

THE NEW GUINEA MISSION: PROGRESS AND FUTURE PLANS

FROM A SPECIAL CORRESPONDENT

Dogura, New Guinea, February 8

110 European members of the staff of the New Guinea diocese together with 25 Papuan clergymen met in conference at Dogura from January 17 to 25.

Dogura is the Head Station and seat of the Bishop of New Guinea, the Right Reverend Philip Strong. It was his final meeting with his staff as he leaves New Guinea at the end of February.

The conference received many reports of progress and planning for the future, and saw much evidence of Papuans taking more responsibility for their own Church.

Your correspondent arrived to join the staff immediately before the conference. Therefore he might catch fresh eyes and judgments which might be common to anybody in the Church at home.

At the outset let it be said that he was tremendously impressed with not only the quality of up-to-date thinking displayed throughout the conference but also by the amount of time given to planning for the future and thinking devoted to the elucidation of future trends in life in the Territory.

There was no conservative or pessimistic spirit in the conference. In one report after another the rapid changes which are taking place in this Territory were highlighted.

It became even clearer that this is a most exciting era in the history of the Church in New Guinea as determined by its full part.

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On Thursday evening the president addressed the conference. Monday, a retreat was then conducted in the Cathedral of St. Peter and St. Paul for the staff, by Father Brian, of the Cathedral of St. Francis.

The retreat addresses were given by the seven bishops to the Churches from the Book of Revelation. The period of retreat was a wonderful time of quiet and refreshment preceding the intense activity of conference.

No doubt the success of the conference was due in large measure to the prayers which were then offered for the guidance of the Holy Spirit as in other gatherings and at other times.

NEWCOMERS

The cathedral and its services were at all times the centre of our activities. Newcomers were especially helped by its atmosphere of prayer and real fellowship. Papuans and Europeans came together and sitting on the floor together were more intimate than our settled ranks of new back home.

Among the great services were the Solemn Eucharist celebrated on the first Sunday of Conference, on the opening of Sacred Synod, and on the feast of the Conversion of St. Paul, a particular feature of the celebration on which day also occurred the anniversary of the enthronement of Bishop Strong, and the 65th anniversary of the consecration of the first Bishop of New Guinea, Bishop Montague Skyring.

These were most moving and inspiring, and the processions were full of colour — colourful crosses of the bishops and canons, the white of the clergy, the scarlet capes of the nurses of St. Margaret's Hospital, the green of the arms of the schoolboys.

Throughout, the unaccompanied singing of so many young so joyful and vibrant voices was so inspiring.

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The great cross which stands at Dogura, the headquarters of the New Guinea Mission, marking the spot where the first Anglican missionaries, Albert Maguire and Copland King, landed on August 16, 1891.

her counterparts in England or Australia.

S. Margaret's Hospital, Erero, has three main aims: 1. Curative medicine. 2. Preventive medicine. 3. Training of Papuan men and women to be medical assistants, nurses and medical aids throughout the diocese. Electricity has been installed.

Patients are brought from as far afield as Manus and Cape Vogel by ship and by air by the "S. Gabriel", from places with airstrips of which there are an increasing number. There is an urgent need for new buildings.

From The Martyrs' Memorial School came this account of the changing nature of education provided: "The pattern of education has changed. Standards 8 and 9 are to be discontinued and secondary work started at an earlier stage.

"The plan at present is that our children will receive education up to Standard 6 in the schools in the districts. At the end of Standard 6 all sit for the Government examination to qualify for further education.

"This examination is there, as for the time being, there are levels of passing — a pass at higher level fits the candidate to go straight into Form I of the Government School or to pass the lower level entitles him to continue in the primary school to attempt a pass at higher level and so go on to secondary.

SCHOOLS

"The secondary course follows the plan worked out in New South Wales of the transition to Intermediate, one more to the school Certificate, followed by two more years to matriculation for those who show sufficient ability.

"It is proposed after a year or two if possible to stop the transition year so that pupils will do primary to Standard 6 and then go on to secondary, where that is achieved our system will approximate to that of the mainland."

It may also be noted that the report states that "If Marytars School is to become a Secondary School of any standing, something will have to be done about buildings."

This statement one which need money. The reputation of products from this school is very high largely on the Territory.

S. Aidan's in 1962 must provide for the training of female teachers — where formerly only men were trained. There will be a combined class of forty.

There is an entirely new Teacher Training Syllabus initiated by the Government which necessitates an entirely new course of lectures and a greater range of subjects.

The women trainees will be bound in S. Hilda's Training College, which because of the new Government decision in favour of co-educational training, now becomes a hostel for the female students who will be trained by S. Aidan's College.

The Dennis Taylor Farm report spoke of the successful crop of cocoa which was now being produced. It was hoped to obtain more land for this venture in self-support. The Papuan workers had demonstrated complete reliability and ability to run the farm competently in the absence of leave of the farm manager, Mr Cook.

"JUST SOLVENT"

There were 33 students at St. Christopher's Manual Training School during 1962, and this will rise to 45 in 1963. It will be a gratifying year as there is now syllabus to be introduced.

At the mission report it was noted that the mission is just solvent at the end of the financial year, but that A.R.M. to honour their commitments would be overdrawn. Therefore, the next financial year would necessitate consolidation rather than expansion.

