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CHURCH LEADERS ARRIVE IN SYDNEY

SERVICES AND MEETINGS OF THE WORLD COUNCIL EXECUTIVE

FROM A STAFF CORRESPONDENT

The greatest inter-church gathering ever held in Australia started last Wednesday, when the Central Executive of the World Council of Churches met in Sydney in joint consultation with the Australian Council for the World Council of Churches.

Most of the distinguished overseas members of the Central Executive had reached Sydney before the official opening of the Consultation (some via Perth); but two of the three overseas Anglican delegates, Dr. Kathleen Bliss and Bishop Lakdasa de Mel, did not arrive until yesterday morning.

S. Andrew's Cathedral was packed by 9.30 a.m. on Wednesday, when the opening service for the meeting was conducted by the President of the Australian Council, the Reverend C. Denis Ryan, who is also Chairman of the Congregational Union.

The address was given by the Director of the Division of Inter-Church Aid and Service to Refugees, Dr. Leslie Cooke, who is a former Secretary of the Congregational Union in England.

Immediately after the opening service, delegates held a short preliminary meeting in the Chapter House, and then attended a civic reception given by the Lord Mayor of Sydney in the Town Hall.

The Government of New South Wales entertained members of the Central Executive at a State luncheon after the Lord Mayor's reception.

The plenary session opened on Wednesday afternoon in the Great Hall of the University of Sydney, where delegates were welcomed by the Vice-Chancellor and Principal, Dr. S. H. Roberts. Speakers on paper at this meeting were the Secre-

tary of the Australian Council, Dr. M. Mackay (Presbyterian); the Reverend Alan Brash (Presbyterian, General Secretary of the N.Z. Council); the Reverend C. F. Gribble (Methodist); and Dr. Winburn Thomas (Presbyterian, Secretary of the National Council of Churches in Indonesia).

Members of the Central Executive paid official calls on the Governor of N.S.W., Sir John Northcott, after the Great Hall meeting, and spoke on Wednesday night at the first of the series of public meetings held in the Sydney Town Hall and the Assembly Hall. (Some account of these meetings will be published next week.)

The programme arranged for yesterday started with morning prayer in the Great Hall of Wesley College within the University of Sydney, whose genial master, the Reverend B.

R. Wyllie, is host to most of the delegates.

Afterwards, delegates were to divide into several seminar discussion groups dealing with Christian Strategy in South-East Asia, Inter-Church Aid and Resettlement, and the Australian Council and its relations with the W.C.C. (Some account of these meetings will appear next week.)

Last night the public meetings continued in the city. They will conclude to-night, Friday.

FESTIVAL OF FAITH

To-morrow night, February 4, the Prime Minister will attend a great Festival of Faith to be held in the Sydney Showground at 8 p.m., and on Sunday afternoon there will be a combined Dedication in the town and (with overflow accommodation in city churches), at which the preachers will be the Bishop of Kurunagala, the Right Reverend Henry H. L. de Mel, and Dr. Ernest A. Payne, who is General Secretary of the Baptist Union of Great Britain and Ireland and a Vice-Chairman of the Central Committee.

From Monday to Saturday of next week, when they go to Melbourne, the delegates will be meeting at Gilbulla.

The first of the overseas visitors to reach Sydney was the Greek Orthodox Bishop James, who is the representative of the three Ecumenical Patriarchs at the World Council's headquarters in Geneva.

As the most distinguished Orthodox figure to come to Australia for many years, he was naturally greeted at Sydney airport by a number of the Orthodox, who, as events

(Continued on Page 12)



The General Secretary of the Australian Council for the World Council of Churches, Dr. Malcolm Mackay, greeting the General Secretary of the W.C.C., Dr. W. A. Visser 't Hooft, at Sydney airport on his arrival from Perth on Saturday morning.

THE QUEEN WILL VISIT A LOVELY NIGERIAN CHAPEL

U.K. INFORMATION SERVICE

The Queen and the Duke of Edinburgh will visit the remarkable new Chapel of the University College of Ibadan, Nigeria, during their tour of the Federation which began at Lagos last Saturday.

On Sunday they attended the Myohaung Day service in Lagos Cathedral, at which the Bishop of Lagos and other African Church leaders officiated.

Designed to seat 350 students, the chapel can accommodate another 200 for special occasions, such as the Royal visit, giving all a clear view of the altar and lectern, which is a gift of graduates of King's College, London. The chapel was designed by a noted York architect, Mr. George G. Pace.

Mr. Pace paid three visits to Nigeria and while the new £30,000 chapel building was going up received fortnightly progress photographs, so that he was able to follow the construction of the chapel from beginning to end.

Apart from the wooden pews, much of the fittings had to be shipped from Britain—an altar in blue limestone from Oxfordshire, a bell from Croydon, and the ornamental ironwork from a Kirmymoorside forge.

LOCAL MATERIALS

Because of the destructiveness of the ants, Mr. Pace was forced to design the chapel without any wood other than that used in the furnishings.

He overcame this by using reinforced concrete cast in parabolic shells and only three and a half inches thick. These

span about a hundred feet, and afford the highest degree of natural light and ventilation.

Skilful use was also made of local materials; granite rubble from the jungle, indigenous timber for the pews, and even coloured sea shells for a mosaic of the Four Evangelists.

STATUARY

Mr. Pace's striking design has been further enhanced by a group of statuary executed by Nigeria's leading sculptor, Ben Enwonwu, who recently had an exhibition in London.

From native wood he has carved a bigger than life size figure of Christ in the Garden on the Resurrection morning with a kneeling Mary Magdalene.

His models were members of one of the Nigerian tribes, clothed in national costume and surrounded by local flowers.

Visible to air passengers flying over the chapel on their way to Southern Africa is a vast cross, 700ft. long, formed of trees planted in that design—another of the architect's ideas.

For the past hundred years the Church Missionary Society has been associated

with what is now a firmly established, self-supporting Church in Nigeria.

Of the six diocesan bishops, four—the Bishops of Lagos, Ibadan, Ondo-Benin and the Niger Delta—are Africans.

Three of the four assistant bishops in Nigeria are also

Many of Nigeria's leading citizens are practising Christians although Christians still form a minority of the country's thirty-one million inhabitants.

MANY LINKS

There are 110 C.M.S. missionaries working in Nigeria.

The Royal Family have a number of links with the Church in Nigeria.

In 1849 Queen Victoria sent a present to the chiefs of Abeokuta, in Western Nigeria, two Bibles, one in Arabic and the other in English as a token of her pleasure at their kindly reception of the missionaries.

In 1925 the Prince of Wales set the foundation stone of Lagos Cathedral, which was designed by an African architect.

The Queen will visit the Oil River Settlement in Eastern Nigeria, a C.M.S. centre for the control and treatment of leprosy.

Two of the patients have been "adopted" by the Queen Mother and by the Duke of Edinburgh respectively.

ENTHRONEMENT AT S. PAUL'S

ANGELIC NEWS SERVICE
London, January 30

The new Bishop of London, Dr. H. C. Montgomery Campbell, will be enthroned in St. Paul's Cathedral on February 28 at 3 p.m. in the presence of representatives of all the parishes in the diocese.

The enthronement will be performed by the Dean and Canon of St. Paul's and the Chancellor of the diocese, Mr. W. S. Wiggleworth.

The Lord Mayor and Sheriff will attend in state, together with the aldermen and high officers of the City.

The sermon will be preached by the Dean, Dr. W. R. Matthews.

INDIAN PRIEST TO TAKE CHARGE OF POLYNESIAN BOYS' SCHOOL

A grey-haired, energetic and highly educated Indian national, the Reverend K. Appasamy, left Sydney last Friday to become Headmaster of All Saints' School, Lambasa, Diocese of Polynesia.

Mr. Appasamy, who holds the degrees of M.A. from Boston University and B.D. from Hartford Theological Seminary, has been a teacher at the Lucknow Christian College, a university college affiliated with Lucknow University.

