hobart, he has served in the Diocese of Sydney since his ordination in 1928.

Archdeacon Biegie will retain the post of Registrar but will relinquish the Archdeaconry of Cumberland, and the Venerable G. R. Delbridge, at present Archdeacon of North Sydney, will become Archdeacon of Cumberland, and North Sydney will be joined to that of Parramatta under the Venerable R. O. Phillips.

Archdeacon Biegie was born on October 28, 1901, the son of Canon Eric Archdeacon H. S. Biegie.

YOUTH WORK

He was educated at Trinity Grammar School and Sydney Church of England Grammar School and the University of Sydney where he graduated B.A. in 1928.

He studied for the ministry at Moore College and was ordained deacon (1928) and priest (1929). Archdeacon Biegie married Miss Gwendoline Dean of Tasmania in 1912. Their daughter, Cynthia, is a lecturer in Latin at the University of Sydney and is at present doing postgraduate studies in the University of London. They also have a married son.

DR COGGAN FOR SYDNEY

On Sunday next, March 5, the Archbishop of York, the Most Reverend F. G. Coggan, will celebrate the Holy Communion at the Church of S. Philip, Sydney.

He will be in Sydney in connection with the 150th anniversary of the founding of the British and Foreign Bible Society, a meeting at which the Bible Society was founded was held in the first S. Philip's rectory. At the service the Archbishop will use the Prayer Book and Bible and Gospel which bear the name of the Bible, which were first used at the first Christian service held in Australia.

UNITY SERVICE

The Communion vessels used by the Mission to the Colony by King George III which bear the inscription: "This service of the Holy Eucharist was presented to His Majesty King George the 3rd for the use of the Chapel at His Majesty's Settlement, Sydney, in New South Wales, 1803." The service will vividly demonstrate the greater understanding and unity between the various denominations of the Christian Church.

The service will be what is known as an "Open Communion", that is, communicant members of all denominations are welcome to attend and demonstrate this unity particularly of the sacrament of the Holy Communion.

From an early age Archdeacon Biegie wanted to become a missionary and was accepted by the Church Missionary Society and on two or three occasions was due to be posted overseas, but was forestalled by circumstances.

The archdeacon therefore resolved to stay and influence others to undertake full-time service and overseas missionary work. He regards the Prayer Book as a wonderful structure for the faith and content of a pastoral ministry.

The archdeacon has always taken a great interest in the young people of the churches in which he was rector.

For example, his few years at S. John's, Campsie were particularly fruitful in this respect.

Five or six members of the youth fellowship are now clerics and many others play their

part as churchwardens and parish councilors, and in other ways in many parishes throughout Sydney.

He has always had a keen interest in the administration side of diocesan life. The formulation and administration of ecclesiastical law in the synodical system was of particular interest to him even before he succeeded the late Bishop Hill-end as Registrar of the Diocese.

Archdeacon Biegie represented the Diocese of Sydney at the 1963 Anglican Congress in Toronto.

Interests include Rugby football, surfing and gardening, all when time permits.

STEADY RESPONSE TO OUR LENTEN APPEALS

By noon last Tuesday, readers of THE ANGLICAN had contributed \$532.40 to our series of Lenten Appeals, in addition to another \$1,247.40 which went on to the Governor's Fund for Bush fire Relief in Tasmania.

Very few of the gifts to reach us last Monday and Tuesday were accompanied by the form which appears on the last page of the paper. We deduce from this that copies are still subject to excessive delays in the Post Office.

The purposes for which we have launched this year's Appeal, and the sums required, are:

To meet the cost of sending copies of "The Anglican" by air freight each week to missionaries serving in—
Kashmir Diocese \$380
Japan 230
Polynesia 420
New Guinea 130
We invite support at the same level or less—
Free Fund \$5,000
Building Fund 8,000

By way of augmenting the help given by Anglicans in the Diocese of Sydney and elsewhere to the Diocese of Tasmania, where the work of the ongoing ministry has been severely hit by the recent bushfires, we invite readers to send money either directly to the Bishop, the Right Reverend R. E. Davies, or through the Organising Secretary for the

to finance which actually cost just over \$8,000 each year, it is to ensure that aged people and all others who want to read "The Anglican" and who are not in a position to afford the annual subscription, receive the paper without charge.

Included in our free list are merchant seamen, retired seafarers and clergy and widows, faithful lay Church people of all kinds, people in gaols, hospitals and other institutions.

The Building Fund Appeal which we are conducting for the Church of England Information Trust, aims to alter and enlarge the premises of the Trust in Sydney, from which THE ANGLICAN is published. As our activities expand, the staff work under conditions of increasing difficulty in a confined space.

However, we give the Building Fund Appeal the lowest priority in the series, on the ground that the other needs are even more pressing.

The Trust gratefully acknowledges the following gifts:

Previous received	5
Ann	316.00
J. Pettigrew	34.00
W. S. Carter	2.00
E. G. Stuenkel	2.00
"Widow's mite"	1.00
Anna, Tasmania	1.00
D. R. Steele	100.00
M. O. Greer	4.00
M. Atkins	20.00
R. J. Hodges	8.00
Ann, Sydney	1.00
H.T.R.	18.00
TOTAL	\$532.40

Archdeacon H. G. S. Biegie.



Canon Eric Tengalis Halapau, Assistant Bishop-elect of Polynesia, with Mrs. Halapau.

S.S.F. FATHER MINISTER

PACIFIC PROVINCE APPOINTMENT

FROM A SPECIAL CORRESPONDENT

Port Moresby, February 27. The first Father Minister of the new Trans-Ferret Pacific Province has been elected.

He is Brother Geoffrey, Guardian of the Friary at Jagarau near Popondindu in Papua. Brother Geoffrey first went to Papua-New Guinea eight years ago, to start the society's work in the Territory. He has been in charge of the work there all that time.

He will now be in charge of the society in Australia as well as Papua-New Guinea, plus any future development of the order in the Pacific area.

Brother Geoffrey is at present on a visit to Brisbane where he is having two weeks of talks with friars at the society's house there.

He expects to administer the new Province from Papua for the rest of this year, but next year he will probably be based in Brisbane, to build up the society in Australia.

ASSISTANT BISHOP FOR POLYNESIA

The Archbishop of New Zealand, the Most Reverend Norman Maclean, has appointed what Canon Eric Tengalis Halapau has been appointed as Assistant Bishop in the Diocese of Polynesia and Bishop-elect of Nukunono.

This appointment is pursuant to a contribution to appoint an Assistant Bishop or Bishops given by the General Synod in June 1965.

Canon Halapau was a merchant seaman, retired seafarer in 1956. He has been Vicar of Tonga since 1962 and was appointed to the bishopric of the Diocese in 1964.

Canon Eric Halapau was born in 1910 and educated at Tonga College and ordination school at Wailuku, Fiji.

Before ordination, Canon Halapau was a master and subsequently senior master of S. Andrews' School, Nukunono, Tonga. In 1962 he became headmaster of the school.

Canon Eric and Mrs. Halapau have a family and two of their sons are theological students.

The date and place of the consecration will be announced when known.

FIRST COMMUNION COMMEMORATION

FROM OUR OWN CORRESPONDENT

Kunnamura, February 27. At a Communion Service on February 17, a celebration of Holy Communion was held in the rectory, before work as a commemoration of the first Christian service held in Australia on February 17, 1803.

In 1788, February 17 was a Sunday, the second Sunday in Lent.

In both Kunnamura and Wyalapa, the service was held as a commemoration of the first Christian service held in Australia on February 17, 1803. Both groups were trying to express their Fellowship and were trying to relate God's Word and Sacrament which they found themselves.

The very fact of the continuity of the celebration of the Eucharist serves as a reminder that we are part of the Christian Church and the very fact that we can still use the same foundation in Word and Sacrament which God, modern man also needs God.

FINE AWARDS FOR ABBEY PUBLICITY

FROM A SPECIAL CORRESPONDENT

London, February 27. Commemorative plates for last year's 900th anniversary celebrations at Westminster Abbey have been presented with superb silver commemorative plates by the Abbey's Dean and Chapter.

They include an Australian Journalist, Mr Charles Stokes, who is a member of the B.L.C.'s Curatorial Affairs producers' team at Broadcasting House.

The presentations were made at a special luncheon at Westminster Abbey last month. It was given by the Dean, the Very Reverend Eric Abbot, and members of the Chapter as a token of thanks to the Publicity Committee for their voluntary work in helping to publicise the 900th anniversary celebrations.

The chairman of the Publicity Committee was the Archbishop of Westminster, the Venerable Edward Carpenter. The deputy chairman was the Right Reverend Joost de Blank, Canon of Westminster and the Archbishop of Capetown. Also on the Committee was

the Abbey's Receiver-General, Mr W. B. Bullen, in the full-time Publicity Officer for the anniversary year, Mr Studley Mason, who is a former lobby correspondent of *The Times*; and the Organising Secretary for the year, Miss Betty Rose.

TUDOR ROSE

The laymen who received plates, were Colonel Robert Hornby, the former Chief Information Officer of the Church Assembly; Mr Raymond Baker, of the J. Walter Thompson Organisation; Mr Richard Thomas, Special Programme Officer of the British Travel Association; and Mr Charles Stokes, who was a reporter and feature writer in the Sydney Bureau of *The Australian* for several years in London in April, 1965.

The solid silver plates are

More
at
the
bottom

THE CATECHISM . . . 105

OUR SPIRITUAL ENRICHMENT

BY FRANCIS JOHN BREWLEY

The Catechumen having said that the outward and visible sign of the Sacrament of the Lord's Supper is Bread and Wine and the inward part, thing signified, the Body and Blood of Christ, which are very and indeed taken and received, the Catechist asks, "What are the benefits which flow from the taking thereof?" To which the answer is: "The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine."