The Education Committee met before the first of the year conference. Such is the pace of change in standards of living that much time had to be devoted to such considerations as changes in primary syllabus, the teacher training syllabus and co-education, and methods of teaching English.

The Building Committee did valuable work on the standardisation of permanent buildings. It adopted a standard of a unit of 15 feet length by 20 feet area, with a central room 15 feet either erected on the ground on a raised floor, or above ground level with raised floor according to individual needs of buildings."

It felt there was a need therefore to have a new high school in schools and hospitals, for

(Continued on page 12)

The Cathedral Church of St Peter and Paul, Dogura, consecrated in 1939, was built in five years by the voluntary labours of Papuan churchmen, who also contributed one-fifth of its cost. It regularly accommodates more than 1,000 worshippers.

BROTHER MANDUS SPEAKS TO PERTH CLERGY

FROM OUR OWN CORRESPONDENT

Pertth, February 11
"There is no such thing as an unanswered prayer," said Brother Mandus, addressing a large gathering of clergymen and other ministers in the Court Hall last week.

He touched on many important points which seemed so obvious, yet had to be stated, else they never would have come to one's mind. As an example — people think of healing only in relation to the body, but we all know that the body is part of the whole, while the soul was immortal.

"Spiritual healing" was a term which meant what it implied. When the spirit of a person was in harmony with God, the physical part of that person was healed of infirmities. Sometimes, the healing which really was inward, did not show in any specific way physically. The person's nature had undergone a change, however. There was more love, more sweetness, more maturity of character, even though the crippled body remained bedridden.

It was the duty of the Church to instruct people not to come for bodily healing. All problems of man were essentially spiritual problems, and because this was true, there was as yet no Christian nation. The politician, the doctor, the businessman, each in his own sphere, would be a better person when he walked with Christ. There would become fewer stations of prayer.

In Divine healing it was important to discover that love was important. No love, no healing, said Brother Mandus. He believed that the Church had been given the opportunity since the earliest times. People were ready to go forward to learn the Church could lead them.

Divine healing was part of the ministry of Our Lord. The Church could lend the

whole world back to sanity and healing, but they thought that the spearhead of healing was political leadership. It was dangerous to live in this complex age without God's leadership.

Once communion with God was restored, the power of God's love. People must be led into a new vision.

Since the Church was Christ's instrument on earth, its members had to be committed totally. The Church held the Power of God's Love or it did not do so, according to the commitment of its members.

If people did not care for spiritual healing, they could never experience bodily healing. The only methods to use were Christ's methods.

DEACONESSES CONFER AT LAUNCESTON

FROM A CORRESPONDENT

The eighteenth Australian Deaconess Conference was held at the Church of England Conference Centre, Beresford House, on the outskirts of Launceston, from January 28 to February 1.

Deaconesses from the Dioceses of Sydney, Melbourne, Adelaide, Gippsland and Tasmania were present.

It was good to see more deaconesses working in Tasmania and their efficient and harmonious organisation, a great asset to the success and happiness of the conference.

The hallmarks seemed to be in overall spirit of friendliness and easy working together in unity.

The early morning Holy Communion was one of a special devotional character when the Presence of God was a stirring reality.

The Bishop of Tasmania, the Right Reverend G. F. Cranwick, and the Assistant Bishop, the Right Reverend W. Barrett, were welcomed by the chairman, Deaconess Clare Vollard, who also warmly welcomed the interstate delegates. This was endorsed by both bishops.

Bishop Barrett visited the conference several times, and was responsible for arranging a beautiful afternoon drink which was enjoyed by the chairman, deaconesses and the Bishop's personal tea at the Beacomfield Rectory when the deaconesses were the guests of the Ladies' Guild.

The morning programme commenced with the service of the Holy Eucharist. Bishop Barrett visited the conference several times, and was responsible for arranging a beautiful afternoon drink which was enjoyed by the chairman, deaconesses and the Bishop's personal tea at the Beacomfield Rectory when the deaconesses were the guests of the Ladies' Guild.

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NEW BISHOP ELECTED

TASMANIAN
SYNOD

FROM OUR OWN CORRESPONDENT

Hobart, February 11

The special synod of the Diocese of Tasmania in Launceston on Friday, February 8, elected a new Bishop of Tasmania.

The name of the bishop-elect will not be announced until he has received synod of his acceptance of the appointment.

The synod was attended by 119 laymen and 91 clergymen. The election followed the announcement by the Bishop of Tasmania, the Right Reverend G. F. Cranwick, that he would vacate the see on April 18.

After the sitting of synod, Bishop Cranwick said it was unlikely that the new bishop would be enthroned in less than two months.

If the enthronement did not take place until after he had vacated the see, the diocese would be without a bishop for the time being.

The assistant bishop, the Right Reverend W. R. Barrett, was elected to succeed the late Bishop.

Synod decided to take the course of electing the new bishop instead of delegating the appointment to the Primates of Australia and the other archbishops and bishops, or to the Archbishop of Canterbury and other bishops in England.

Bishop Cranwick said that there was no time limit placed on the period in which the bishop-elect might announce his acceptance of the diocese.

The procedure would be for the bishop-elect to inform the administrator in this case Bishop Cranwick of his acceptance and the administrator inform the Primates.