He was ordained priest last year by the Bishop of Lucknow.

He had for many years been a reader and churchwarden of Christ Church, Lucknow. He speaks fluent English.

His brother is the Bishop of Colombo, the Right Reverend A. J. Appasamy, of the Church of South India, who was an Anglican priest before the C.S.I. was formed in 1947.

Mr. Appasamy said that it was difficult for churchpeople in England and Australia to realise the great help the C.S.I. had been a Christian witness in India where of the 300,000,000 population only 6,000,000 (20 per cent. of which were Roman Catholic) were Christians.

GOVERNMENT

His appointment to the Government posts in the Government were held by Christians who were justly for their personal integrity.

The Minister for Health, Rajkumar Aris Kaur, is an Anglika. A Bengal, Two of the Government of Provinces are also Christians.

Mr. Appasamy's daughter, Isabel, a Master of Arts of Boston University, is at present the librarian for the United States Air Force at Wiesbaden, Germany. She has also worked in Japan and England.

His wife, who is a trained teacher, will assist Mr. Appasamy in his work among the Indian boys at All Saints' School.

The Indian population in Fiji has increased so much that it now outnumbers the native Fijians. The evangelisation of the Indians is one of the major tasks of Polynesia's missionaries. Hindu missionaries in India present being serious people to work among the people in Fiji.



Dr. Malcolm Mackay meeting Bishop James at Sydney airport. In the centre of the group is Mr. Kimon Gogonellis, Qantas traffic officer, who is a member of the Greek Orthodox Church.

THANKSGIVING BUT NO UNDUE OPTIMISM

CHRISTIAN UNITY MEETING IN LONDON

ANGLICAN NEWS SERVICE

London, January 30

The Warden of S. Augustine's College, Canterbury, Canon C. K. Sansbury; a Roman Catholic speaker, Father Kenneth Allan; and a Methodist, the Reverend Donald Lee, spoke at a meeting in London on January 18.

The meeting was held in connection with the Week of Prayer for Christian Unity.

Canon Sansbury reminded the audience that the Abbe Coutourier—who had combined whole-hearted loyalty to his mother Church with real Christian charity—had always insisted that it was no good if people who had never understood their own Christian tradition, or were unhappy in it, sought to work for the unity of the Church.

Nevertheless, there were certain causes for thanksgiving. First, there had been in recent times, throughout Christendom, a revival in the study and reading of the Bible.

Secondly, there had been a remarkable recovery of the doctrine of the Church as the mystical body of Christ, and the recognition that God did not mean Christians to be individual or isolated.

Thirdly, said Canon Sansbury, the sharp cleavage on the doctrine of the Eucharist, which had existed ever since the Reformation, showed signs of being resolved. Fresh thinking on both sides was opening up the whole question.

Canon Sansbury gave a warning, however, against looking towards the future with any superficial optimism.

Differences still existed between the varying Christian traditions as to the precise nature of unity itself and the boundaries of the Catholic Church.

PREJUDICE

"It is only as we come nearer to our Lord both corporately and as individuals, that we shall rise above ingrained prejudice, the memory of past wrongs, sloth, and narrowness."

The Roman Catholic speaker, Father Kenneth Allan, also challenged the audience to face the realities of the situation.

The Roman attitude towards non-Roman Catholics, he said, had been compared to apartheid.

But the truth was that, though Christians often spoke the same language, they meant something entirely different.

When, for instance, Christians said the creed, they expressed their belief in the Holy Catholic Church.

"When a Protestant says this, he believes that it is possible for the Church which Christ founded to be divided visibly. He believes that a par-

THE ORTHODOX PATRIARCHATE

ANGLICAN NEWS SERVICE

Jerusalem, January 14

Kyrios Athenagoras, Archbishop of Sebasteia, has been elected by the Holy Synod to be "Ioum tenens" of the Orthodox Patriarchate. The election of a new Patriarch cannot be undertaken until the prescribed 40 days' mourning for his predecessor is over.

According to precedent, thereafter the metropolitans, archbishops, and bishops of the Patriarchate, in the presence of representative parochial clergy, draw up the "catalogue of nominees" for the see.

Governments submitted to the afterwards reduced to three names by an election in which senior monks and representatives of the parochial clergy take part with the Holy Synod.

Finally, the members of the Holy Synod elect the patriarch from the list of three candidates, and the Patriarch-Elect then receives the "berat", or approval of the Sovereign.

S. CLEMENT DANES

RESTORATION FOR R.A.F.

FAMOUS BELLS RE-CAST

ANGLICAN NEWS SERVICE

London, January 30

The Royal Air Force engine was flying (in duplicate) from the church of S. Clement Danes, Strand, on January 19, for the first time. Its appearance there signalled the opening of an appeal for £125,000 for the restoration of S. Clement Danes as the central church of the R.A.F.

It may be nearly two years before the work is finished. But the bells, the famous peal that played "Oranges and Lemons" until they crashed down from the belfry when the church was bombed in 1941, have been recast from the old metal, and they will, it is hoped, be heard again this year, since the tower and steeple will be ready first.

When the church is restored it will resemble as nearly as possible Sir Christopher Wren's original design, and Mr. W. A. F. Lloyd, the architect in charge, has retained the steeple of James Gibbs, which was not badly damaged.

ALTERATIONS

Mr. Lloyd said yesterday that the main difference in appearance between the new building and the old would be a much wider central aisle in the nave than before, with telescopic pews to be pulled out to help in seating large congregations. There would be space for about 800 people. Steel would be used instead of timber in the roof.

Air Chief Marshal Sir Francis Fogarty said the cost would be about £250,000, but more than half the total would come from money already available, such as war damage payments and the Pennington-Bickford bequest to S. Clement Danes.

The appeal was addressed to served with the R.A.F., those with close associations with the service, and those willing to contribute for other reasons.

MEMORIAL ROLL

Round the inner walls of the church will be placed, one under each window, 10 volumes containing the memorial roll of the 125,000 men and women who died while serving in the R.A.F. from the very beginning of the service. It will be the first time a complete roll has been brought together in one setting.

Inset in the floor of the nave will be memorial badges of all the squadrons, carved on slate. There is room for a little over 1,000 badges, 150 of which are now being carved. In the floor under the west gallery, there may also be the arms of the Dominions air forces, surrounding the arms of the R.A.F.

The Sanctus bell of the church—the oldest of them, bearing the date 1588—was the only one to escape injury in 1941. It has been preserved; and to the 10 recast bells of the old ring there has been added another, to play the note of D, a semitone between the fourth and fifth of the 10—so making it possible to play correctly "Oranges and Lemons," the first phrase of which, it is said, was played for many years in the wrong key.

The annual children's service, with gifts of oranges and lemons, will be revived, and it is hoped also that the Australian services commemorating Anzac Day will continue to be held at S. Clement Danes.

DR. WANDERER AT S. PAUL'S

ANGLICAN NEWS SERVICE

London, January 30

The former Bishop of London, the Right Reverend J. W. C. Wand, was installed as a canon-residentary of S. Paul's Cathedral during Evensong at S. Paul's Day, January 25.

RELIGIOUS BROADCASTS

FOUR WAYS OF WITNESS

CHURCH INFORMATION SERVICE

London, January 30

The Reverend Roy McKay, head of Religious Broadcasting in the B.B.C., has made a clear statement about the aims of this service.

The fundamental aim of religious broadcasting, he says, is to support and extend the witness of the Church to the Christian Gospel, though there are different ways in which it tries to do this. Four of the most important are these:

1. Religious broadcasting seeks to bring the message of Christianity to those who, for a variety of reasons, are prevented from taking an active part in church life. It has a concern for the sick, in hospital or at home, and for those who wish to join in the worship of the Church but are prevented from doing so by ties of work or home.