We may understand what this means more easily, if we take it in successive steps. First, everything that is born must be fed if the life in it is to be maintained, and each must be fed according to its kind. Carnivorous animals, for example, must be given fish or eat; herbivorous, grass and hay; fish upon fish, plants upon plants, and so on. As human beings born into this world, we must eat the Food which is requisite for the well-being of man as spiritual beings, born again to God in Baptism. This is the spiritual Food that is requisite for the well-being of our souls.

Secondly, life must be maintained with living things. We do not eat the flesh of animals that have died, but of those of old age, for example, but of living animals which have been killed or slaughtered; nor do we

eat fruits which have decayed, but fruit which is ripe and tender, and which is alive with vitality.

Thirdly, if it is made from what is which is reaped when it is at its best time of ripeness and wine, must be gathered at the very time the life in them is most abundant. If we do not do this, the more exact must be the nature of their gathering.

If we do this, and eat but the things that are dead or decayed, we need with ourselves poisons which are likely to lead to our own death.

As spiritual beings, our spiritual life must be maintained with the living and vital life of the Body and Blood of Christ, who is at once the Living Bread and the Lamb of God who was slain for us.

MATERIAL AIDS

The material things of the earth, food and silver, and pleasures and successes, have no life in them. They are dead or decaying. A man who is rich today may be a pauper tomorrow, and his riches may be our grasp or means; and the things which we desire today may be the failure of the next. If we try to feed our whole life upon material things, we are feeding ourselves poisons which are likely to lead to our spiritual death.

Thirdly, in order that we may live and have life, other things have to be taken and their life taken from them; the grain of the wheat must be crushed to make the bread, and the grapes broken and given us wine. We must have the things which we want to eat, and we must have what we might term the sacrifice of other lives. If we are to live, other things must die.

As spiritual beings, we can have the spiritual life only through the Sacrifice of Christ for mankind, slaughtered in order that we might live and have life which was pressed upon us by the blood of the one who died for us. The sacrifice to be offered and the ritual which was to accompany it.

In the offering of their sacrifices the Jews had before them the constant symbol of the salvation of their souls; that their spiritual life could be given them and nourished and sustained in them only through the offering of their Sacrifice of the Saviour whom God would send to be their Redeemer. As they ate of the visible flesh of the sacrifices and partook of the unleavened bread (as they did at the time of the Passover), they were strengthened and refreshed in their bodies while their souls were nourished and refreshed in the knowledge that one day the Saviour would come to deliver them from the tyranny of sin.

As we have the more indelibly written in their minds by the blood of Christ, so the more offered to God while wine was being poured out and the life was being poured out, so we have early life which the Saviour would give them, but the eternal life of God.

LIVING BREAD

Christ our Lord is our Passover, and we are to eat of the Living Bread which came down from Heaven. When we offer of some of the Eucharist we have before us the constant reminder of the salvation of our souls, and the knowledge that our spiritual life can be given us and nourished and sustained in us only through His one "fall, broken, and given."

Our spiritual life is sustained by the Body and Blood of Christ, who is our Passover sacrificed for us. If we do not eat of His Body and Blood, we cannot have the life which is to be maintained in us, we must par-

take regularly of earthly food, if we do not eat at all, we die of starvation. If we eat only irregularly, the strength is not maintained in our bodies and we are unable to do our work or to have nutrition. To live wholesome, healthy and happy lives physically, we must be fed regularly with the food which our bodies require.

If our spiritual life is to be maintained in us, we must partake regularly of the spiritual food which is necessary for the life of our souls. If we neglect our Communion altogether, we shall die of spiritual starvation. If we make them but infrequently or irregularly, the strength cannot be maintained in our souls and we shall be in danger of spiritual starvation, of spiritual malnutrition. To live wholesome, healthy and happy lives spiritually, we must partake regularly of the Spiritual Food of the Most Blessed Body and Blood of Christ which our souls require.

It is noteworthy that when regular communicants are denied the Sacrament for any reason for a week or two, they are often distressed, and their spiritual hunger which cannot be alleviated until they have made their Communion again.

FAMOUS ANGLICAN SEES . . . 57

ST EDMUNDSBURY

BY THE REVEREND EDWARD HUNT

THE TAXATIO of 1291 showed that the abbey possessed a greater estate than any other church in England, 4774, and the value of the lands which were valued at £80 a year.

Henry III's revenues were £1556, but the generous gifts to the poor were often overlooked in the accounts of the abbey.

Money annually £398, and the greater dole of food and clothing was given to the poor. The abbey was long to the abbey and clothing was given to the poor. The abbey was long to the abbey and clothing was given to the poor.

At the close of the thirteenth century the household comprised 80 monks, 21 chaplains and 117 servants. At the time of surrender there were 45 monks.

The abbey had the famous library of over 2,000 volumes. Among special privileges was the abbey's power of conferring minor orders on his monks and the right to admit the bishop to admit them to the higher orders. In other ways abbots were "almost bishops except in name."

ABBEY ON SLOPE

The abbey lay on the slope of a hill and its precinct included the whole town. The great church, which still has a few fragments remain, lay south of the abbey. The town was usual, probably because of the slope.

The churches of St. James and St. Mary are still standing and are the only churches in the abbey gateway and abbot's house. The church of St. Andrew, the "Abbot's Church," is the only church of some of the abbey in existence, providing a cross-section of the early medieval history of the abbey.

Haldwin, 1665, physician of the army, was the first to use the power and wealth of the abbey and built a new church. After his death, William II "Rufus" took the revenues in his own hands "for his own use."

Anselm, 1123, nephew of St. Anselm, was elected Bishop of London in 1123 and was refused royal consent. Desiring to go on a pilgrimage to Jerusalem, he was persuaded by the monks to build St. James' church instead of the church of St. Andrew. "Rufus" was tutor to King Stephen. Under Hugh, 1157, the abbey

When our earthly bodies are strengthened and refreshed by the food which we eat, only the food has given by the life we lead. When our spiritual bodies are strengthened and refreshed by the spiritual food of the Body and Blood of Christ, we should show the spiritual vigor that holy food has given by our Christian lives we lead.

"FRESH WATER"

The Amazon River is a fresh water river stemming from a fresh water spring run far out to sea and in earlier times was the cause of much astonishment among sailors who could not understand why their buckets were filled with fresh water when dipped in the sea so far from the land. The Christians, our life stems from God who is Love and Light and Life. As we go (as it were) far out into the world's sea, we should show Him to the people whose question is it that we are producing (again, as it were) fresh water in the midst of the saltiness of the world's sea.

The traveller Iran recently remarked that many Muslims were becoming Christians. When they saw the Compassion and love which was the Christian way of life. Those Christians again

were constantly being fed by the "fresh water" of Christ's Body and Blood which was given in His Blessed Sacrament. They were being strengthened and refreshed by the Body and Blood of Christ in their Communion, and were showing His love in the manner of food they received by the lives they lived.

They were the "fresh water" out in the midst of the world's sea, it is to question whether it came and tracing it to its source, found Christ, their saviour and Redeemer who alone could give them eternal life and give it, nourish and sustain it with His own Blessed Body and Blood.

CANON MAX WARREN

TAKEN ILL

ANGLICAN NEWS SERVICE

London, February 27

Canon Max Warren, 58, Dean of Westminster, and former general secretary of the Church Missionary Society, suffered a coronary thrombosis at his home on February 15.

The present age of St. Edmundsbury is Ipswich dates from 1914. It consists of the county of Suffolk, the eastern half being taken from Norwich and the western half from Ely.

It is divided into 11 deaneries, 12 deaneries of Suffolk, Sudbury (both first mentioned, 1126) and Ipswich. There is a suffragan bishop of Norwich. The income of the see from the cathedral is the parish church of St. James, York.

Richard of Draughton, 1312, "a learned and able cleric" kidnapped in the year of 1327, and under William of Barham, 1355, "a learned and able cleric."

Curry, 1429, "trusted counsellor of Henry VI," was Benedictine visitor "of all Abbeys."

John Reave, 1513, the last abbot, was a member of the Holy Church. Said by the official visitors "five too much at his country houses and to be fond of cards and dice," he was found "very comfortable" recommended for a pension, 1539, which he did not live to enjoy, for the misfortunes of his house affected him so nearly that he gave way to fate in less than half a year' and died early in 1540.

H. B. Hodgson, February 1914, was the first bishop, followed by A. David, 1921; W. G. Whittingham, 1928; and B. Brook, 1940.

For the benefit of readers who have more recent information, it is pointed out that the records at my disposal only reach to 1949.

Miss H. E. ARCHDALE, M.A., B.A., I.L.L.

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ECCUMENISM POST

FOR NUN

ECCUMENICAL PACTS

Toronto, February 27

A Roman Catholic nun who holds a doctorate in theology, entered a man's world of Toronto, Canada, who she was named to the post of associate director by the Secretary for Ecumenism, Canadian Catholic Conference.

Sister Regina Ann of the Daughters of Zion, will work with the director, Father John Keating, C.S.P., who handles ecumenical relations in English-speaking dioceses.

The C.C.C., with headquarters in Ottawa, is the national bishops' organization in Canada.

ORTHODOX AND LUTHERAN

ECCUMENICAL PRESS SERVICE

Geneva, February 27

Archbishop Matti Simojoki, first vice-president of the Lutheran World Federation, and Dr. André Appel, the federation's general secretary, will visit the Ecumenical Patriarch of Constantinople from February 25 to 28.