A.C.T. RESULTS

The 1962 class lists for the Australian College of Theology examinations have been published. The list of Doctor of Theology, Scholar in Theology, and a Licentiate in Theology appear on Page 9.

The Hey, Sharpe Prize was won by P. W. Harris, St. Andrew's College, Sydney.

The John Foster Prize was awarded to E. S. J. Fawcett and R. G. Borthwick, both of St. Andrew's College, Sydney.

Once again a woman, Miss Janet Wyatt, of Deaconess House, Sydney, obtained first-class honours in the Th.L.



ARCHDEACON OF KEW

The Archbishop of Melbourne, the Most Reverend Frank Woods, has announced the appointment of the Reverend John Harvey Brown, Vicar of Holy Trinity, Surrey Hills, as Archdeacon of Kew.

The new archdeacon is fifty-seven, was born in Margate in Kent, England, and educated at Canon House, Ramsgate, and Jesus College, Cambridge.

The Bishop of Bristol ordained him to the priesthood in 1930.

The office of an archdeacon is not new to Mr Brown, he was Archdeacon of the Latrobe Valley, Gippsland, during the years 1952 to 1955, and was examining Chaplain to the Bishop of Gippsland from 1956 to 1957.

He came to Melbourne in 1955 as Vicar of St. Paul's, Kingsville, and was appointed to Surrey Hills in 1958. For three years he was Melbourne Correspondent of THE ANGLICAN.

The new archdeacon was elected to the council of the diocese at the last session of synod.

The Dean of Melbourne, the Very Reverend T. W. Thomas was appointed Archdeacon of Melbourne in 1959 and has continued to hold this office as well as that of Dean of Melbourne since last year.

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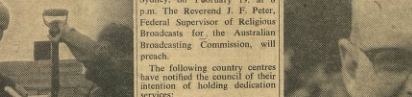
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ORDINATION OF DEACONS

IDENTICAL
TWIN

FROM OUR OWN CORRESPONDENT

Melbourne, February 11

Identical twins and a student for the Diocese of Rangoon were among ten deacons ordained on September 10, in St. John's Cathedral, Brisbane.

Bruce and David Noble are so alike that even their family and relatives get confused. Even when they were at Church of England Grammar School they obtained identical aggregates in the Senior Examination, although they took different sets of subjects.

Both read for Arts degree at Queensland University, and each was surprised to find that the other had left all to the ministry independently.

Now they have been ordained deacon at the same time, and they will serve in different parishes.

Burmese student Daniel Hei-kun, who has spent the past year at St. Francis' College, Melbourne, was also ordained for the Diocese of Rangoon.

The complete list of ordinations was: Frederick Charles Allwood (Auchenflower); Kenneth Gordon (Gumbybath); Bruce Quinton Clark, Th.L. (Chermside); Keith Stanley Wilby (Colbert, Fortitude Valley); Daniel Hei-kun (for the Diocese of Rangoon); Bruce Harvey Noble, B.A., Th.L. (Camp Hill); David Noble, B.A., Th.L. (St. Paul's); Alfred James Arthur Sooner, Th.L. (Boorah); Sydney White, St. Luke's, Toowoomba; Anthony Macdonald Martin, Th.L. (for the Diocese of North Queensland).

DEDICATION AT TAREE

FROM OUR OWN CORRESPONDENT

Newcastle, February 11

The Bishop of Newcastle, the Right Reverend J. A. G. Howden, will dedicate the completed St. John's Church, Taree, next Sunday morning.

The dedication service will start at 9.30 a.m.

The Lieutenant-Governor of NSW, Sir Kenneth Street, setting the foundation-stone of St. Barnabas' Church, Pinesford, Diocese of Sydney, on February 2. On the left is the rector, the Reverend G. W. Christopher.

The city service will be held in the presence of His Excellency the Governor, Sir Eric Woodward, in the Central Baptist Church, 619 George Street, Sydney, on February 19, at 8 p.m. The Reverend J. F. Peter, Federal Supervisor of Religious Broadcasts for the Australian Broadcasting Commission, will preach.

The following country centres have notified the council of their plans of holding dedication services:

COUNTRY SERVICES

Albury, February 12; Cooma, February 20; Cessnock, February 25; Dubbo, February 25; Maitland, February 19; Lismore, February 19; Temora, February 19; Nowra, February 26; Liverpool, February 19; Orange, February 19; Cobar, February 19; Moree, February 21; Broken Hill, February 21; Murrumbidgee, February 19.

Those services aim to provide an opportunity for all school teachers, administrative officers and others engaged in the task of education to join in an act of worship to mark the beginning of the school year.

The New South Wales C.E.S. represents the Churches of England (all dioceses), the Presbyterian, Methodist, Congregational and Baptist Churches, the Churches of Christ and the Salvation Army.

The Reverend J. H. Brown, Archdeacon-elect of Kew, Diocese of Melbourne.

ANGLICAN OF THE WEEK

BOOK REVIEWS

MODERN COMPOSERS

NOVELLO's have issued a number of works by modern composers. For choirs of average standard there is a very interesting setting of the Magnificat and Nunc Dimittis by C. S. Lang in E flat. This is fresh and imaginative music without being too difficult.