2. It tries to reflect what is best in Christian worship, thought and action, as supplementary to, and not in substitution for, the work of the churches. This is done by broadcast services, by talks and discussions, and by feature or drama programmes.

BRIDGING GULF

3. It seeks to stimulate thought about the Christian Faith in its relationship to modern problems. This is part of the Church's perennial task of bridging the gulf between worship and work, religion and the everyday world.

There are a great many problems in our day—technical, social and moral—about which Christians should be forming a responsible judgement.

4. It tries to reach those who are on the fringe of the organised churches or quite outside them. Many people listen to religious broadcasts who are not connected with any Church, and whose only contact with television.

Summing up, Mr. McKay states: "Religious broadcasting is not an end in itself. It is a means of communication. Communication is essentially a personal matter and only takes on its most vital form when people meet face to face."

"The microphone and the television camera extend enormously the range of possible human contacts; they can greatly help, though they can never become a substitute for, that direct personal communication which is the work of individual Christians as members of the Church of Christ."

COVENTRY PLANS

ANGLICAN NEWS SERVICE

London, January 30

Coventry Cathedral Reconstruction Committee last week authorised Professor Basil Spence, the Edinburgh architect of the new Coventry Cathedral, to place with a London firm a contract for the supply and fixing of stonework up to nave floor level of the new cathedral.

The committee also discussed arrangements for the foundation stone-setting ceremony by the Queen on March 23. She will be accompanied by the Duke of Edinburgh.

The Provost of Coventry, the Very Reverend R. T. Howard, said afterwards that the Archbishop of Canterbury would attend.

STATUE OF CAPTAIN SCOTT

ANGLICAN NEWS SERVICE

London, January 30

A statue of the Antarctic explorer, Captain Robert Scott, was unveiled on January 15 at S. Mark's, Devonport, by Admiral Sir Mark Pizey. Captain Scott was at one time a choir boy at S. Mark's.



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• 65% Beeswax, all sizes, per lb. 9/9

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INTERESTING PASSES IN THEOLOGY RESULTS

A.C.T. CLASS LISTS FOR 1955

There are three passes of unusual interest in the Australian College of Theology examination results announced this week.

The Reverend P. Gurubadam Thangaraj Samuel, B.D., of Kota Bharu, Malaya, passed in three subjects at the one examination for the Scholar in Theology—Old Testament, Church History and Comparative Study of Religion.

A priest of the same name, the Reverend David Ponniah Samuel, B.D. B.Com., but in Dandugama, Jaela, Ceylon, qualified for the Th.L.

Francis Ian Anderson, B.A., M.Sc., a tutor at Ridley College, Melbourne, has been awarded most probably the most brilliant pass at the Th.L. examination, since the college was founded in the early nineties.

Although the Reverend David Samuel was ordained in 1924, he presented himself in Jaela, Ceylon, for the Th.L. this year.

His father had at one time been a Buddhist priest; his son became a Christian under the missionary teaching of the Reverend Harold P. Young.

Mr. Anderson presented himself for both Part I and Part II of the Th.L. with two of the most difficult optional subjects.

His worked papers were examined by sixteen different examiners, six of whom gave him ninety per cent. or above.

He is the first candidate to win at the one examination both the Hey Sharp Prize and the John Forster Memorial Prize, and the only student to hold both prizes.

Another feature of the examination results is the number of women who have been successful.

Mrs. Isabel Hall, formerly Headmistress of S. Catherine's School, Sydney, passed in Moral Theology for the Th. Schol. examination.

Mrs. Dorothy Cornish, of Melbourne, passed the Th.L. with second class honours.

The class lists are as follow:

SCHOLAR IN THEOLOGY (Th. Schol.)

(In Alphabetical Order)

PASS:
Butler, Norman Barry (Carpentaria); Delbridge, Graham Richard (Adelaide); Hooper, Geoffrey Neil (Ballarat); Lloyd,



The Reverend David Ponniah Samuel

Arthur, B.A., B.Ec. (Bathurst); Sullivan, John Louis G. (Armidale).

PASSED IN SINGLE SUBJECTS:

(In Alphabetical Order.)

OLD TESTAMENT:

McKnight, Thomas Frederick, M.A., B.Ec. (Tanganyika); Rymer, John Oliver, M.A. (Armidale); Samuel, Paul Gurubadam Thangaraj, B.D. (Singapore); Willington, Lloyd Stanley, B.A. (Adelaide).

CHURCH HISTORY:

Oakes, Hugh Roy, B.A. (Canterbury); Samuel, Paul

Gurubadam Thangaraj, B.D. (Singapore); Thiering, Barry Bernard, B.A. (Sydney).

COMPARATIVE STUDY OF RELIGION:

Samuel, Paul Gurubadam Thangaraj, B.D. (Singapore); Smart, Albert John, M.A. (Armidale).

MORAL THEOLOGY:

Hall, Mrs. Isabel Louisa (Sydney); Hughes, Robert Daniel (Nelson); Lucas, George Bromley B.A. (St. Arnaud).

LICENTIATE IN THEOLOGY (Th.L.)

(All Classes in Order of Merit.)

FIRST CLASS:

Andersen, Francis Ian, B.A., M.Sc., Ridley College (Melbourne); Johnson, David George, S. Francis' (Brisbane).

SECOND CLASS:

Clayden, William John, B.A., Trinity College (Melbourne); Cornish, Mrs. Dorothy Janet, G.B.E. (Melbourne); Smith, James, Ridley College (Sydney); Reardon, Kenneth Nash, Th.A., Ridley College (Tasmania); Walton, John Henry, Ridley College (Melbourne); Roper, Jeffrey Richard, Moore College (Sydney); Robey, Herbert William (Sydney); Darrington, John Henry, Moore College (Sydney).

PASS:

Fraser, Hugh Kenneth, S.S.M. (S.S.M.); Davis, Robert Malcolm, S.S.M. (St. Arnaud); Beaverstock, John Spencer, Christ College (Tasmania); Small, Malcolm Kent, S.S.M. (Adelaide); Boulsover, Philip John (Nth. Queensland); Samuel, David Ponniah, B.D., B.Com. (Ceylon); Withington, Ernest Tynan, Ridley College (Melbourne); Neeve, Eric John, S. Francis' (Brisbane); Kalney, John Richard, Ridley College (Melbourne); Hannon, John Frederick (Can. Goulburn); Hayles, Geoffrey Edwin, Moore College (Perth); Browne, Aubrey Robert (Sydney); Moody, John Kelvin, S. Francis' (Brisbane); Madssen, John Andrew, S. Francis' (Brisbane); Pattison, Alan Frank, Ridley College (Melbourne); Harker, Brian Douglas, Moore College (Armidale) and Shield, Douglas Farnham, S. John's College (Adelaide), equal; Fincher, John Farram (Armidale); Gilmore, Kenneth Clarence, Moore College (Sydney); Lim, Peng Soon, Ridley College (Singapore); Prince, Garnet Donald D. (Can.-Goulburn); Davies, Ronald Owen (Perth); Young, Max William (Armidale); Williams, Mapson Thomas D. (Sydney).

PASSES IN PART I OR II OF THE EXAMINATION

(In Order of Merit.)