The meeting was seen as a significant step in the resumption of theological consultation between the two churches, after their separation on October 19, 1952, after the death of Ecumenical Patriarch of Constantinople on February 25 to 28.

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CENTRALISATION OF BISHOPS BISHOP KERLE REPORTS TO SYNOD

Methods of raising diocesan finance, possible changes in diocesan boundaries, the question of stipends, the introduction of in-service courses for clergy and a new programme of evangelism were some of the topics discussed by the Bishop of Armidale, the Right Reverend R. C. Kerle, in his charge to Synod on February 19.

An emergency budget was introduced in October, 1966 to meet the situation of a diocese which, due to drought losses suffered by farmers and graziers, he said.

Parishes were given the opportunity to indicate whether they could accept their quota of assessment, but only a few asked for a reduction.

Despite the worst conditions for primary industry since 1902, sufficient income was received by way of assessment to meet missionary and diocesan obligations.

Of 20 parishes which met their assessment in full, 9 overpaid and four reduced their contributions.

The Bishop discussed possible new methods of raising diocesan finance.

At present this was worked on the basis of assessment principles which, on the whole, was an efficient system. There were, however, some glaring anomalies which would necessitate consequent classification.

A system which could overcome the irritations caused by assessments was the "voluntary" system.

This system had worked well in the United States. It had the advantage that parishes felt they were contributing to their own finances without dues.

A third possibility was a combination of both voluntary and compulsory methods.

Other charges, which could be regarded as voluntary including the contributions and ecclesiastical grants.

CAPITAL FUND

The Bishop pointed out the need for a Capital Fund to provide finance for major diocesan needs.

Some of these were: ministries for chaplains working among Aborigines; a University Chaplain and chaplains for hospitals, schools and institutions; subsidies to small parishes to meet costs and to provide essential buildings and scholarships for clergy who showed exceptional academic ability.

Extension to the cathedral would soon be necessary, he said, to provide space for the expanding congregation.

Tentative plans may be put before the Synod at its meeting in 1968.

"The completion of the cathedral would be a fitting climax, by which means of celebrating the centenary of the Diocese of Armidale and the Anglican Bishops."

The Bishop advocated increasing the number of parishes from 12 to "a minimum of 20", since the small diocesan unit allowed for closer personal contact be-

tween Bishop, clergy and people. This involved a redistribution of diocesan boundaries.

Modern transport enabled a Bishop without an assistant to cover a larger area than was possible in the horse and buggy days when the original boundaries were laid down.

"I think the Anglican Church in this Province must modernise its organisation and give serious thought to the boundaries of all its dioceses," he said.

The Bishop went on to discuss the population trend toward centralisation and the problems of ministering to diminishing populations over great distances in country areas.

He urged everyone to give careful thought to study to be done for a new State. He stressed the need for a more progressive decentralisation of diocesan functions.

R.S.C.M. DIRECTOR ON TOUR

In Sydney, Dr Gerald Knight, Director of R.S.C.M., spoke to clergy and warden at St. Andrew's Cathedral Chapter House on "The role of music in worship."

The address was part of a series of talks being given by Dr Knight during his visit to the Diocese.

Dr Knight spoke of the need for both choral and congregational singing in worship. "I think congregational music is very important," he said.

Anglican music has a special place in congregational singing. The special arrangement of choir and organ in the church prevented the full participation of the people in singing the congregation.

Dr Knight said that music must want to sing. They must sing with spirit and inspiration. Music can be a great evangelising force.

Dr Knight discussed with clergy methods of introducing the right organ for a church, congregational singing practices and the need for choir to work with the congregation.

He described how Communion services were being used in England in which the choir provides four-part harmony, one part always working with the congregation.

Dr Knight's address ended with a plea to clergy to retain and encourage choir and not dispense with them to build up congregational singing.

In Newcastle, Dr Knight gave technical advice to the new organ in Newcastle cathedral.

Dr Knight also presided at a gathering of the Northern N.S.W. Branch of R.S.C.M. on the subject of "The road ahead"—the road ahead, and gave advice on individual and congregational singing.

He also gave a television interview and acted as patron and staff of the Girls' Grammar School.

arent the drift of population to urban centres.

"A 'NO' vote," he said, "will be taken to mean 'no decentralisation, please!'"

A new basis for fixing stipends of clergy within the diocese was to be presented to Synod for decision.

The new formula was designed to bring stipends in line with rising costs of living and with stipends in other dioceses.

Two important principles included in the new formula were: 1. A basic stipend shall be fixed for a married man to be paid by the parish. 2. Allowances shall be fixed for a child to be paid by the diocese through assessments.

The clergy had left the diocese to pursue the educational opportunities available in the cities.

COURSES

In order to meet the need the diocese would this year introduce a series of courses under the title "In-service Training for Clergy."

The course included instruction in Baptismal discipline, pastoral care, and religious instruction in schools.

The Bishop's report ended with a proposal to institute a programme of evangelism based on house meetings, group discussion and group activities throughout April 5 and Queensland, April 5 to 12.

Mr. H. J. West, the son of a Muslim bookmaker and his Christian wife, was born in the village of Tafti from which the latter part of his name is derived.

His mother died when he was five years old and through the persuasion of a missionary, his



Bishop L. Alfurai and Mrs Alfurai being welcomed at Griffith Airport by Archbishop V. E. Twigg

BISHOP IN IRAN WILL VISIT ALL STATES

The Bishop in Iran, the Right Reverend Hassan Dehghani-Tafti Is, at the invitation of the Church Missionary Society, visiting this country from March 1 to April 12.

He is in Western Australia from March 1 to 6, and will visit each State as follows:

South Australia, March 6 to 13; Victoria, March 13 to 21; New South Wales, March 25 to 31; Queensland, April 5 to 12.

Mr. H. J. West, the son of a Muslim bookmaker and his Christian wife, was born in the village of Tafti from which the latter part of his name is derived.

His mother died when he was five years old and through the persuasion of a missionary, his

father permitted him to have a Christian education.

He attended the Stuart Theological College, Ifahan, and then obtained his B.A. degree at Tehran University, and in 1943 his theological training at Cambridge University and he was ordained deacon at St. Luke's Church, Muslim.

In 1952, Bishop Tafti married Margaret, the youngest daughter of the then Bishop of the diocese, the Right Reverend W. J. Thompson. They have four children.

He was consecrated Bishop in Iran in 1962.

EXPERIMENTS NEEDED, SAYS DR DARLING

A.C.C. SERVICE

The urgent need for the churches to experiment in new forms of mission and worship was emphasised in an address to the Australian Council of Churches by Dr J. R. Darling.

Dr Darling, chairman of the Australian Frontier Commission, said the need for sociological research in Australia was urgent and the churches could be pioneer as an instrument through which a national programme could be developed.

The Frontier could help the Church to know itself better and understand its place in the community life and could ensure that the theological aspects of social living were not lost in an increasingly secular age.

Dr Darling also mentioned the detailed reports on the Church and Life Movement, the meeting reviewed and plan another similar movement at the present time.

Churches will be asked to express their minds on future plans. Meanwhile, the Council, together with Christian education departments and church publishing boards, will endeavour to secure production of some study material similar in aim and method to the Church and Life study book, "Life to Spend".

Church and Life group members seeking further training programmes to equip them for mission were urged to note Australian Frontier courses.

Churches are responsible for lay training are to meet to develop further training methods. In other action, the A.C.C. annual meeting.

Dr Darling affirmed his hope that the joint A.C.C.-Roman Catholic working group would soon be created.

He gave general approval to the holding of a second National Conference of Australian Churches (the first was in 1961) and established a working group to develop plans, possibly for 1967 or 1971.

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BISHOP ALFURAI IN RIVERINA

FROM OUR OWN CORRESPONDENT

Griffith, February 27 The Right Reverend Leonard Alfurai, Assistant Bishop of Melbourne, and Mrs Alfurai, visited the Diocese of Riverina this month as part of their Australia tour.

They arrived in Griffith on February 19 and were met at the airport by the archdeacon.

The Bishop spoke to a gathering of parishioners on Saturday night and celebrated the Holy Communion and preached in St. Albans on Sunday; and also preached at St. George's, Yenda.

After an interview on MTN 9 at 5 p.m., he was driven to Leeton, where he preached to a crowded church.

On Monday morning, the Bishop spoke to the clergy of the rural deanery of the West-rumbidgee, at which half the total number of diocesan clergy were present; clergy from other rural deaneries attended.

Bishop Alfurai made a deep impression on all who heard and met him and all were glad of the opportunity of sharing in the visit of the wider Church and the work of other members of our family in the Pacific.

The people of Narrandera had the opportunity of hearing and meeting Bishop Leonard on Tuesday night, and the Bishop and Mrs Alfurai returned to Sydney by air mail on Wednesday.

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S. MICHAEL'S TERM BEGINS

FROM A SPECIAL CORRESPONDENT

Adelaide, February 27 This year will be an important one in the life of the Sacred Mission at Graters, S.A.

There is a record number of students now in residence, 54 in total, and there are indications that there will be an increase in the number of novices finding their vocations to the religious life.

Fr Mark Hayes and Fr Thomas Brown have both returned from the Perth priory to join the staff of S. Michael's. Fr Anthony Sood, who has recently returned from furthur in England.

The total number in the house,

land. One is testing his vocation to the religious life, and the other is completing training for Holy Orders.

It is of great interest to a student will arrive from the Riverina diocese in February.

The whole House attended the Holy Communion at the Cathedral on February 24 when Brother Benedict was ordained to the diaconate.