The same may be said of a setting by Martin Shaw in E flat. This has a Nunc Dimittis consisting of two parts, the first of which is in a manner similar to plain-song. Though it is not plain-song it has the same atmosphere, that lovely feeling of ethereal beauty. The Nunc Dimittis alone makes the setting worth having though the Magnificat is good in a conventional way.

There is a Te Deum in C by Philip Tomblings which is not difficult and would fulfil the needs of a moderate choir wanting a festive setting.

A very useful addition to Novello's catalogue is the anthem 'Almighty God, Who hast me brought,' by Thomas Ford. One of the composers of the mid-19th period. But this time it is Ford for three voices parts, soprano, alto and bass—a valuable piece for those choirs that lack a tenor.

Women's and school choirs will welcome De Pearsall's setting of 'In Dulci Jubilo' arranged for three parts, first and second sopranos and alto.

Coming to more difficult music we have some anthems in the contemporary idiom that only a first class choir could sing. They are: 'God be merciful unto us,' by J. A. Westrup; 'One generation passeth,' by Mansel Thomas; 'Alleluia,

Amén,' by Kenneth Leighton; and 'Weeping Jacob' on the words 'Come O Thou traveller unknown,' by Malcolm Williamson.

—L.F.

AN IMPORTANT NOVEL

THE LIVING AND THE DEAD. By William Somerset Maugham. Pp. 336. Knopf, price 7s. 6d.

Patrick White has turned out for himself an emblematic, perhaps more appreciated in England than in Australia; indeed, a journalist friend of mine has spoken of his embarrassment at being asked about White at a time when he had not read any of his works.

The experienced reader will find in this early novel (it was first published in London in 1941) traces of the mastery which he now displays. I always thought that White is like Thomas Mann in his almost Olympic handling of plot and style.

If we remember the sharp descent that shaped the years preceding the writing of this book—the poor, doomed League of Nations, Hitler and Laval, the Spanish Civil War, the Munich crisis, and the early uncertain years of World War II, we can visualise the aptness of the title.

The book is concerned with the living and the dead—with the choice of being involved in this world or withdrawing from it, and the harsh demands that such a choice makes upon sensitive personalities.

To say more would be to spoil the story which is commendable as an important novel. —J.T.

HISTORICAL MAP OF SYDNEY

SYDNEY AND ENVIRONS. Historic Buildings and Landmarks. H. E. C. Robinson. Pp. 124. and Tuckers and Co. Pty. Ltd. 6s. 6d.

'The release of the map has been timed to celebrate the 75th anniversary of the foundation of Australia and also the 125th anniversary of the establishment of the wine and spirit firm, Tucker & Company, by Mr William Tucker, in 1838.'

This comprehensive map shows the location of more than 200 places of historical interest.

The map is printed in four colours in a modern cartographic treatment and includes detailed insets of historic sites such as the City of Sydney, Windsor, Parramatta, Hunter's Hill and Liverpool, apart from an overall map of Sydney and environs.

Small illustrations of many buildings are displayed on the map. These include many historic churches such as St. Matthew's, Windsor; St. Luke's, Liverpool; and Ebenezer Church, Murrumbidgee. The map also includes a list of historical references on the reverse side of the map sheet. Authorities such as the Royal Australian Historical Society, the National Trust of Australia (N.S.W.) and district historical societies have valuable assistance in the preparation of the historical text.

METHODIST LEADER VISITS POPE

ANGLICAN NEWS SERVICE

London, February 11

The President of the Methodist Conference, the Reverend Leslie Davison, had an audience with the Pope last Friday.

A Methodist official here said it was the first time that a Methodist official had met the Pope during his term of office.

Before he left Mr Davison said he would 'express the appreciation of the Anglican Church in this country' to the Pope's interest in Christian unity and the encouraging leadership he had given.

During the compilation of the map it was necessary for research workers to visit the buildings and landmarks to make photographs and sketches, delve into historical records at the State Archives, and consult the reading of Governor Macquarie's early survey manuscripts.

Some of the old homes mentioned are connected with men who, through their skill, gave much to the new colony: Elizabeth Farm, the home of John Macarthur, one of the founders of the wool industry. Experiment Farm, where James Ruse sowed the first good wheat in the settlement.

Other buildings, such as Brislington, at Parramatta, are connected with the villas of the time, like convict John Hodge, an early self-made man, who gained his freedom by desertion.

Among amusing details discovered by researchers were the fact that St. Peter's Church, Richmond, had a beehive in the tower for more than 80 years.

The map also includes a list of historical references on the reverse side of the map sheet. Authorities such as the Royal Australian Historical Society, the National Trust of Australia (N.S.W.) and district historical societies have valuable assistance in the preparation of the historical text.

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ORANGE DELITE — LEMON DELITE — LEMONADE
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BRITISH & FOREIGN BIBLE SOCIETY (VICTORIA)

THE 123RD
ANNUAL PUBLIC MEETING
will be held on
TUESDAY, MARCH 5th, 1963,
7.45 p.m.

COLLINS ST. BAPTIST CHURCH

CHAIRMAN:
THE MOST REVEREND THE ARCHBISHOP OF MELBOURNE DUFF WOODS

GUEST SPEAKER:
THE BIBLE SOCIETY'S NEW GUINEA TERRITORIAL SECRETARY, THE REVEREND LESLIE DAVISON
MUSICAL PROGRAMME BY THE METHODIST YOUTH SINGERS
under the direction of Mr D. Phillips.
THE SUPPORT OF ALL BIBLE SOCIETY FRIENDS IS INVITED

ADMISSION FREE.
OFFERING: For the World-wide Work of the Society.