II, Dumbrell, William John, B.A., Moore College (Sydney); II, Clark, Geoffrey Spencer, E.A., L.L.B. (Carpentaria); II, Brook, John Alexander, Moore College (unattached); II, Johnson, John Xavier, S. John's College (Newcastle); II, Kyme, Brian Robert, Ridley College (Melbourne) and Lawton, William James, Moore College (unattached), equal; II, Bryant, Barry John, Ph.C., Moore College (unattached); II, Challen, Michael Boyd, B.Sc., Ridley College (Melbourne); II, Champion, Russell William, Ridley College (Melbourne); and Wight, John Geoffrey, B.A., Trinity College (Melbourne), equal; II, Haynes, John Edward, S.S.M. (Adelaide); II, Grimshaw, Arthur John, Trinity College,

(Melbourne); II, Mills, Reginald Edward, S. John's College (Bathurst); and Ostling, William H., A.S.T.C., Moore College (Sydney), equal; II, Bayton, John, S. Francis' College (Rockhampton); II, Leaver, John Aymer, S. John's College (Melbourne); and Christianson, Carl Eric, S. Francis' College (Brisbane), equal; II, Elack, Brian Colin, Moore College (Sydney); II, Ball, Michael James, Ridley College (Melbourne); I, Rochester, Miss Isobel Margaret, Moore College (Sydney); and II, Taylor, Anthony James, S. John's College (Ballarat), equal; II, Linaker, Miss Dallas Rosalind, Moore College (Sydney); II, Townend, George William, Ridley College (unattached); II,



The Reverend P. Gurubadam Thangaraj Samuel.

Booker, Reginald Hugh, S. John's College (Bathurst); II, Baxter, Alan J. (St. Arnaud); II, Dawson, Peter D., Moore College (Sydney); II, Nelson, Miss Lorna B., Th.A., Ridley College (Melbourne); II, Gilbert, Andrew, S. Francis' College (Bathurst); II, Green, Lawrence V., Ridley College (Melbourne); I, Jackson, Kenneth A., S. Francis' College (Brisbane); II, Morgan, Winston K., S. Francis' College (Grafton); II, Woolcott, Bruce A., Moore College (Sydney); and II, Adam, Andrew J., S. John's College (Newcastle), equal; II, Jones, William D., S. Francis' College (New Guinea); I, Buckland, Bernard R., Moore College (Sydney); I, Bailey, Charles M., Ridley College (Bendigo); II, Furnledge, John M., Ridley College (Melbourne); II, Lawless, Norman H., Moore College (unattached); II, Finkelde, Oswald C., Christ College (Tasmania); I, Seymour, Laurence E., Armidale; II, Hoore, Donald H., S. John's College (Riverina); II, Duchesne, David G., Moore College (Sydney); II, Callow, Dennis, Moore College (Sydney); II, Hancock, Ralph C. (Grafton); I, McDonald, Keith M. (Grafton); II, Howell, Miss Norma D., B.A. (Nth. Queensland); II, Penn, Walter J., S. John's College (Riverina); II, Lepine, Peter G., S. Francis' College (Nth. Queensland); II, Cox, Bernard S., Moore College (Nelson); I, Lovitt, Roy C. (Melbourne); I, Heydon, Lawrence (Riverina).

The Reverend H. E. Inger has resigned after just thirty years as Rector of the Church of the Epiphany. He will live at Glenelg.

THE GROWING PARISH OF CRAFTERS, WHICH HAS A VAST POTENTIAL, INCLUDES THE ADELAIDE HILLS TOWNSHIPS OF STIRLING AND BRIDGEWATER, WHERE SERVICES ARE HELD AT PRESENT IN THE RESPECTIVE INSTITUTES, AND ALDGADE, WITH ITS TINY CHURCH OF THE ASCENSION.

VESTMENTS IN GIPPSLAND

FROM OUR SPECIAL CORRESPONDENT

Lang Lang, Vic., January 30

The Bishop of Gippsland, the Right Reverend Edwin Davidson, on January 22, granted the Rector of Lang Lang, the Reverend W. C. Whitehead, permission to wear vestments when celebrating the Holy Communion.

This is the first time such permission has been granted in the Lang Lang of the youngest parish in the diocese. The present incumbent was inducted in September last year.

GLENUNGA'S NEW CHURCH

STONE-SETTING CEREMONY

FROM OUR OWN CORRESPONDENT

Adelaide, January 30

Several hundred people stood in the fierce summer sun to watch the Bishop of Adelaide, the Right Reverend Bryan Robin, bless the foundation stone of the new Church of S. Stephen, Glenunga, yesterday afternoon.

The bishop was attended by the Venerable E. A. Codd, organising chaplain of the B.H.M.S. in the Diocese of Adelaide, and the service was conducted by the bishop and the Rector of S. Stephen's and S. Saviour's, Glen Osmond, the Reverend T. O. Scrutton.

"The life of the Church of God does not depend on precarious buildings. It is you who are the Church. These are just the bricks and mortar that house you," the bishop told the congregation.

The new church, on the corner of Windsor Road and Sydney Street, Glenunga, will replace the present Mission Hall, a tiny prefabricated building further up Sydney Street.

It is of cream brick, and the main part will be completed in a few months. The sanctuary and vestries will be added later. There is also room on the block of land for a future parish hall.

Among the clergy present were two former catechists of S. Stephen's, the Reverend H. P. Overall and the Reverend H. V. Hodge; and the Reverend W. R. Ray, Headmaster of Pulteney Grammar School, who lives in the parish.

The collection at the service realised over £140.

NEW RECTOR OF CRAFTERS

FROM OUR OWN CORRESPONDENT

Adelaide, January 30

The Reverend C. C. Chittiborough, well known in the diocese as Rector of S. Paul's, Port Adelaide, and formerly of S. Jude's, Brighton, has accepted the living of the Church of the Epiphany, Crafters.

He will leave Port Adelaide after Easter, and start work in his new parish after two weeks' holiday.

Mr. Chittiborough trained at S. Barnabas College, Adelaide, and was priested in 1927. He gained his Th.L., A.C.T., in 1925.

After three years at Renmark on the River Murray, he spent five years as Priest-in-Charge of Mukawa, in the Diocese of New Guinea. He was Rector of Balaklava, South Australia, before moving to Brighton in 1936.

The Reverend H. E. Inger has resigned after just thirty years as Rector of the Church of the Epiphany. He will live at Glenelg.

The growing parish of Crafters, which has a vast potential, includes the Adelaide hills townships of Stirling and Bridgewater, where services are held at present in the respective institutes, and Aldgate, with its tiny Church of the Ascension.

OBITUARY

JOHN RICHARD WINDEYER

We record with regret the death on January 27 at S. Vincent's Hospital, of John Richard Windeyer, at the age of 61.

His funeral service was held at S. Andrew's Cathedral at 10.30 a.m. on Saturday, January 28. The Archbishop of Sydney conducted the service, Archdeacon C. S. Robertson read the lesson and the Bishop of Armidale gave the address.

Other clergy present were the Reverend T. B. McCall, the Reverend F. W. E. Heynes, the Reverend W. J. Siddens, Canon M. Newth and the Archbishop's chaplain. Choir boys of the Cathedral attended and sang the 23rd Psalm and led the hymns. The cathedral organist played the Dead March in Saul after the Grace.

The Bishop of Armidale and the Reverend T. B. McCall conducted the service at the crematorium.

In the course of his address the Bishop of Armidale, taking as a text the words, "Be ye also ready," spoke of Mr. Windeyer's life and service. He had met him over 20 years ago when John Windeyer came to his office to present his prayers on application for authority to act as a Notary Public. From then he had known John R. Windeyer as a believing Christian, a keen churchman, a public-spirited citizen, a man of many interests and a great and generous friend.

A man with no family, he interested himself deeply in the welfare of boys. He sponsored one lad in S. Andrew's Choir, he lived of late at the Boys' Hostel, Glen Innes, and watched over the boys with a loving interest, taking them from time to time to his property.

He was an able man in his profession and when he retired from his work as a solicitor he turned to the land, which was his wife's interest before their marriage. In addition he gave much time to his town and his Church. For years he was Mayor of Glen Innes and for years a churchwarden, a synodman within diocesan and General Synods. He served on the Diocesan Council, was a member of the corporate trustees, and of late, was the diocesan solicitor. Also for some years he was a member of the Australian Board of Missions and of their Property Trust.