Two men who have trained at the Riverina diocese were ordained, David Hand and the diaconate, and the Reverend Peter Miller to the priesthood.

Among the new men in residence are two from New Zealand.

BOOK REVIEWS

IDEALIST AT THE A.B.C.

DICK BOYER, AN AUSTRALIAN HUMANIST, G. C. BAKER, A.N.A., FROM Pp. 316-326.

THERE are a few of them left today—the men who, like Dick Boyer, were not technologically minded. They were steeped in the Humanities. They knew not a little about History, Philosophy, the Classics. They knew a great deal about people—and they cared about people. They took an interest in the affairs of this country until the present decade. Dead in W. M. Hughes, Barton, Batty, Curtin, Menzies, are good examples. Educated men. Truly liberal men. They are now being replaced by the specialists in the several branches of the Natural Sciences, by the switched accountants and lawyers. Even the so-called historians and philologists who have taken their places tend to be specialists—people who know more and more about less and less.

Everyone nowadays wants to be an "expert." Dick Boyer's strength and greatness sprang from the fact that he was never anxious to be anything of the kind. Apart from a few, like Dr. D. Llewellyn and Mr. Norman Cowper there are not many like Dick Boyer at a time when we need such people as greatly as ever we did.

Boyer was brought up as a kid near Torso, where his old man was the Methodist minister—the only one of the school. In many ways, it was the same sort of childhood as Burg's. Bare-footed. Hot classrooms with the distinctive smell of little boys and girls. Catching rabbits. The Bush. Just before school was to get by and keep out of trouble. No flit in those days; but you played your own piano or mouth organ, made your own jam and went to the Saturday night hop when you grew a bit older.

Australia.

THERE never was anything like it. Any time. Any place. Then the family moved to the city that meant Newcastle. Suddenly, Boyer realised he'd better grow up, do a bit of work at school. And so the University. What an eye-opener! And some names like Francis Anderson, Arnold Wood and the Rev. Norman Wood would never forget those! Then after graduating, the Methodist ministry—in training with chaplains like Sammy McWhinnie, Doug, Raymond and my own father. All James, once jumped from the Dress Circle at the Old Lyceum into the aisle, ragged on by Boyer and his mates, "to prove it could be done".

High spirited, those young fellows. But high minded, too, with high purpose. Strait-laced in a lot of ways by today's standards. But never, however, less. The fact is, they had standards. Christ's standards.

Boyer never gave up trying to attain his ideal standards. He was a Methodist minister for a bit at Canberra, a small settlement in those days, way out in the bush, when all the civilised people still lived in Melbourne. Then the war came, and he did what so many of his young mates did: the Methodist ministry did he wangled himself into the A.I.F. by way of the Y.M.C.A. The usual story thereafter. Middle East. France, wounded, a touch black as all pretty blood-fits, looking back on it, and yet...

And yet? Maybe not altogether bloody little. There were the joyous moments on leave in Cairo and Paris. And you really got to know about men when you had to live with them that was it. Men People. Individuals. That was it: Boyer had seen them at their best and their worst. Their nobility and their baseness. This was what they were. And they were all children of God.

Dick Boyer reacted rather like Keith. They both had something to hold on to, to which saved them from cynicism and complete disillusionment in the wake of the fickle-wanton wickedness that individuals were capable of. By a different path, perhaps, but for the same reason, they both did much the same thing.

Boyer, after a bellyful of the

petty, squalid dirt of the city, only to whom he returned from the trenches, beat it up to the Bush. To Queensland, in fact, near Charleville. He collected a young woman of character, set up his own, married her, set up home under canvas, and started with cattle to try to beat the prickly prair. It was tough, but it was tough in the local. But they survived, and made the place a family, and made the place a

LONG, hard years. Only the tough survived. Dick Boyer was tough. So was Lady Boyer, as it is now. It was worth it, of course. It enlarged your sympathies—that was the more important benefit. Also, it put you in a position of financial independence, in a position where once you're soundly established, you can take a breath, look round and see what sort of contribution you can make to the country of your birth.

Dick Boyer made his contribution first through the graziers' organisation. Then he looked (further afield, and saw his native land, in her world which we didn't have any "expert" diplomats in those days. E.A. consisted of old man Peterson, young Alan Watt and a cat, more or less.

With a few shokes like Boyer, rackets, amateurs, who would be roped in from time to time to make up Australia's numbers at some international conference or other—or even the League of Nations. Just like S. M. Bruce, who first represented Australia at the League, just after the Kaiser's War, because he was known as a good chap who was more or less on the spot at the right time.

There had been a lot of time even for reading, while Boyer was slowly building up his property, "Durella". But there is always time to think, in the Bush. To contemplate. He was always a great contemplator.

One of his mates was Ian Cheliot Ross, the polite, the unbelieveably brilliant, rarest of phenomena: the scientist who was an educated man. The pair of them made an impression at Australia at the League, just after the Kaiser's War. They then toured around the U.S.A., amateur diplomats—commercial-attachés. They missed nothing, learned a lot. So did some Americans.

Then World War II. Boyer was pretty well worn by this

time. No Labour man—or any other kind of Party man either—was appointed one of the members of the Australian Broadcasting Commission. He had a fall over, what with property, the multifarious committees, the negotiations with the politicians, and his war-time trips to represent Australia at the second I.P.R. Conference in Montreal, the next at Hot Springs, the Commonwealth Relations Conference in London at the end of the War, and so on.

Professor Bolton is at his best in this first part of the book covering five chapters. They paint Dick Boyer and the environment which shaped him. It is a most readable, continuous, coherent portrait.

The following chapters, forming the major part of the book, are not so clear-cut because they deal in the main with the Australian Broadcasting Commission and Boyer's rôle as Chairman. In the nature of things, it is impossible to write here only of Boyer. There is an enormous amount of highly relevant material about politicians, newspaper proprietors, personalities within the A.B.C. and in public life, and about the revolutionary Australian scene of the post-war period. The author has done a creditable job of not wangling the central character with external matter.

Boyer, the practical idealist, the man himself, continues to shine through these later pages. They are unlikely to prove the last word, the definite account of the history of the A.B.C. in this time; but they are not intended to be so. But they give an excellent impression of Dick Boyer.

—A.J.M.

EVERYDAY PRAYERS

THE PRAYERS OF PETER MARSHALL, introduced by Catherine Marshall, Fontana Books, Pp. 156, 6s. cover.

Many books of prayers are pious, platitudinous, even exotic. They do not express the feelings of those who want to use them, or the language to which they are accustomed.

None can say this of the prayers of the late Peter Marshall, whose prayers are now issued in paper back form.

They were first conceived in earnest, but they are so full of truth that it is hard to express them with any sense of their considerable help since they were first published ten years ago.

With the quiet famous prayers offered in the Senate, is a variety which speaks in the language of men and women, who, oppressed by cares, are anxious to sense the reality of God's presence, yet not wanting to have to express their thoughts.

—A.J.M.

CATHEDRAL MUSIC RECORDING

The record, "Music for Maitin and Evenson", consists of selected works taped at actual services in S. Paul's Cathedral, Melbourne.

The Te Deum in G by Herbert Sumson and the Jubilate in G by Benjamin Britten are heard as they were performed for the first time in the cathedral.

The other music on the record are the organ voluntary "Elegy", "Chant", "Hills, Nunc Dimittis" in G, C. V. Stanford; "If Ye Love Me", Tallis; "Justus Animus", C. V. Stanford; and the organ voluntary, Fantasia in C Minor, R. Bach.

The recording is available from the cathedral office or from the cathedral book shop at 54/25 plus postage.

BOOK PRIZE OFFERED

The Episcopal Book Club has announced that a prize of \$2,500 (U.S.) will be given for the best hitherto unpublished fiction or non-fiction book-length manuscript written by a member of any Church of the Anglican communion.

The book is to deal with current problems in a manner consistent with the faith of the historic Church, and be submitted by All Saints' Day, 1967.

The prize money has been provided by friends of "Operation Holy Word" to stimulate and bring forth writing of both literary and theological excellence for the benefit of the whole Church and will be awarded in excess of the author's royalty paid by the publisher.

Non-fiction entries should be directed to the layman and should be practical.

Theory should be based on sound learning, life experience, and information should be completed with some indication of what the ordinary reader can do about it.

In fiction the story is the thing, but entries should bear with sufficient directness to the Church or sacrament to serve as example, good or correction to the reader.

Neither parochial nor clerical life need figure in the story, but the reader should be able to find a personal application.

Detailed information about submitting such a work and the judging of manuscripts may be completed by writing to the Episcopal Book Club, Hillspeak, Arkansas Springs, Arkansas 72532, U.S.A.

The E.B.C. was founded in 1924 providing a means for a better understanding and greater appreciation of the Church, and in the thirteen years of its operation has distributed more than 300,000 books to its members.

In 1960 the club acquired what is now known as Hillspeak, a 2,600 acres of Ozark Mountain land, as a base for its other operations. Hillspeak is "Holy Word's" one.

The E.B.C. also publishes "The Anglican Digest" ("Operation Nuthin"), a 72-page newspaper quarterly that now goes to more than 150,000 addresses.

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Norco Butter is the best you can buy anywhere. So is Norco cheddar cheese. So is Norco processed cheese. So is Norco Ham. So is Norco . . . come to think of it, could be I'm prejudiced.



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- Third—be sure your money starts earning interest from the day it's lodged. As it does with a Rural Short Term Deposit investment. (Important! You can invest from \$20 up). The Rural Bank does more for you.