A book you must read!

FAD VEST

by

The Reverend L. Daniels

This is a newly written account of his adventures in a Gipsy Moth by the Reverend L. Daniels, a former R.F.C. pilot who took to the air in the far west of New South Wales in the early 'twenties. There is not a dull moment in the book; but there is more to it than that; it is an account of the work of Australia's FIRST flying parson, and of how our Church led the field in the developments which have since given birth to the work of the Presbyterians and the Anglicans, and much larger, Bush Church Aid Society. The foreword was one of the last things written by the late Primate, the Most Reverend H. W. K. Mowll, a few weeks before his death.

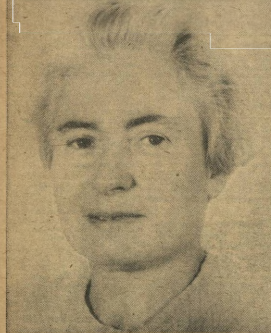
Obtainable from

THE CHURCH OF ENGLAND INFORMATION TRUST

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Price: 8/- (Postage 9d.)

(Less 15% discount to members of the Trust)



Our Anglican of the Week is one of the delegates at the Australian Council of Churches' annual meeting at Elliballa this week.

She is Miss I. J. Jeffreys who is representing the Diocese of Adelaide. Last year she became the first woman member of General Synod.

Miss Jeffreys has just returned from a very comprehensive tour of the Holy Land and CMS mission fields in Asia, including Burma.

She has already spoken at the C.M.S. Summer School, when she was welcomed home, and is to speak on the Church of England Half-hour in Adelaide.

One of the contrasts which impressed Miss Jeffreys was that between the poverty of millions and the comparative wealth of a few in each country, but in contrast to her first Asian tour of ten years ago, it was noticeable that there is now a growth of what might be called a middle class.

This is particularly noticeable in the big cities, such as Tel Aviv, Tehran, Hyderabad, Hong Kong and Kuala Lumpur.

The rapid growth of populations presents tremendous problems in governments and also to the Christian Church.

Many Christians in India and Pakistan are living in very poor economic conditions, and make appeals of the Church's work difficult.

One of the great needs of the Church in Asia (as elsewhere) is for a sense of vocation amongst its young people and professional classes.

Much more evangelism could be undertaken if more young men and women out of the Christian Churches were willing to serve the Church full-time, and if professional people, such as doctors and teachers were willing to go out into the villages where the bulk of the population still lives.

National and racial tensions, political changes, poverty and a growing spirit of materialism provide a difficult background for the work and witness of the Christian Church, quite apart from such long standing difficulties as those of other religions.

Islam is becoming much more militant in many places. Hinduism still engages the thoughts of millions; and Buddhism is becoming stronger, new movements and temples may be seen in many places.

Nearly all of the 46 Australian C.M.S. missionaries in Asia were visited by Miss Jeffreys, who is also a member of the Ecclesiastical Affairs Committee of General Synod.

In such areas there are opening for missionary work, and bishops, 'welfare' national and expatriates, are happy to have



The sanctuary of the new Church of St. Peter, Rehrhine, Diocese of St. Andrew. The entire wall consists of five vertical glass panels of which two, on either side of the altar, are made of rectangular pieces of glass in red, blue, purple, yellow and white set in copper strips.

THE CHURCH OF 1662 AND ITS MINISTRY OF 1962

By the Reverend A. T. Pidd

IN 1662 the Church of England provided itself with a revision of the Book of Common Prayer which aimed in rubric at its liturgy to meet the general needs of the day. Does it adequately supply the need of 1962?

Some say this and some say that; some so loudly that amongst the laity it is not difficult to find what the more thoughtful of the clergy really do think.

Last July, August, 1960, Australian incumbents were invited to express frankly their own opinion of the importance or relevance under Australian conditions both of some of the requirements of the Prayer Book and its rubrics and some of the suggested variants more frequently or vigorously proposed.

The replies and the eagerness to reply exceeded all expectations. Because so many of the questionnaires were of value had to be of considerable length.

Although, as forewarned, the returns of one or two who answered merely after the questions they were "interested in" and ignored the majority could not be used over 90 per cent in the spirit of the enquiry—some so enthusiastically so as to impede the analysis.

The variety of opinion was of course very great but that Australia in 1962 is different enough from England in 1662 to require a new look at our official requirements is the first opinion.

The originator of this enquiry clearly recognises that ticks and crosses and "yes" and "no" in themselves indicate nothing, and he leaves the analysis of their message to each who reads.

This report covers the first period only, namely, the use of the less popular festivals, etc., in the life of the laity and the practice of baptism in normal parish experience.

The questionnaire made it quite clear that only normal or general pastoral situations were to be considered—always in family life are to be found situations where there are no resources no priest.

Subsequent reports on other aspects will be issued, and at the close the author hopes to have an opportunity to draw together the answers as they are coloured by the additional and explanatory remarks with which the many replies were graced.