The bishop also said: "I travelled down with him 10 days ago and we had a long chat on the train. We both knew the seriousness of the possibilities. But he was ready. He trusted in God and had no anxieties. Indeed, since his wife had passed on before him over 2 years ago he had been a very lonely man and to him it was an easy thing to slip through the curtains to life on the other side. He has been a man of faith, of generosity in time, energy and possessions and though it is with sorrow yet it is with gratitude that He gave us such a man for such a time, that we commend him to God's gracious keeping."

THE REVEREND W. G. NISBET

The Rector of S. Anne's, Strathfield, Diocese of Sydney, the Reverend W. G. Nisbet, died on December 28, as recorded briefly in our columns on January 6. A correspondent writes:

William Gordon Nisbet was a well-known personality among a very wide circle of friends and admirers.

He was born in England, and spent his youth there.

Offering for work in Australia after being trained with the Church Army in England and at C.M.S. College, Islington, he arrived in this land at about the age of 24 and entered S. John's College, Armidale, to train for Holy Orders.

He was ordained deacon after gaining his Diploma of Licenti-

ate in Theology in 1914 and priest in 1915 by the Bishop of Grafton.

He served within the Grafton diocese as Curate of Lismore, Vicar of Dunoon, Acting Vicar of Lismore and Vicar of Dorrig.

He then came into the Sydney diocese as Curate at S. Jude's, Randwick.

He later became Rector of Hornsby for six years.

He came to S. Anne's, Strathfield and Homebush, in 1930, and completed the 25th anniversary of his induction in 1955, his 70th year of age, and was only the second Rector of S. Anne's in its history of the last 70 years.

The parish held a very big birthday party for him, and presented him with a cheque for £1,000.

Mr. Nisbet was outstanding in his ministry to the sick and the bereaved, and won the deep affection of thousands of people.

Within his parish and far beyond its borders old parishioners brought their children to be baptised at S. Anne's, and sons and daughters of old parishioners found their way back to be married.

All through his ministry he was ably backed by a wife whose selfless devotion enabled him to carry on in spite of many bouts of sickness and heart trouble.

During his ministry at S. Anne's he built up a definite Anglican service of beauty and devotion, and set the standard of churchmanship for which the Church has stood.

Many have been the memorial and other gifts that adorn its precincts. His funeral service, at his own written request, was taken by Canon Norman Cooke, a fellow student of S. John's, Armidale, a lifelong friend and one privileged to work with him at S. Anne's for the last five years.

He was assisted by the Reverend George Sanders, Rector of S. Paul's, Burwood, who was Mr. Nisbet's brother-in-law.

The late Mr. Nisbet left instructions that there was to be no address. He asked for two hymns that were sung, and in announcing the fact that this instruction had been left, Canon Cooke said:

"To meet the express wish of the late rector there will be no address, but I feel that each and everyone of us will ever hold his memory dear in our hearts as a good and faithful priest, a man greatly beloved."

MR. DAVID HARDY

We record with regret the death in Adelaide late in December last year of Mr. David A. D. Hardy. He was 83, and a bachelor.

Mr. Hardy was born and educated at Wallaroo, South Australia. After leaving school, he joined the staff of the Savings Bank of S.A.; however, ill-health forced him to resign in a few years.

He then took up music, and studied under the late Mr. Wallace Packer, the well-known organist of Christ Church, North Adelaide, in the 'nineties, after which he became an organist and music-teacher.

In 1914 Mr. Hardy joined the staff of Pulteney Grammar School, Adelaide, and was music-master there for seven years. He was organist at S. George's, Gawler, the Church of the Epiphany, Crafters, and S. Cyprian's, North Adelaide, before becoming organist and choir master of Holy Trinity, North Terrace, Adelaide, in 1915.

Until three weeks before his death, Mr. Hardy was still active at the Holy Trinity organ after forty years of devoted and loyal service to the parish.

He was noted for his kind, gentlemanly manner, his staunch but humble Christian witness, and his delightful sense of humour.

THE ANGLICAN

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FRIDAY FEBRUARY 3 1956

MIGRATION POLICY

Unique in the international scene is the gathering of representative citizens, the Australian Citizenship Convention, held year by year in Canberra at about the time of Australia Day. It is part of a fine effort on the part of successive Governments of the Commonwealth to deal wisely and sympathetically with the inevitable small problems which attend upon the assimilation of migrants, and upon Australia's efforts to assimilate much of what our migrants bring us. Each conference held so far has made a valuable contribution towards this effort.

The churches, the Press, the social service organisations, sporting bodies, State Governments, the New Settlers' League and Good Neighbour Councils, with other nation-wide organisations, are represented. It is good that all political parties, in office or out, should have continued to call upon the Church to attend these meetings; for this is still a Christian country, and the Church cannot exist in a vacuum without contact with the secular society towards which it has clear duties in God's name. Church leaders, like those of the representative bodies which attend these Citizenship Conventions, are the better able afterwards to take back to their people plans, ideas and inspiration for the work ahead.

This year, the Federal Government has taken a further step. As the second million of post-war migrants has begun to come here, the Convention was asked to consider matters of policy, and to advise the Government on questions of principle and practice—matters of high policy have for the most part not hitherto been included on the agenda.

Two American delegates, one a Congressman, the other from the Department of State, were present. We may take some encouragement from the assessment made by the Congressman, who said that "Australia has dealt far more intelligently with the welfare of new citizens than have we in the United States." Not only so; but Australia has received, in proportion to her population, more migrants than any other country in the world since the end of the Second World War.

Happily for Australia, there has been unanimity thus far over immigration policy. Both political parties have agreed that properly to develop our natural resources, and properly to play our part in world security, we need a greater population—at once. It is true that this very policy which common sense forces upon us from these two points of view raises itself some very difficult problems. We are attempting, in a country whose low over-all productivity per unit of capital and labour is notorious, to accomplish something far greater than ever attempted by the United States. There is a growing body of highly informed opinion which is pressing for a slower rate of migration, and it is questionable how long the present rate can be maintained without serious damage to the economic and social fabric of the nation.

As against these words of caution is the view of the MINISTER FOR IMMIGRATION, MR. HAROLD HOLT, who reminded the Convention that if America, at an earlier stage, had faltered in her immigration policy, at a time when population growth was an economic problem, we Australians might not be a free people to-day. Whether the rate of migration is in fact too great is a matter for expert economists to advise; but THE BISHOP OF ARMIDALE probably represents fairly the attitude of all Christians when he says that, if we have economic difficulties, then to cut the immigration programme is not the way out of them. We might as well ask, he says, for a slowing down of the natural birth rate; for assuredly it costs less to import the already born, most of them adult, than to rear, educate and set up in life the Australian-born from birth.

It was a stroke of far-sighted wisdom, as well of humanitarian feeling, which inspired the admission of a flood of Displaced Persons at the end of the war. Only in the last week Australia was praised by a distinguished visiting member of the Executive of the World Council of Churches for accepting one-fifth of the men and women re-settled from the Far East, and such praise as this does no harm to our reputation in the world at large.

Something needs to be done to rectify the age and sex composition of our migrant intake each year, for the figures available show a marked decline in the net reproduction rate which seriously worries many; but on the whole, there is no question that the weight of Christian opinion will continue solidly to support the migration programme, whatever economic consequences may flow from it, if only because of the humanitarian basis on which it stands.



Festival Of Faith

There has been no more important event in the history of Christianity in Australia than the gathering which is taking place in Sydney this week—the meeting of the executive of the World Council of Churches and the Festival of Faith which will climax it.

Leading men of the great Churches of the world are in Sydney to participate in this great occasion. And leading Australians, including the Prime Minister, Mr. Menzies, will be identified with the culminating stage in the conference.

Doubtless this impressive event has been adequately publicised in the Churches themselves. But, speaking for the men and women in the street, I doubt whether they are much aware at this writing (early in this week) of the significance of this great gathering which is focusing the eyes of thoughtful Christians everywhere on Australia and on Sydney.