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NAKURU... THE NEW SETTLERS

By CHRISTABEL M. BAKEWELL

FROM the attractive country town of Nakuru we took the steeply rising road and then north, climbing into the wide plateau country which lies round the upper slopes of the Aberdare Mountains.

As we climbed we looked down on the great plains of the Rift Valley lying lumpy and green in the lovely African sunshine.

Here Maasi and their cattle live in much primitivity and independence.

We came into the Kinangop, an area once almost entirely farmed by white people who grew wheat or pyrethrum, or on the poorer grass lands had sheep and cattle ranches.

The country is all at altitudes over 7,000 feet, and the highest peak of the Aberdare runs up to over 13,000 feet.

The climate is exhilarating, cold and crisp at morning and night, very wet sometimes, but when the sun shines, it is a place of sparkling and extraordinary beauty.

The whole Kinangop plateau has been taken over by the Kenya Government, which planned to divide it all into small farm holdings for Africans, and bought out the white farmers when they wished to sell.

Thousands of Africans have moved in, replying to have a bit of land of their own in which to make a living and a satisfying life.

HELP NEEDED

Thousands more have settled temporarily in what are known as the New Towns, where hundreds of little round African houses have been built, row upon row, there to wait—and wait—until more plots are available. Some have been waiting for several years.

The Government is striving to help these new settlers to find their feet, get their basic needs catered for, and become self-supporting, self-respecting, happy citizens of this new nation.

It was obvious to the Bishop of Nakuru, the Right Reverend Neville Langford-Smith, and his colleagues that here was a field where a Christian witness of concern and caring in both the physical and spiritual aspects of life was needed.

Some of these people came from involvement in the Mau Mau rebellion; some were once farm labourers, and perhaps had deep resentments against Europeans; others were just landless peasants who wanted to start a fresh life with hope and hard work.

So the Bishop approached the Government, struggling with all the problems of a tremendous influx of population, and asked, "What can we do to help?"

The Government, appreciative of such an open offer, immediately said, "Help us with the medical work," and later, "Help us with adult literacy, the teach-

ing of health and hygiene and nutrition, the teaching of home-crafts and the care of children and home nursing; and then, too, help us in the vital work of making the best use of their small holdings."

It was suggested that in about five years the Government would be able to take over most of this work with its own trained personnel.

Here was a call to Christian service, not only for the old orthodox forms of missionary work, but this was involvement with the people on the level of their everyday life; this was an opportunity to make a living demonstration of the love of God to people some of whom were hard and embittered, and with His help to bring them ultimately to a new sense of values and new hope in Christ.

So, with the slimmest of resources and a tiny staff of dedicated people, early in 1963 the work of the Rural Aid Mission of the Diocese of Nakuru was begun.

The Bishop put to the organization known as Inter-Church Aid (now Christian Aid) an £80,000 scheme, and the Committee agreed to back it.

So the first Medical Team, consisting of a Christian couple from Nakuru, Brian and Jane Wilson, went into action.

They camped in an empty farm house, and Jane, who was a nurse, started a dispensary. They were soon joined by Dr. Joyce Wigram, once a C.M.S. doctor in Nigeria, who had been working in Kenya under a famine relief scheme in Maasi country.

A maternity clinic grew into being and a mobile clinic unit was put on the road.

For a time an ambulance service was taking the very sick to Nakuru Hospital, was also undertaken.

To-day, two years later, at five of the 40 or so country clinic dispensaries in the different settlement schemes on the Kinangop, the Rural Aid Mission is working.

This is the first of four articles on the Diocese of Nakuru, Kenya, East Africa, written for "The Anglican" by Mrs. C. M. Bakewell, wife of Canon Louis Bakewell of Melbourne. The second article will appear next week.

later held a clinic one or twice a week; there is a little R.A.M. maternity ward with an African sister in charge assisted by an African midwife; and the mobile unit goes regularly from one centre to another, treating the sick and carrying drug supplies.

There are three African nurses and a driver attached to this unit working in conjunction with a missionary health visitor, Miss Jean Stephen.

The next venture is to be a Nutrition Clinic, which is to be started in another distant farm

building under a big new Roman Catholic hospital.

This will have a small residential unit, so that mothers may come and stay for a fortnight while their sick children's diet deficiencies can be diagnosed and a new feeding pattern established.

This clinic is to help deal with serious diet deficiencies in the district, which are evidenced by a good many cases of kwashiorkor and other diseases of malnutrition found in the patients at the clinics.

Another phase of the Medical Team's work was the setting up, with the help of the Kenya Relief Organisation, of soup kitchens for feeding the really destitute and needy cases, work which has now been handed over to the County Council; and also the milk centres, where extra milk is provided for children suffering from malnutrition.

Milk powder is provided by Oxfam, and there is a large store where it is kept in the care of an African, Alfred Savonge, who is a health worker with R.A.M.

This milk centre work involved the finding and training of women living in the different needy areas who were willing to take on the voluntary work of preparing and giving out the milk each day.

Miss Mary Johnson, supported

by Oxfam, was the initiator of this scheme.

Near most of these clinics and in all these settlement schemes, have come to the Church, realising that it is the source of this concern.

There is a movement of the Spirit of God drawing many to conversion, rehabilitation, and an honest effort to live as God-honouring people.

As a visitor I had an opportunity to spend a Saturday afternoon with a youth club at the church at Wandaji, where the R.A.M. maternity clinic is situated.

This church and club is in the charge of a young Church Army captain, Timothy Ngugi, and it was delightful to meet this lively group of teenagers, full of questions, ready to listen, and eager to make the best of life.

This Church Army captain cares for three churches; he has started two youth groups; on three days a week he takes Bible lessons in schools around the district, and as well as all the usual visiting and classes and pastoral care of his congregations, and of the staff and patients in the maternity clinic and the daily general outpatient's clinic.

He needs footballs and games and equipment for his clubs, including simple musical instruments such as recorders, mouth organs, flutes, and so on.

He needs clothing for the poor in the "new town" settlement nearby, and is especially concerned for some very old and destitute women.

There are youth groups such as this in many churches in the settlement schemes, most of them undertaking practical projects; recently simple musical instruments, when each group was asked to write a letter—describing its activities in helping the church.

This brings us to another aspect of the Rural Aid Mission—the Community and Home Training Team.

A pleasant farmhouse was given to the diocese, but the 65 acres of late sown it have had to be bought.

This land is still being paid for, and such debt is a great burden on the finances of the diocese.

Cannot we who are fellow

—An African Venture picture.

Rural Aid Mission medical service in Diocese of Nakuru.

SPECIAL NOTICE TO INCUMBENTS

PRAYER BOOK REVISION IN AUSTRALIA

Please note carefully the following information about the new and revised forms of Service.

1. Separate, individual forms of service are in course of preparation. They will be available to parishes for use under proper conditions AFTER Easter.
2. Orders for these small books, each containing one form of service, MUST be placed with your Diocesan Registry. Orders should NOT be placed through booksellers, or direct with THE ANGLICAN.
3. The reason for this requirement is twofold. First, each diocesan bishop must approve the use of these experimental forms in each parish, and his Registry is the proper channel through which he should be informed. Second, the actual price of the booklets is dependent on the quantity ordered, so diocesan registries have been asked to transmit orders to the Primal Registry not later than March 12.
4. The second edition of the complete Order of the Prayer Book Commission, together with the draft Revised Forms of Service and the new Forms of Service, is now almost completely sold out; our Book Department holds in fact a stock of fewer than 100 copies.
5. Preference will be given to orders for single copies accompanied by cash. Clergymen who have not yet obtained copies are requested to PLACE THEIR ORDERS IMMEDIATELY.

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THE WORLD WRITES AGENDA

A.C.C. LEADER'S REPORT

The world is claiming its right to write the agenda of the Church, the retiring general secretary of the Australian Council of Churches, the Reverend Harvey L. Perkins, told the annual meeting in Sydney on February 13.

In his final report as general secretary, Mr Perkins stressed the worldly character of eccumenical activity.

"The world is the object of the Gospel," he said. "The world is the agenda of the Church. The eccumenical movement concerns itself therefore with the world..."

"The task of discerning what the situation of the world of man is and how God is addressing it, is its constant task, written into every aspect of eccumenical activity."

He said that the call to the Christian Church to-day "is so to recover its faith, so to re-find the nature of its faith, in terms of the needs of man and Christ's redeeming of Him, and the ways of His love and compassion in the service of man, and for intelligible communication with him."

"This constant struggle does not mean we are changing the faith we confess. We are appreciating it, reflecting it, bringing out the emphases required for our situation."

"New situations and new issues require new expressions of the faith we profess."

"We combine fidelity to the past and to the present because only then are we faithful to the living Lord who has addressed His love to us and addressed it to our present."

"The message said was easy for the Church to go on speaking to a generation that had gone."

"Now is the time for the Church to declare and live by its universal character, moving from its universality into every situation which destroys the unity of mankind."

"Here it will be the division of the full-bellied and the empty, the white-skinned and the coloured, the red politician and the blue."

"In these divisions are the deepest cries of man, the clamant calls of Christ to His people. In response to this cry, the Church's presence in this call, the Church will find the eccumenical way."

"People need a message of hope."

A.C.C. MESSAGE TO CHURCHES

A.C.C. SERVICE

A call to the Australian churches to replace despair at man's situation with hope is contained in a message to its member churches issued by the A.C.C. at the conclusion of its annual meeting in Sydney on February 16.

The full text of the message is as follows:

"Man can be utterly realistic regarding the desperate situation of humanity and still speak of hope in Jesus Christ, the Saviour of mankind. This was the note which has run through the twenty-first annual meeting of the Australian Council of Churches."