Here are the replies separated into "A." Priests of 12 years standing; "B." Priests of six years' standing; and "C." Priests ordained less than six years. In each of these groups priests are shown separately from those predominantly country (C). The division between a town and country parish is not of course a very readily definable.

Question 8 (abbreviated). Should these days be pressed upon our laymen as days for public observance?

The Epiphany:

	Yes	No
A—Town	87	50
B—Town	44	26
C—Town	10	8
A—Country	9	10
C—Country	23	17
	208	127

Ash Wednesday:

	Yes	No
A—Town	132	4
B—Town	44	26
C—Town	50	2
A—Country	41	2
	376	20

The Ascension:

	Yes	No
A—Town	124	15
B—Town	50	14
C—Town	48	4
A—Country	10	0
C—Country	12	0
	299	43

Other Red Letter Days:

	Yes	No
A—Town	58	77
B—Town	2	2
C—Town	6	4
A—Country	32	18
C—Country	6	4
	21	20
	159	124

Section C—(Re) in Holy Baptism:

(The figures in brackets report those who actually practice the particular requirement.)

Would you favour as a normal requirement—

1. Adequate notice before hand:

	Yes	No
A—Town	139	130
C—Town	74	69
B—Town	52	50
C—Town	19	19
C—Country	41	40
	346	313

2. That all GODPARENTS should be baptised persons:

	Yes	No
A—Town	121	118
B—Town	69	60
C—Town	18	15
C—Town	18	15
C—Country	42	40
	333	296

3. That one at least should be a baptised person:

	Yes	No
A—Town	140	131
C—Town	73	69
B—Town	19	15
C—Town	42	40
C—Country	41	40
	344	321

4. That all should be confirmed persons:

	Yes	No
A—Town	120	122
C—Town	67	56
B—Town	14	6
C—Town	10	19
C—Country	29	15
	204	164

5. That one at least should be confirmed persons:

	Yes	No
A—Town	113	115
C—Town	68	60
B—Town	17	12
C—Town	45	41
C—Country	39	33
	286	261

6. That Godparents be Anglicans:

	Yes	No
A—Town	113	115
C—Town	68	60
B—Town	17	12
C—Town	45	41
C—Country	39	33
	286	261

7. That at least one PARENT be baptised:

	Yes	No
A—Town	106	102
C—Town	62	51
B—Town	18	13
C—Town	44	35
C—Country	17	13
	287	222

This is the first installment on the results of a survey on the more popular of our public occasions, viewed in the light of the ministry under present day conditions in Australia. The second installment will appear next week.

8. That baptism be administered in the presence of the normal congregation:

	Yes	No
A—Town	108	107
C—Town	66	60
B—Town	18	13
C—Town	44	40
C—Country	17	13
	294	283

9. That children who are baptised in the case of residence unless parents actually worship elsewhere:

	Yes	No
A—Town	132	9
C—Town	73	2
B—Town	18	1
C—Town	18	1
C—Country	42	1
	234	12

10. That any exceptions (i.e. to 9) should have the PRIOR knowledge of the priest where they reside:

	Yes	No
A—Town	115	2
C—Town	69	5
B—Town	17	1
C—Town	21	1
C—Country	39	4
	299	43

11. That in the exceptions referred to in 10 the certificate be delivered through their parish priest:

	Yes	No
A—Town	95	40
C—Town	54	17
B—Town	18	1
C—Town	42	10
C—Country	14	1
	256	105

12. That less known parents be interviewed before baptism:

	Yes	No
A—Town	132	8
C—Town	69	5
B—Town	18	1
C—Town	16	2
C—Country	32	1
	328	18

13. That non-worshipping parents, neither of whom is concerned to have Christian instruction for their children baptised earlier, be asked to defer a subsequent baptism sought, to allow further pastoral care as the priest thinks advisable:

	Yes	No
A—Town	85	49
C—Town	47	25
B—Town	18	1
C—Town	29	13
C—Country	33	7
	233	101

14. That this procedure obtain for all children in non-worshipping families:

	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

15. That this procedure obtain for all children in non-worshipping families:

	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

16. That this procedure obtain for all children in non-worshipping families:

	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

17. That this procedure obtain for all children in non-worshipping families:

	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

18. That this procedure obtain for all children in non-worshipping families:

	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
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19. That this procedure obtain for all children in non-worshipping families:

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B—Town	32	1
C—Town	33	12
C—Country	14	2
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B—Town	32	1
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C—Country	14	2
	282	47

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C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

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	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

21. That this procedure obtain for all children in non-worshipping families:

	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

22. That this procedure obtain for all children in non-worshipping families:

	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

23. That this procedure obtain for all children in non-worshipping families:

	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

24. That this procedure obtain for all children in non-worshipping families:

	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

25. That this procedure obtain for all children in non-worshipping families:

	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

26. That this procedure obtain for all children in non-worshipping families:

	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

14. That this procedure obtain for all children in non-worshipping families:

	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

15. That this procedure obtain for all children in non-worshipping families:

	Yes	No
A—Town	76	26
C—Town	43	6
B—Town	32	1
C—Town	33	12
C—Country	14	2
	282	47

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AN ALPHABETICAL INDEX OF THEOLOGY CLASS LISTS FOR 1962

DOCTOR OF THEOLOGY:

Cotter, Alan Bruce, M.A., M.S., B.Sc. (Auckland).