I speak subject to correction. But I have felt for a long time that our own Church of England in Australia is lacking greatly in public relations. And it may well be that other Protestant Churches are similarly deficient.

A Eucharistic Congress in Sydney would be an event of which no citizen, whatever his religious or lack of it, could have remained unaware for months ahead.

I expect the Festival of Faith to impress its significance on the public at large when it takes place this coming Saturday night at Sydney Showground. But I think the effect might have been deepened by a more intensive preliminary effort to publicise it.

After all, it is not the converted for whom the event can be most beneficial. Certainly it is good to stimulate the enthusiasm of the faithful. But it is even more important to go out into the highways and the by-ways and to bring into

the Christian circle the back-sliding, the careless and the indifferent if we can possibly capture their interest.

This, I trust, is not captious criticism. All Church people want this great rally to declare that Australia (despite much evidence to the contrary) is essentially a country of Christian people—people who show forth with their lives as well as declaring with their lips that they are Christians. But it is important that the stimulus should reach out beyond the inner circle to bring within the fold those whose faith has weakened or atrophied.

Vital Week In Wharf Strike

Prayers were offered in many Churches last Sunday for the quick and just settlement of the watersiders' strike, which is now in its second week.

Calamitous as this dispute is to the national purse, with imports already greatly exceeding exports, the Federal Government was probably wise in not acting precipitately in an effort to end the strike. It hoped wiser counsels would prevail with all the parties concerned, and although its representatives were active behind the scenes throughout last week, no action was taken or threat made that could prejudice a peaceful settlement.

It may be that, before these comments appear, some positive steps will have been taken to end the dispute, which is throttling the nation at a time of the year when its exports of wool, fruit, wheat and other primary products are vital to the maintenance of our credit and our ability to import.

It is clear, at this writing, that if the parties most immediately concerned in the dispute do not settle their differences soon, either through the instrumentality of the Arbitration Court or by direct negotiation, then the stern duty falls on the Federal Government to break the deadlock and to endeavor to get the tied-up ships loaded and moving again.

In its earlier stages, at least, this dispute did not provoke the bitter and violent clashes that have disfigured some other big strikes. That left the prospect of a sensible, dispassionate settlement always much brighter than usually is the case with Australian industrial disputes.

One hopes that this week will see the spirit of compromise earnestly at work, and terms made for the speedy resumption of waterside activity in the paramount interests of the nation.

Competition For Our Savings

The bowls of hydrangeas which decorated the counters of my suburban branch of the Commonwealth Savings Bank last week were, I suppose, symbolic of the new competition which has come into this field with the establishment of savings banks by two of the trading banks, New South Wales and Australia and New Zealand.

Since all the rivals are restricted to the same interest rates, this competition can find expression only in improved services. The new rivals promise quicker despatch of business (which, one may prophesy, can be guaranteed only until the growth of their own saving bank branches forces them to keep their customers waiting, too), more compact passbooks, treatment of customers as persons and not just as numbers, and so on.

The Commonwealth, not being willing to let the savings of the people slip through its fingers, is also improving its public relations. The bowls of hydrangeas provide one example. And I expect one need no longer feel embarrassed at dumping a money-box of pennies on the teller's counter at his busiest period. Under the

new competition he is almost bound to look as if he enjoys the task of counting the pennies.

But, seriously, this new competition in the savings bank business is, on the whole, a good thing in making us all conscious of the virtue of saving. And, if we own more than £500, it will be an advantage not to keep our savings eggs in the one basket. We will be able to earn more interest by distributing them.

Sunday Tennis Inexcusable

Even a long week-end like the last one, with the Australia Day celebration postponed until the Monday, was not long enough for some sporting organisations, which had to make use of the Sunday, too.

New South Wales is notoriously pagan in this respect. Throughout the winter Rugby League and Soccer football matches are played on Sunday as well as Saturday. Indeed, only a few years ago the State Government permitted a Rugby League test match to be played on Sunday.

And in the summer sailing, bowls and athletic meetings are customary in some States on Sunday.

But one did expect an organisation like the Australian Lawn Tennis Association to set a better example than to play the national doubles final at Brisbane last Sunday.

Quite properly, the Queensland Council of Churches has registered a protest against this decision as being "an affront to the Christian conscience and a gross misuse of the Lord's Day."

Apparently a subterfuge had to be practised so that the 2,000 people who attended this Sunday display could "donate" the admission price.

This may enable the Brisbane City Council to take action against the Lawn Tennis Association for a breach of a city ordinance.

For its breach of good taste in setting this bad example the responsible officials of the L.T.A. cannot, of course, be proceeded against in a court of law. They must settle with their own consciences.

Their action was inexcusable. One can only regret that the players fell in with the arrangement.

Let's Build Those Homes

Such a noted authority as Mr. C. R. McKerihan, president of the Rural Bank of N.S.W., thinks that the Commonwealth Bank should allow the trading banks to come to more realistic grips with the problem of house finance.

This column has long pleaded that the Federal Government and its instrumentalities should launch an all-out campaign to abolish slums and house the people decently. More than 10 years after World War II it is disgraceful that a country enjoying Australia's general level of prosperity should not have overtaken the housing shortage.

Many deserving breadwinners, as we have repeatedly pointed out, have been unable, in view of the cost of living, to accumulate the amount of deposit required before a loan can be negotiated.

But their energy, the steadiness of their jobs and their family commitments entitle them to a claim on generous Government assistance to buy or build homes of their own, even without a deposit.

It is to be hoped that Mr. McKerihan's challenging speech on the subject at the Citizenship Convention in Canberra last week will waken the Federal Government out of its lethargy in dealing with this great and fundamental problem of Australian life to-day.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

S. Mark 9:14-29

And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straight way all the people when they beheld him, were greatly amazed, and running to him saluted him.

And he asked the scribes: What question ye with them?

And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit.

And whosoever he taketh him, he teareth him; and he foameth, and gnasheth his teeth and pineth away; and I spake to thy disciples that they should cast him out; and they could not.

He answered him, and saith, O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto me.

And they brought him unto him; and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

And he asked his father, How long is it ago since this came unto him? And he said, of a child.

And oftentimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do anything, have compassion on us, and help us.

Jesus said unto him: If thou canst believe, all things are possible to him that believeth.

And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief.

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him: Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

And the spirit cried, and rent him sore, and came out of him; and he was as one dead; insomuch that many said, He is dead.

But Jesus took him by the hand, and lifted him up; and he arose.

And when he was come into the house, his disciples asked him privately: Why could not we cast him out?

And he said unto them: This kind can come forth by nothing but by prayer and fasting.

The Message:

The time of prayer is the time when power enters life, but the mountain top must give place to the valley. After prayer comes work, after communion with God in the secret place of worship comes our fellowship with men and our sharing in their troubles. So Jesus and the chosen three came down from the Mount and found the other disciples harassed and helpless before the Scribes, the crowd and the lunatic child.

What an opportunity for the Scribes—to jeer at the disciples and their Master. For our failures reflect on Him. Is it to the disciples He speaks when He says "O Faithless Generation, how long shall I be with you? How long shall I suffer you?" It would seem so. They had no faith. Indeed they were utterly self-centred, basking in the borrowed glory of His achievements, but having as yet nothing of His Presence and Power within their lives.

Turning to the father—"bring him to me"—and even as he comes, his violent epilepsy shakes his very life. How long? Nearly all his life! If thou canst help us! How pitiable is the hopelessness of human life in face of problems we know not how to meet.

How close knit with God we need to be, how deep seated our trust and surrender. "If Thou canst believe." All things are possible! So the child is saved in answer to that ever remembered cry, "Lord I believe, help thou mine unbelief." Why! Why do we fail so sadly to cast out evil from life and free men from their chains.

"This kind can come forth by nothing but by prayer and fasting." Prayer that has longing in it, agony in it, prayer that loves to the uttermost, prayer that makes us forget our needs in the discipline of love and loyalty to God.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

A.E.T.