"Man is gaining new knowledge of power, and we say this is good. But it imposes increased responsibility on all of us."

"We have looked back over the struggle for unity which has characterised our 21 years together as a council."

"We have confronted some of to-day's confusions and tragedies—racial prejudice and injustice, hunger and poverty of millions, the Viet Nam catastrophe in the ideological conflict. But too many feel nothing can be done. They are wrong. Something can be done. Through the Council's Division of Inter-Church Aid, Refugees and World Service, people and churches contributed \$750,000 in 1966 towards relief and development projects."

LEGAL YEAR OPENING

FROM A CORRESPONDENT
Perth, February 27
On Tuesday, February 14, at 9 a.m., the opening of the legal year was held in St. George's Cathedral, Perth, to mark the opening of the legal year.

The service was attended by the Chief Justice, members of the legal profession and others associated with the administration of the law.

The first lesson was read by the Hon. Justice of the Law Society of Western Australia, the Hon. Justice of the Law Society of Western Australia, presided over by the Honourable Arthur Griffith, M.L.C., Minister for Justice.

The Right Reverend James Reid, Moderator of the Presbyterian Church in Western Australia, presided.

Special prayers were led by Mr Bruce Mather, chairman of the Congregational Union of Western Australia.

TO TWO NEW LEADERS FOR A.C.C.

SALVATION ARMY OFFICER AND ANGLICAN LAYMAN

A.C.C. SERVICE

A Salvation Army Officer was elected president and an Anglican layman commissioned as general secretary at the annual meeting of the Australian Council of Churches held in Sydney on February 13 to 16.

The new president is Lieutenant Commissioner A. Bramwell Cook, Eastern Territory Commander of the Salvation Army. He is the first representative of the Salvation Army to be elected to the position.

He succeeds the Archbishop of Melbourne, the Most Reverend Frank Woods, who has been president for two years. Lt. Commissioner Cook is a New Zealander, trained at Otago University, a doctor of medicine and a Fellow of the Royal College of Surgeons. He was 22 years in India as a missionary before returning to New Zealand.

There has been increasingly involved in eccumenical work, and was chairman for three years of the National Council of Churches' Commission on Mission and Inter-Church Aid, of which

the Reverend Alan Brash was secretary. He was also a representative of the Third Assembly of the World Council of Churches in New Delhi.

He came to Australia three years ago but has been a member of the A.C.C. Executive Committee and of the council's working committee.

He does not regard the election as a personal one, but as a courtesy gesture of the A.C.C. with regard to one of its smaller churches.

"I trust and pray that I may have the capacity to follow with dignity in the footsteps of my immediate predecessor whose life and ministry and who I have enjoyed observing through the year."

The council's new general secretary, Mr V. K. Brown, of Melbourne, formerly Director of the General Board of Religious Education, was commissioned during a service in St. Andrew's Cathedral celebrating the council's twenty-first anniversary.

Speaking at a reception afterwards, Mr Brown said it was the task of the Australian Council of Churches to be the servant of its member churches.

"This means it must serve its members in both their wishes and their service, he said. "But its role as servant means much more than that of a blind instrument of committee resolutions. It means taking the role in their life and accepting the responsibilities which is given to them when they move to Sydney to take up the position full-time."

From the beginning of April, he succeeds the Reverend Harvey L. Perkins, who became full-time secretary of the Council's Division of Inter-Church Aid, Refugees and World Service, a post which he has occupied part-time for the last two years.

The council paid special tribute to Mr Perkins for his work as general secretary over the last two years, retiring this year from full-time duty after 16 years service.

DEAN OF SYDNEY TO BE INSTALLED

Canon A. W. Morton will be installed as Dean of Sydney by the Archbishop of Sydney, the Most Reverend M. L. Loane, on Saturday, March 11.

The ceremony will take place in St. Andrew's Cathedral, Sydney.

A.C.C. SEEKS TO EXTEND STUDY MATERIAL

A.C.C. SERVICE

The importance of informed study of national and international issues by the churches was stressed at the annual meeting of the Australian Council of Churches held in Sydney from February 13 to 16.

In three separate actions, the council:

- Asked its Executive to find ways of improving the flow of background material to member churches.
- Proposed a detailed study and, if necessary, research into matters later this year to examine needs as they affect Australia.
- Sought a national constitution later this year to examine new social and ethical issues.

- Recommended on the basis of national and international affairs, the meeting:
- Requested the Federal Government to give urgent consideration to raising external aid by another \$50,000,000 to \$60,000,000 so that the Australian total of external aid reaches one per cent of the gross national product.

- Sought a meeting between three of its representatives and the Minister (or External Affairs) (Mr Hall) to discuss tax deductibility of overseas aid contributions and the case for a stronger U.S. approach to bilateral aid patterns, especially through U.S. agencies in government.

- Commended the U.S. Federal Government for its gifts of \$16,500,000 worth of wheat and \$9,000,000 worth of emergency food aid to India.

- Urged Christians and churches to give every possible encouragement and assistance to the Papua-New Guinea reconstruction and missions to remove causes of racial tension.

On Viet Nam, the Council made three specific recommendations on civil aid, after passing a motion reading:

"This Council, while recognizing that the war in Viet Nam has tremendous political problems involved, nevertheless declares its sense of the urgency of a peaceful settlement for the sake of the people of Viet Nam and for the economic and social reconstruction of the country, which will become increasingly difficult the longer the war continues."

On aid, it asked the Federal Government to place some specialist surgeons in Viet Nam—some hospitals for longer than three-month periods; advocated a specialist medical treatment programme in Viet Nam on an inter-governmental basis and asked the Federal Government to be ready to fly to Australia for treatment in the company of Viet Namese exiles, injured Viet Namese exiles, special surgeons in Viet Nam.

The government was also urged to use its influence to ensure that the proposed Constitution Assembly is truly representative of the total population of South Viet Nam.

The council stressed the importance of informed public opinion on international affairs and will propose to the government that overseas policy and programmes be the subject of an annual conference involving representatives of all sectors of the

community involved or informed on the issues.

It was suggested that the conference should be similar to those now held annually to consider the Australian economy.

It will recommend to the churches that they should examine the impact of national service on youth, particularly with a view to caring for and advising young men eligible for service, including those who are led by conscience to refuse to serve.

BIBLE COLLEGE RESULTS

The Registrar of the Church of England Bible College has announced the following results for the third term examination, 1966:

Diploma Course (5): E. R. Richardson (Pass), 78; M. Martin 78; P. Lloyd 77; P. Macfarlane 75; R. Perry 74; Turnbull 74; J. Orr 73; M. Palmer 73; J. D. Webster 69; M. Rowland 68; R. J. Phillips (Victoria) 67; L. Pryor 66; N. Anderson 65; M. McKenna 64; J. W. Turner 56; V. Howell 52. (One failed.)

The following diplomas are awarded to students on graduation:

First class honours: M. Martin.

Second class honours (order of merit): R. J. Phillips, J. Orr and Webster; M. Palmer, D. Turnbull, M. Rowland, R. Perry.

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FINDING THE HIGH LITERATURE

S. S. ASTA
ECUMENICAL PRESS SERVICE

SINCE I am not (unlike my colleague Mr Peter Wertheim) a philosopher, I do not have to provide either systematic or logical in what I have to say in my lunch-time lectures.

What I want to offer here is a number of random thoughts and ideas that arise out of what one might call the confrontation between one's interpretation and reading of literature and one's Christian faith.

I want to make clear, too, right from the beginning that I accept the title of this lecture just as it is.

For too often Christians talk as if they were Christians in spite of the areas in which they work.

I am more concerned in talking about what literature has taught me about the God I thought I knew.

My point is this: if I cannot find God in the reading and teaching of literature, then I am a God who I think I can find Him anywhere.

Perhaps I need to make clear exactly what I mean when I use the word "literature". There is a sense in which everything written down in literature, "The Catcher in the Rye" as much as Shakespeare's "Hamlet".

But, of course, in University work we tend to use "literature" in a more restricted sense.

I deal mostly with the novels, plays and poems that tell imaginative stories about this world in which we live. Naturally, even among the works of our novelists, plays and poems, we feel that some works are more worthy of the name "literature" than others. How are we able to draw the line to decide what is worthy of serious study?

ENLIGHTENMENT

It seems to me there are two things we can make of a work of literature.

One: that it should be a understanding and perceptive reflection of life as the writer can make it.

Two: that through its organisation and through the power of its language it should increase (however slightly) our own awareness of life.

Therefore one demands from literature what one demands from the Gospel itself: truth and enlightenment.

One finds truth and this enlightenment can be unexpected ways and from unexpected sources.

The student of literature is committed to reading vast numbers of books in which there is no Christian viewpoint and which reflect a world where the idea of God is meaningless.

You can't go on reading "The Pilgrim's Progress" and "Uncle Tom's Cabin" for ever though some novels were written by earnest Christians.

One of the ironies of literature is that that great literature is more likely to be written by agnostics than by Christians. The trouble with the Christian writer is that he has to be trying to twist facts to suit his preconceived theories, too busy being a propagandist to see life as it is.

It is a Christian writer like Luther like the clergyman defined in Samuel Butler's "The Way of All Flesh".

A clergyman, again, can hardly ever allow himself to look fairly in the face. It is his profession to support one side; it is impossible, therefore, for him to make an unbiased examination of either.

What we demand from a writer is that he should present life to us as clearly, so imaginatively, that it is as if we see life for the first time. It is as if we see life in a new light, a light which increases our understanding.

Literature is a creative gift which is given as easily to the pagan as to the Christian.