SCHOLAR IN THEOLOGY:

(Th.Sch.)

(In alphabetical order)

FIRST CLASS

Cole, the Reverend Edmund Keith, M.A., B.D., 1962 (Fort Hare); Lawson, the Reverend William James, B.A., Th.Sch., 1962, (North Otago).

SECOND CLASS

Abbott, the Reverend Douglas Charles, Th.Sch., 1962 (Sydney).

SINGLE SUBJECTS

OLD TESTAMENT

Thomson, the Reverend Peter, Th.L. (Melbourne).

NEW TESTAMENT

Banks, Robert John, B.A., Th.L., Moore (Sydney); Butler, Geoffrey Thomas, Th.L., Moore (Sydney); Graham, William James, Th.L., Moore (Sydney);

Insides, the Reverend John Evelyn, Th.L. (Sydney); Madsen, Edward, Th.L., Moore (Sydney); B.S., Th.L., Moore (Sydney);

the Reverend Charles Beauchamp, B.A., Th.Sch. (midland); Nichols, the Reverend Alan Charles, Th.L. (Scott); the Reverend Hugh Raymond, Th.L. (Sydney);

Telfer, Brian Robert, Th.L., Moore (Sydney); Thomas, the Reverend Gordon, Th.L., Ridley (Can.-Gaul.);

TRINITY

Abbott, the Reverend Douglas Charles, Th.Sch. (Sydney); the Reverend John Evelyn, Th.L. (Sydney); Anderson, Donald George, Moore (Sydney);

Butler, Geoffrey Thomas, B.A., Th.L., Moore (Sydney); Butler, Geoffrey Thomas, Th.L., Moore (Sydney);

Graham, William James, Th.L., Moore (Sydney); the Reverend John Evelyn, Th.L. (Sydney);

James, B.A., Th.L., Moore (Sydney); Herring, Ian, Th.L., Moore (Sydney);

the Reverend John Evelyn, Th.L. (Sydney); the Reverend John Evelyn, Th.L. (Sydney);

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Moore (Sydney); Willis, Thomas (Can.-Gaul.); Linden, Gilbert John, S. Francis (Rockhampton); Wilshire, Robert (Rockhampton); Buller, William (Rockhampton);

William David, S. John's (Can.-Gaul.); James, B.A., Th.L., Moore (Sydney); Cowell, Trevor (Can.-Gaul.);

Ray, Robert (Can.-Gaul.); Moore (Sydney); Noble, David (Can.-Gaul.);

Roberts, David Oswald, Chichester (Can.-Gaul.); Grimshaw, Lindsay James (Can.-Gaul.);

Smart, Peter James (Can.-Gaul.); (Armida); aq.; Pope, David (Can.-Gaul.); Raymond, Ernest, S. John's (Adelaide);

Taylor, Ronald, M.A. (Nelson); Kerr, Eric John, Th.A., S. John's (Newcastle); aq.; Turner, Leslie Philip, Th.L. (Bathurst);

Schofield, Pamela, Moore (Sydney); Colvin, Brian (Melbourne);

Leslie Frank, Moore (Sydney); Scott, Leslie Edward, S. John's (Adelaide); aq.; Tarker, Peter (Can.-Gaul.);

Wainwright, Frederick, Moore (Sydney);

Watt, Brian, Val (Can.-Gaul.);

Edwards, Edward, S. John's (Newcastle);

Baxter, Bruce Harvey, B.A., S. Francis (Brisbane);

Donald, E. J. (Can.-Gaul.);

Joey, Moore (Sydney); aq.;

Harvey, Arthur Hugh, Moore (Sydney);

Thomson, the Reverend Gordon, Th.L., Ridley (Can.-Gaul.);

Bever, Frederick (Brisbane);

Dip, D. (Can.-Gaul.);

MacDonald, S. Francis (Nth. Qld.);

Clark, Bruce Quinton, Th.L. (Can.-Gaul.);

Good, Barry Stewart, Moore (Sydney);

McKenzie, Donald, Moore (Sydney);

Christie, John, Th.L. (Can.-Gaul.);

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Atkinson, William John Stanley (Can.-Gaul.);

Avery, Gordon (Can.-Gaul.);

Barry, Robert (Can.-Gaul.);

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Charles Maxwell (1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 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NEW GUINEA REPORT

(Continued from page 1)

proper sanitation systems. It recommended the sucking of colic mites where installations are vital now.

Here it was obvious that the present money available would not begin to meet this problem. It becomes increasingly urgent as hospitals grow bigger and schools are asked to provide higher standards.

Another recommendation of the committee which was accepted sets to establish central control for the ordering and supply of materials. A diocesan maintenance supervisor was appointed. The Reverend A. A. Haley, of Rabaul, is to be called on as consultant architect.

The Medical Committee hopes to bring St. Margaret's Hospital at Eroro up to the standard of recognition as a training school for nurses and medical assistants, which is at present only held by St. Barnabas Hospital, Duguna.

A permanent Medical Committee was set up to meet six-monthly.

The conference passed the following motion in support of the principle of Self-Determination for the people of the Territory.