February 6: Miss Philippa Green.

February 7: The Reverend George Nash.

February 8: School Service.

"Stories from the New Testament," Episode 57, "Jesus prepares for His Work."

February 9: The Reverend A. P. Campbell.

February 10: Dr. Alan Watson.

February 11: Dr. Menzies. The Very Reverend John Bell.

SUNDAY AFTERNOON TALKS:

3.45 p.m. A.E.T.; 3.15 p.m. W.A.T. NATIONAL.

February 5: "This I Say"—Bishop Otto Dibelius.

PLAIN CHRISTIANITY: 7.15-8 p.m. A.E.T.; 7.30-8.15 p.m. W.A.T. NATIONAL.

February 5: Dr. Franklin Clark.

COMMUNITY HYMN SINGING:

6.30 p.m. A.E.T.

February 5: Combined Lutheran Churches of Box Hill and Doncaster, Victoria.

THE EPILOGUE: 11.20 p.m. A.E.T.; 11.25 p.m. S.A.T.; and W.A.T. February 5.

FACING THE WEEK: 6.40 a.m. A.E.T.; 6.35 a.m. W.A.T.

February 6: The Reverend T. F. Keyte.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.); 11.15 p.m. S.A.T.; 11.55 p.m. W.A.T. INTERSTATE.

February 6-11: Mrs. Frances Maling.

READINGS FROM THE BIBLE:

7.10 a.m. A.E.T.; 8.10 a.m. A.E.T.; 8.45 p.m. W.A.T.

February 6-10: James Dibble.

WEDNESDAY NIGHT TALKS:

10.10 p.m. A.E.T.; 10.30 p.m. W.A.T.

February 8: "The Man in the Street asks: 'Are the Teachings of Christ practical?'" The Reverend Sydney Price.

EVENSONG: 4.30 p.m. A.E.T.

February 9: St. Paul's Cathedral, Melbourne.

CLERGY NEWS

CHITTEBOROUGH, The Reverend C. C., Rector of St. Paul's, Port Adelaide, Diocese of Adelaide, to be Rector of the Church of the Epiphany, Grangers, in the same diocese. He will commence duties there in April.

REEKS, The Reverend G. H., at present at Reverend, Diocese of Bathurst, to be Rector of Gulgong, in the same diocese as from January 31.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial issues.

Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

A REGISTRAR FOR RIVERINA

MOST URGENT NEED

TO THE EDITOR OF THE ANGLICAN

Sir,—Some of your readers may have noticed in recent issues an advertisement indicating that the Diocese of Riverina needs, and urgently, a person to act as Registrar, Diocesan Secretary and Organiser of the Church Mail Bag School.

This advertisement has appeared three times, and has also been inserted on several occasions in the State and local Press. It has not elicited a single enquiry. If this help, necessary under our Anglican ordinances, and forms of Church organisation, is not found, your readers may, unwittingly, be witnessing the death of the diocese at the age of seventy-two years.

For personal family reasons the present secretary wants to vacate her position. She has held the combined offices for nine years; and only last year, the Diocesan Ordinances were altered to enable her to act as Registrar. Previously it was restricted to a male. This is a small and poor diocese. The work is neither onerous nor great for one person. It covers all the correspondence and banking, the preparation of the annual accounts and balance sheet, transactions in property and land, the finances of a school hostel, the management of trusts, the payment of accounts and collecting of dues, and all the varied business of a widespread diocese. But the amount of each is small, and without the Mail Bag School would not afford reasonably full occupation.

It can easily be done by a woman, preferably of mature years, who will settle down to do a constructive, consecutive, and valuable piece of work and who has a good knowledge of bookkeeping and some typing ability; and that between the hours of 9 a.m. and 5 p.m. on five days of the week, with the usual breaks. The Secretary works with and under the direction of the Bishop-in-Council, but in the office is her own organiser, mistress, and whole staff. Accommodation, admittedly not modern, and insufficient for a family, is available, if needed.

We cannot offer an exciting or glamorous career, nor the great prizes and rich rewards of profession or industry. We can only offer a job to be done with devotion, honestly, faithfully, and reliably, and with a reasonable salary.

Surely there is a Church person somewhere who could undertake this valuable and essential work; or someone, who knows of it, who could bring it to the notice of a person qualified and willing to accept it, but who might otherwise be unaware of the need.

Yours, etc.,

H. G. RIVERINA.

Church Office,
Narrandera,
N.S.W.

C.E.M.S. AND OTHERS

TO THE EDITOR OF THE ANGLICAN

Sir,—May I suggest to Brother Allan Rowland that he leave the shallows and plunge into the depths of C.E.M.S. fellowship and enjoy the true

Christian life, which is not the hard stern attitude that requires serving God as a slave, nor the over affirmation of the compassion of Jesus that makes for emotionalism and intermittent excitement, but the true Christian life is strong and tender, tolerant and joyful and timeless.

C.E.M.S. does not disparage other fellowships. It recognises some "are not far from the Kingdom," others a little more distant, but in its own fellowship there is the rare opportunity otherwise of speaking in a natural manner of our Lord and Saviour. The conduct required in C.E.M.S. is higher than in other fellowships; it may rarely be attained but, nevertheless, it is expected and we are bluntly informed it is impossible of achievement except in the power of the Holy Spirit.

C.E.M.S. and other Christian men's fellowships have made possible the climate for Apexians, Rotarians, Lions, etc., to flourish. I would like to join them, but there are so few men who prefer Christian fellowship that I must stay with them, for they are the salt of the earth.

Yours, etc.,

T. H. GAUNSON.

Prahran,
Victoria.

VESTMENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—May I be permitted to reply to your correspondent, "A.F.," who, like his vestment-clad priests, preserves his anonymity? Vestments may carry out the purpose such as he depicts, and reduce the priest to the status of "a voice," too often, alas, "crying in the wilderness." But is it necessary to dress-up in the street clothes of Southern Europe of 1500 years ago? A small girl visitor recently observed me putting on my cassock and described it as a "priest's uniform." Surely this will achieve "A.F.'s" object.

For over 300 years the use of vestments was in desuetude, and I do not think the compilers of the 1662 Prayer Book, who restored the ornaments, rubric, ever used more than the cope, a layman's vestment. If these Caroline Divines and their successors found it unnecessary, and possibly undesirable, to use these Italian trappings, why should we put the clock back? Perhaps "A.F." would like also to revive the witchcraft laws against lipstick and other aids used by the ladies to "seduce Her Majesty's loyal subjects into matrimony"? This would be easy, as the laws are still on the Statute Books.

The Oxford Movement is, I believe, the only one that has been successful in moving backward to the erroneous doctrine and superstitious practices of the Middle Ages. The use of Vestments, which may add dignity to a celebration of Holy Communion, connotes a theology which is alien to the ethics of the Church of England. It is to be hoped that in the years to come the Romanisers and Papalists in our ranks will either see the error of their ways or go to the organisations where such errors are perpetrated.

As regards the use of the academic hood, "A.F.," who knows so much about Vestments, but so little of his own Church, apparently does not know that the wearing of such is ordered by the Canons of the Church. But this ignorance is excusable in a man to whom the wearing of a piece of peculiarly-shaped brocade is of more importance than anything else.

Black scarves are not meaningless. They are, again, ordered by the Canons to be worn in choir by priests and deacons, to distinguish them from the lay-clerks. This canon alone proves the true anonymity of cassock and surplice.

Yours faithfully,

(The Reverend)

JOHN SULLIVAN.

Warialda,
N.S.W.

OPPORTUNITIES TO SERVE IN SYDNEY

TO THE EDITOR OF THE ANGLICAN
Sir,—There is a very simple answer—and only one answer—to the query by "Apprentice" as to why "more clergy from outside do not come to Sydney." It is that the Diocese of Sydney has erected such an Iron Curtain that its authorities will not allow any other priest to come in.