This is why the Christian has much to learn about God and about himself in the gods, seemingly immoral world of literature.

I want to suggest to you at this point that literature creates for us the experience of Paradise, of the Garden of Eden,

It creates for us a sense of wonder, of lost innocence.

Take, for example, the scene in Shakespeare's "A Taste of Honey" where Geoff is seduced by Delaney's "A Taste of Honey" who is expecting a baby and Geoff imagines the girl and Geoff in his arms.

"IMMORAL" BOOKS

Their sense of wonder at life is expressed in terms of things that are not good, but which is expressed for them by nursery rhymes remembered from childhood.

JO: "My usual self is a very unusual self, Geoffrey Lincoln, and I don't know if you forget it. I'm an extraordinary person. There's only one of me!

JO: "We're only one of us! Geoff: We're only one of us!"

JO: "Unravell'd!"

JO: "Smashing!"

JO: "He's a bloody marvelous!"

JO: "How do you like her?"

JO: "Yes."

JO: "Yes?"

JO: "Yes. Have you got some?"

JO: "But if I had I'd give it all to you. I'd give everything I had to you. Here, you take."

Literature would be untrue to life if it always presented this picture of love and innocence.

Just as evil, sorrow, distrust appeared in the Garden of Eden, so the bitterness of these things appears in literature.

Geoff has brought home a large fish to the garden in the neighbourhood. But the father of his child is coloured, not white, and to find Geoff at the door.

JO: The colour's wrong... I'll blast his brains out. I'll kill it. I don't want to be a mother. I don't want to be a woman.

I told you that what is important in literature may be found in unexpected places.

This is sometimes why books that may be regarded by large sections of the public who have never read them as unsavoury or immoral books are being read for a time, books that contain the more popular four-letter words—this is why such books are often regarded by University teachers of English as important literary works.

Novels like "Lady Chatterley's Lover", "Lolita", James Baldwin's "Another Country" have been all attacked for giving offence through language and subject-matter.

Yet these are novels that explore the world seriously in a manner that demands the attention of the concerned Christian.

They deal with man's sense of isolation, with man's attempt to transcend his own limitations through his relationships with others.

COFFEE AFTER MATINS

ANGLICAN NEWS SERVICE
London, February 27

Worshippers at Liverpool Cathedral on Tuesday were invited to stay for a cup of coffee after the morning service which began at 10.30.

Writing in the Cathedral News Letter, the Rev. Canon of Liverpool, the Very Reverend Edward Patey, explains: "This will not only give worshippers an opportunity to get to know one another better, but will also help to bring us into ship into which we can welcome our many visitors, especially from the Continent."

"The striking fellowship to be found in the services of the churches is probably due to this long-established custom of 'coffee time' after morning service. This, therefore, seems an experiment well worth trying."

Liverpool is not the first cathedral to offer coffee after the morning service. Southwark has been doing this for about 20 years with considerable success.

This is the text of an address given by the Reverend John Gifford, rector of St Andrew's in English at the University of Gloucester.

It is the second in a series of lunch-time lectures being given by the Rev. Canon Gifford during Lent.

others. They deal with the subject of love as much as St Paul's first point as it is easy to look at the Cross and miss the real point of that.

In case you are tempted to use indiscriminately that word "immoral", note what D. H. Lawrence once said—

"If a novel reveals truth and vivid relationships, it is a moral work, no matter what the relationships may consist in."

Truth is more important than that some people may regard as good taste.

"I know that in talking about literature there is in some ways faced with the same obstacles as presented by the Gospel."

WHY READ?

Neither literature nor the Gospel seems relevant to one's needs. The reason is in some ways well aware that in Australia the reading of literature is not relevant to the Gospel.

One is aware that many people (including one's fellow-anglicans) regard the study of literature as useless in the modern age, as irrelevant to the needs of a student doing Senior work in the study of Shakespeare as a kind of punishment for sins that are never remembered.

In suggesting a reason for the reading and study of literature to one's fellow-anglicans, I quote some remarks of the critic J. L. Carr in his essay "Literature and Society"—

"Leave remarks such as that of a primary importance for us to understand the human nature."

"And here is the first way that presents itself of indicating the kind of importance literature should be recognised to have."

"The study of literature should be an intimate study of the complexities, potentialities and essential conditions of human nature."

"Like one's encounter with the Gospel of Christ, the reading of literature leads to a greater understanding of oneself and one's human nature."

One could say, then, that reading literature can be like looking in a mirror. We see reflected our prejudices and our limitations.

It can prove a healthy if humbling business. The writer of course does not present to us a dramatic situation, which we see in a new way.

For this ironic point, I'd like to read this ironic point by the Nigerian writer Wole Soyinka. It's called "Telephone Conversation"—

"... conversation is between a Nigerian student seeking lodgings in London and his prospective landlord. The poem has its value at a time when English culture is migrating to Australia because there are too many 'niggers' in England, and when there is still a need to keep Australia, like one's best friend, white."

"The price seemed reasonable, location indifferent. The landlady wore a blue dress."

OP: "Premises Nothing relevant."

BU: "Well all-confession. 'Madam,' I warned."

"I was a lonely journey—I am African."

SL: "Silence. Uttered transmission."

Pressurized, good breeding. Voice, when it came. Lipstick coated, long gold-plated, "smouldering" over 60.

Cigarette - holder long polished. "I'm a law, foully."

"HOW DARK... ARE YOU LIGHT OR VERY DARK?" Button B.

OR BURN A Stench. OF rained breads of public hide-and-seek.

Red boots. Red pillar-box. Red double-tiered.

Omission: scolding talk. He was real. Shameful to see. By ill-mannered silence, sur-render.

Push dumbfounded to beg simplification. Considerate she was, varying the emphasis—

"ARE YOU DARK? OR VERY LIGHT? Revelation came."

"You mean—like plain or milk chocolate?"

Her ascent was clinical, crushing in its light impersonality. Rapidly, waveringly adjusted.

I chose, "My African sepia" and as afterwards, "Down in the West. Silence. Fear for spectators."

Flight of fancy, lit truthful, less changed her accent. Hard on the monthpiece.

"WHAT'S THAT?" conceding "DON'T KNOW WHEA THAT IT, like brunette."

"THAT'S DARK, ISN'T IT?" Not altogether.

Finally, I am surprised, but madam, you should see. The rest of me. Palm of my hand, soles of my feet.

Are a peroxide blonde. Frown caused—

"Foolishly madam—" by sitting down. "I am."

My bottom raven black—One moment, madam?—sensing \$1800 behind the first month.

Her receiver rearing on the thundering.

About my ears—"Madam, I'm pleased," "smouldering" over 60. See for yourself?"

COMMITMENT

The reading of literature is for me a necessary duty as a Christian. Literature leads to self-recognition (sometimes painful), to an enlargement of our experience.

Literature does not offer an escape from life but rather a frank commitment to life.

Reading literature may not necessarily help you to find God but it will by providing you with a more honest understanding of yourself) enable God the more easily to find you.

BIBLE SOCIETY

APPEAL

At the meeting of the General Committee of the British and Foreign Bible Society on February 20, it was decided to appeal to the churches of NSW for special thanksgiving retiring offerings on Sunday, March 5.

On the following Tuesday the society will be 150 years old in Australia, being commenced in Sydney on March 7, 1817.

On the occasion of the society's centenary a similar thanksgiving offering was received from every church in the State.

The Reverend Alan Scott, commenting on current trends, said the demand for scriptures at prices the poorest can afford was growing, the new, brighter covers and illustrations was increasing the demand among native people; but at present gift income in NSW was over \$1800 behind the first month.

He said the society is now responsible for the conduct of the homes and to be capable of implementing executive policy. Modern comfortable cottages available at Carlingford, New South Wales. Active protestant church affiliation is essential. Apply in writing with copies of references to Mr. J. C. Sains, Central Methodist Mission, 210 Pitt Street, Sydney.

S. S. ASTA

ECUMENICAL PRESS SERVICE

New York, February 27

One hundred students from 60

U.S. colleges and universities

who attended the 15th annual Christian Citizenship

Seminar sponsored by the Uni-

versity of Chicago, Illinois, have

sent a letter to President Johnson

expressing their conviction

that "dynamic changes in U.S.

policy toward East Asia are

urgently necessary."

The students had spent three

days in Washington interviewing

government officials and con-

gressmen and then came to New

York to talk with members of

Asian and European missions to

the United Nations.

Expressing the view that "U.S.

policy towards Asia reflects a

lack of appreciation of the goals

and ambitions of the Asian na-

tions and people," the students'

letter said—

"We believe the policies of our

government should reflect an

attitude of reconciliation and co-

operation, friendship and re-

straint, national integrity and

autonomy."

They asked the government to

move from "the empty dichotom-

ies of Cold War rhetoric to

responsible participation in a

diverse international commu-

nity."

MANAGER

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SENIOR BIBLE STUDENT

WHAT ARE WE TO BELIEVE?
By WINIFRED M. MERRITT
St. John's (Mark 4)

"How again draw out the Sower?"
We are realising afresh in the light of our times that religion involves much more than belief. Several modern schools of thought have presented in varying ways the urgent call to action. Heri Bergson, the famous French philosopher, gives us a new "faith" in his doctrine of Vitalism. He regards life as the ultimate reality, and its characteristic mark is duration or continuity.

In the physical sciences, time is "spatialised", broken up into a series of points. But life is an indivisible "becoming". The world, in the concept of the present, is a continuous flow. It telflect, becomes a series of "pictures" passing before our eyes in quick, mechanical succession; while the time of the present is unbroken continuity, and includes for man the possibility of freedom and spontaneity. The intellect breaks up experience into fragmentary elements, but the sense perceives personally, isolates and measures, but the sense perceives in sympathy, feeling with, going out to.