"This conference welcomes the unequivocal statements by the Minister for Territories, the Federal Government will respect the wishes of the indigenous peoples of the Territory of Papua and New Guinea in regard to the setting of the date for self-government. It views with concern the pressure for independence of the Territory being put on Australia to fix an early date for self-government. We consider that self-government should not be given until such time as the people themselves desire it."

The conference also made a statement on the consumption of liquor which is now available to indigenous.

"We rely on the good sense of the Papuan people to set a good example by their wise use of permission to drink liquor. We give these principles: 1. It is not a sin to drink liquor. 2. It is a good thing in the sight of God not to drink liquor and in this way set an example to others. 3. Drunkenness is a sin. 4. It is wrong to use up on drink money which is needed for food and clothing and other necessities and responsibilities.

"We add these rules: No liquor may be given to negroes or schoolboys. The mission courts with regard to liquor mission boats and mission stores is not changed by the change in the liquor laws."

In presenting the bishop with a cheque representing the balance of the presentation made to him from the staff on the occasion of his silver jubilee as the bishop of this diocese, Bishop David

Hand spoke of the kindness and devotion and intense pastoral interest which the bishop had always shown to members of his staff.

In thanking the staff for the presentation the bishop thanked Bishop David Hand for his assistance and help as a brother bishop.

He thanked all the staff, and especially Archdeacons Kendall and Roberts, Miss Kewick, Miss Clark, and other senior members for their goodwill and co-operation over the years. Prayer had bound them all together.

Throughout his episcopate, despite its trials, posed by the £8,000 annual budget of the early years, the war and Mount Lamington, he had never doubted that he had done God's Will in accepting nomination to the Bishopric of New Guinea.

Similarly, he believed it was now God's Will to accept the call to Brisbane. "If we go forward knowing and doing God's Will, we cannot be afraid."

The Papuan Church Fund is a charitable fund which the indigenous Church raises for the support of its own clergy and work, amounting to £5,000.

On St. Paul's Day at Evensong this morning the fund was presented to the bishop and can be seen to amount to £5,000.

This is more than one thousand pounds more than last year, and represents another milestone on the road to self-support.

Throughout our discussions it was obvious that people were looking forward to increasing participation by Papuans in the work of leadership and responsibility for their own church communities.

Bishop George Ambro made frequent contributions to the debates as one of the Papuan clergy. Hundreds of Papuans were performing faithful work, and a increasingly responsible work in the various roles of missionaries.

The bishop announced the following postings for new missionaries: The Reverend R. Barrow, New Guinea Diocese; the Reverend L. and Mrs. Lahey, temporary to Douglas Harbour; the Highlands; the Reverend M. and Mrs. Vaseghambai, New Britain; the Reverend B. and Mrs. Lyne, Bougainville; Miss N. Veigerman, St. Margaret's Hospital, Eroro; Miss D. Sleep, Agape House; Miss I. Markham, St. Luke's Hospital, Embo; Miss C. Cooper, St. Agnes' Home, Dobu; Mr. and Mrs. J. Willmott, Takaravatu; Mr. A. White and Mr. J. Ackworth, Marjory Memorial School; Mr. Shea, St. Christopher's Manual Training School; Mr. J. Granger and Mr. D. Mortimer, St. Margaret's Hospital; and Mr. A. Pallier, the Marjory School.

The Reverend David Sheppard talks with clergy before preaching at St. Thomas' Church, Escondido, Victoria, at a guest service on February 3. Eight hundred people attended the service. From left: the Reverend J. D. Powell, G. R. Minton, D. C. Sheppard, A. A. Smith and J. Stockdale.

The Bishop of Winchester, the Right Reverend R. F. Allison, represented the Archbishop of Canterbury at the Requiem Mass for Cardinal Godfrey in Westminster Cathedral on January 29. He was accompanied by seven other official Church representatives.

CARDINAL'S REQUIEM
ANGLICAN NEWS SERVICE
London, February 11
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U.M.C.A. PRESIDENT
ANGLICAN NEWS SERVICE
London, February 11
The well-known historian and authority on Africa, Miss Mary Perham, has been appointed president of the Universities' Mission to Central Africa.

She succeeds the late Dean of Windsor, Bishop Eric Hamilton.

CONTRACT SIGNED FOR AGED PEOPLE'S HOME
FROM OUR OWN CORRESPONDENT
Gladstone, S.A., February 11
A contract for £22,505 was signed this month for the erection of the Willochra Aged People's Home at Crystal Brook.

The project was initiated by the former bishop, the Right Reverend Richard Thomas, and has been carried forward by an organising committee according to the wishes of Synod.

Crystal Brook was chosen because of its accessibility. Most of the committee was as far as possible a maintenance-free building. Provision has been made for future expansion.

The site chosen, 165 feet by 330 feet, has close proximity to the shopping area of the town, the public hospital and croquet and bowling greens.

The construction of the building is to be of cream brick, and the building is to be oriented north and south to give maximum sunshine in winter. The aim of the committee was to make it as far as possible a maintenance-free building. Provision has been made for future expansion.

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The construction of the building is to be of cream brick, and the building is to be oriented north and south to give maximum sunshine in winter. The aim of the committee was to make it as far as possible a maintenance-free building. Provision has been made for future expansion.

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CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum 40 words advertisement. A special rate of 3d. per word (minimum 60 words) charged for "Position Wanted" insertions.

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