Intellect looks at life from the outside; intuition shares in life, and is dynamic, creative, continuous becoming, a vital, organic "elan vital", surging through it.

The positive striving of the evolutionary process. Sometimes the impulse becomes torpid, as in species which have remained static for long ages. Sometimes it moves forward, but always it is struggling against the drag of matter. The distinction between intellect and intuition is fundamental. Bergson thought. His God has nothing of the "almighty made. God is incessantly creating freedom. Creation so conceived is not the arbitrary, experience it is ourselves when we act freely.

It is Bergson's belief that we act most freely and creatively in such spiritual activities as morality and religion. He begins with the idea and finds that there are two types. One is closed or static morality, the morality of social obligation, arising from one's station within a given society. It is the morality of habit and custom, and follows a set pattern.

Besides this morality of social pressure, there is also a morality of aspiration. This is an open or dynamic morality. It is a spontaneous activity for an ideal good, as when someone performs a good action which goes beyond what is required of him by the moral code of his environment.

Such a morality belongs to a particular society, while open morality broadens out to embrace the universal. Bergson distinguishes the grief which lies between even the largest social group and mankind as a whole, and invokes religion to find a way of bridging it.

There are also two types of religion, paralleling the two types of morality. Static religion, the religion of mere ritual, is a social mechanism. The open or dynamic type breaks away from the closed vitality and enters the vital impulses, the absolute, the eternal, the infinite, the spring of life and love which is God. Though such open religion may fall back into the closed type and become entangled in dogma and legalism, ideally it is free and spontaneous. It culminates in the mystical union of the soul with God, and we are enabled to experience something of the essential purpose of the universe, and to co-operate with the good purposes of God. Satan cannot drive out Satan, as St. Paul knew full well and told the Roman Christians. "Miserable creature that I am, who is there to tear me out of this body devoted to death? God alone, through Jesus Christ our Lord. The world cannot save itself.

RADIO AND T.V. REVIEW

SUNDAY morning from 11 a.m. to 12 noon, a series of religious programmes. A.B.C.V. has its monopoly with Divine Service, followed by Liturgy. Ten begins with an A.T.V. service, followed by Liturgy. Set in heaven's the "trial of Peter".

Set in "heaven's" with "people" in twentieth century dress, the drama is well acted, imaginative, presenting the man Pilate in all his glory. The religious film. This was followed by "Inglisht" from the Hour of St. Francis.

Seven selected a three-year-old Bible Society film "This Is The Vision". Devoted and produced by the principals of "Pilgrim Productions", Graham Wade and Ossie Emery, this film proved that Australian can equal any of the finest Americans or Englishmen can do in films.

My only caveat with this film is that it was designed for the thinking Christian, and not really for the general public. I think it would have little appeal for the average person. It is a criticism of the film, but rather a criticism of our use on T.V. Properly used, and remembering that the statistics it quotes are not too far from the truth, can't help but challenge Christians.

This prompts me to ask—why not sink Church T.V. budgets into the production of more of the sort all the rubbish that has been churned out to date by the C.T.A.P.

STRONG AND WEAK

"Challenge" on Two Sunday night presented two B.S. News films—"The Nuncio" and "The Governor". As happy decision to telecast them as a single unit. Set in Africa against the white-black collision, the drama set forth clearly the "strength" of the white man, and the significant piece of writing, acting, and production.

A.A.C. delivered up a German programme of modern sacred music in its 7.7 A.M. programme. Fair listening for the time. "Wings of the Spirit" Voice provided a selection of African hymns sung by the S. news. King Street Choir, but would be nice to hear more Australian music in this programme.

"Encounter" gave us a Hobart programme. "In The Name"—a rambling discussion of Baptism. We had an Anglican, a Roman Catholic, and a Baptist all tangled up about baptism, grace, initiation, and so on. The weakest part was the long summary of the history of the doctrine of baptism. This could have been done better—much better.

DIOCESAN NEWS

MELBOURNE

DENTAL SURGEON SERVICE
A service to mark the opening of the new dental surgery at the premises of St. Paul's Cathedral last Sunday. The service was given by the Rev. P. J. O'Connell, assisted by the Rev. P. J. O'Connell, and the Rev. P. J. O'Connell, and the Rev. P. J. O'Connell.

BRISBANE

SURE PATROL TO INLAND PATROL

The Reverend W. Jobling on his way to the north of Queensland will be leaving his journey to spend work in the north of Queensland. He will be held in the first to work in the north of Queensland. He will be held in the first to work in the north of Queensland. He will be held in the first to work in the north of Queensland.

Cooperator parishioners are looking forward to giving the new pastor and his wife a warm welcome to the diocese and to the new parish. The services will be held on Sunday, March 5. The Bush Pastoral Aid Society will be giving the address at the Mornington, Queensland, and the Rev. P. J. O'Connell will be giving the address in the parish.

On SCH we had an unusually good array of religious programmes this year? "The Burning Bush" was a rebuke of the Founders Day Memorial Service from Scots College. "Church News" is still after Anglican votes, and even the extent of reporting that backs them about the Rector of Loxton, South Australia, and his present bride.

C.B.A.'s "Cavalade 67" grinds on. Still no hymn requests from listeners yet. Surely a sign of lack of interest in the programme as a whole. Eric Brit's interview with Bernard Judge was a sorry opportunity to get some really biting comment, but no—must keep it safe.

Another Anglican next week—Bishop Womersley. "Commentary" Anglican P.R. man John Denton hit at the world—teenage alcohol—and called for greater Church involvement in this problem.

FATHER AND SON

Vernon Turner and John Robinson of "Father and Son" tore through some tired clichés about religion in the home, while Bagley Neale Adcock rebuffed an old tale.

There were some bad production faults—badly cut-off edits, and the ridiculous idea of using their announcer's voice on tape next to his voice "live". And it ended with that blatantly dishonest line "produced in the interests of the Church of Australia".

With rare exceptions, imagination and originality are singularly lacking in religious radio in Sydney. Anywhere else?

—AGNOSTICOS.

NAKURO... THE NEW SETTLERS

(Continued from page 7)

members of this Anglican family help to lift the burden and help to make the Kingdom of God a reality amidst all the need and courageous optimism of the Kinnipoo?

On three 65 acres at the "Karima" R.A.M. centre there is a fine stone building and a well-planned shed, with a large loft above it.

Attached to this is what was once the dairy, and next to that a sturdy little building once used for housing calves.

These buildings have been adapted for new purposes, and now the milking shed, minus the cow bails, has become an excellent classroom-cum-dining-room; the dairy is a kitchen, the loft a large dormitory for men, and the calves' stall is now a dormitory for women and girls.

There is a long wooden building nearby which was once a pigery, and it is hoped to turn this into a recreation room and a place where film strips can be shown.

In wet weather this is a very real need. At present there are no funds available for this addition to the work.

When I arrived at the training centre I found a team of 80 young men and women at a course in Adult Literacy.

I walked in one evening to the big classroom and found them gathered there singing lustily and obviously enjoying life.

From the kitchen floated pleasant smells of the next meal in cooking, and we met the training centre cook, a big, handsome, bright-faced Kikuyu, a truly converted man whose face told of a clean life and a joy in his Lord.

Yet a few years ago, this man was a "hard core" Mau Mau terrorist, hiding in the forests of the Aberdares, roaming from place to place, seeking to destroy

and disrupt, with bitterness and hate, the life of the white man.

He is an example of a number of others who are now involved in some way in the work of the Church or of the R.A.M. in this area.

A steady programme of community aid courses is held at this centre. Young men and women come in from the different settlement schemes for short adult literacy courses, which are now led by trained African workers.

They go back to start or to carry on in their own settlements classes for one of his many illiterate adults.

There are, at the time of writing, about 50 such classes in progress.

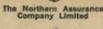
About once a month other short courses of one week's duration are held for women, under the leadership of Miss May Dobson, a veteran Australian C.M.S. missionary and a trained teacher and nursing sister, and her African assistants.

Instruction is given in all kinds of homescraft, child care, health and hygiene, nutrition and home nursing, and through all these courses there runs the thread of Christian influence, Christian teaching and fellowship and love.

Sometimes Mothers' Union leaders come in for short courses and for fellowship and inspiration. The most recent course was attended by 45 such members.

Miss Dobson (who "retired" officially four years ago) will be going on leave next year, and so far there is no one to take her place.

There are women's groups in the different settlements schemes which meet once or twice a week for similar teaching, and these are in the care of an African worker, Miss Freda Wangui, who travels round on one of the two bicycles presented to R.A.M. by UNICEF.



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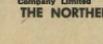
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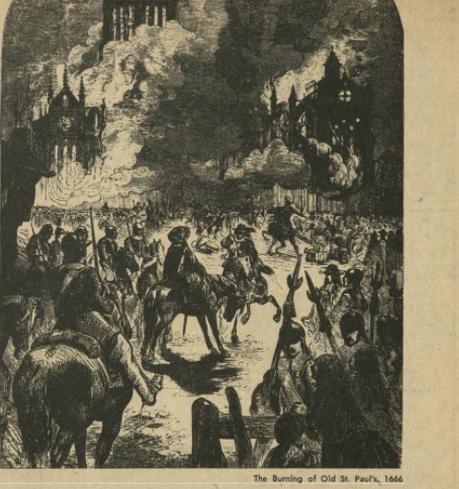
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The Burning of Old St. Paul's, 1666

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