It is a good thing that this matter should be aired. It is a situation which is unique in the Anglican Communion, and it is ultimately harmful to the Church of the Province. In this instance there are many priests who wish to work in Sydney but who are refused any consideration because they were not first indoctrinated at Moore College, or because they have been contaminated by working for their Church outside the Diocese of Sydney.

Let it not be thought that their motives for wanting to come in are "subversive," they include (a) better schooling for their children, (b) opportunity for working in special kinds of parishes not available in the country, (c) desire to continue their own studies at the University of Sydney, (d) or to give their children the necessary home life while studying at the University, the Teachers' College, or the University of Technology, (e) medical and health reasons, including easier access to specialists for sick members of their family, and a host of other equally valid reasons.

Let it be said that this is not true, may I say that I have several "bumps" received when parishes in Sydney have nominated me, and the nomination has been ignored after one question has been asked, either, "What college did he go to?" or "What diocese is he working in?" Indeed, one may go further and point to the "distinction" made even within the Diocese of Sydney, when the first comment one hears about a priest is either, "He is in favour," or "He is not in favour"—and again the junta appoints, pulls down or ignores accordingly. The Holy Spirit is not considered and is only invoked on set occasions as a kind of poor relation—one wonders what kind of relation?

Yours sincerely,

COUNTRY RECTOR.

THANKS FROM PAPUA

TO THE EDITOR OF THE ANGLICAN
Sir,—The purpose of my writing is to express, through your paper, my sincere gratitude to all the good people in Australia for the kindness and hospitality extended to both Lawrence and myself during our visit to Australia.

We shall always cherish the memory of your hospitality, and the best we can hope to do to reciprocate the kindness extended to us, is to remember you all in our daily thoughts and prayers, and to tell our people the Papuans, of the sincere interest the Church has for them in Australia in all Her endeavours.

God bless you one and all.

Yours sincerely,

JOHN D. GUISE

C/- District Office,
Local Village Council Section,
Port Moresby, Papua.

TOO MUCH EMPHASIS ON MONEY

THE "LIVING CHURCH" SERVICE
Milwaukee, January 30
The newsletter put out by the Presiding Bishop's Committee on Laymen's Work in the Protestant Episcopal Church in the U.S.A. warns that one of the dangers in the Advent Corporate Communion is over-emphasis on the offering.

It cites a case in which a diocese found clergy support lacking last year and attendance fell off, because the laymen had made the offering appear to be the central element.

WAKEFIELD APPEAL

London, January 30
The Bishop of Wakefield last week launched an appeal for £75,000 for 16 new church buildings in the diocese.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

A Gippsland reader has recently written to enquire as to the Biblical evidence for our belief in the Doctrine of the Holy Trinity.

He writes: "I have lately read some literature on the Early Church and on the Doctrine of the Trinity. These writers refer to Tertullian and others and also to Thomas Aquinas and Calvin, but make practically no mention and give no reference to the Gospels for confirmation of their statements."

"Will you oblige me by stating chapters and verses of the Gospels which confirm this Doctrine and which the Church uses to support its claim that this Doctrine is part of the Divine Truth?"

It has often been said that the Doctrine of the Trinity is overheard rather than directly heard in the pages of Scripture. The full significance of the life of Christ, as Jesus Himself recognised, could not be fully grasped until after His Resurrection and Ascension.

It is quite clear from a study of early Church Literature that Jesus was regarded not only as the true Son of Mary, but also as a Divine being. So Stephen at his martyrdom utters a Prayer to Christ, "Lord Jesus, receive my spirit" (Acts 7, v. 59), a phrase which would seem completely blasphemous to devout Jews.

Similarly, in his speech on the Day of Pentecost, Peter declared, "Let all the House of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom you crucified." (Acts 2, v. 36.)

Here the Greek word for Lord definitely implies a unique relation between Jesus and the eternal God.

Rise of Heresies

On the other hand, this early Church was so deeply concerned with its work of Evangelisation, and later with meeting the danger of persecution, that it had neither the time nor the technical qualifications for stating in theological language what the Faith about the Person of Christ should be. It was only with the rise of dangerous heresies from the Second Century onwards that the theologians of the Church found it essential to define exactly what it believed in order to safeguard the revelation that had been embodied for all time in the Gospel.

It was because certain men seemed to misinterpret the New

FLEET CHAPLAIN APPOINTED

ANGLICAN NEWS SERVICE

London, January 23

The Admiralty has announced that the Reverend Frederick Darrell Bunt is to succeed the Venerable Frank N. Chamberlain as Chaplain of the Fleet, the appointment taking effect on May 15.

Mr. Bunt, who took up his first naval appointment in 1930, is perhaps best known for his work during the early years of the war, when he was responsible for the training of many new naval chaplains at Chatham, and for his later appointment as chaplain in the battleship H.M.S. Duke of York when she was flagship of the Home Fleet.

At present Mr. Bunt, who was awarded the O.B.E. in 1950 and was appointed Honorary Chaplain to the Queen in 1952, is chaplain at Portsmouth dockyard.

DO YOU WANT TO BUY OR SELL ANYTHING?

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THE ANGLICAN

(See Rates, Page 12)

Testament and pass doubt either on Christ's equality with his Father or on his identity with Man that the Church found it necessary to make use of Greek Metaphysics to safeguard the Christian revelation. The intelligent world of that time wrote and thought in Greek which was capable of a nicety of definition which was impossible to the same degree for either Hebrew or Latin.

Greek Terms

It was natural, therefore, that the early Christian thinkers used Greek terms—Greek after all was the language of the New Testament—to express the relation of Father, Son and Holy Spirit to one another in what came later to be called the Doctrine of the Holy Trinity. This statement reached its final form in the Creed adopted at the Council of Nicaea of which an expanded version used at the later Council of Constantinople is still recited every time we go to an Anglican Communion Service.

These Greek thinkers did not wish to supersede Scripture in any way. But they found that their heretical opponents would also quote or misquote Scripture for their own purposes and consequently had to adopt these Greek formulae to safeguard what, by the guidance of the Holy Spirit, they were sure Christ had come to teach.

Meanwhile in North Africa at the end of the Second Century the great lawyer-theologian, Tertullian, had attempted to express in the Latin tongue what the Greeks had been teaching for some generations in Alexandria, Antioch, Gaul and Rome itself.

There was a good deal of misunderstanding—because some of the Latin words that were used were not really equivalent to some of the Greek ones and there were tragic controversies. But eventually both East and West accepted the terminology of Nicaea as consistent with Scripture and the true and orthodox statement of the Trinity.

There are very definite passages in Scripture which encouraged the Church to take this decisive step. It is clear that our Lord regarded himself as the supreme and unique revealer of God to Man; and also the standard and pattern of human life and conduct.

At his baptism, as we saw in this column last week, Jesus became conscious of his call to be the Messiah and in the account of his baptism (Mark 9, 9-11 compare Matthew 17, 13-17 and Luke 17, 21 and 22) we do see a very definite statement of the Trinity; for here is the Father Who speaks from Heaven, the Son Who is baptised and the Spirit Who descends in the form of a Dove, all part of one divine revelation of the Nature of God to Man.

Relationship

Similarly in Matthew 17, 25-27 (cf. Luke 9, 21-22) the doctrine of two persons in the Godhead is clearly implied, and as St. Augustine saw long ago, once one presupposes the Two Persons of Father and Son, it is essential also to hypothesise the Third to explain the relationship between them.

All through the Johannine writings the divine as well as the human nature of Christ is emphasised. In the Prologue (John 1, 1-18) and again in chapter 17, 54, and pre-existence of Christ is certainly taught; he existed as God from all eternity; only when born of Mary at Bethlehem did he add to His divine nature also human nature, and from that time onwards be regarded as true God and true Man.

John 14, 1-13, is another passage where the Trinitarian Doctrine is clearly overheard. The Father and the Son are

One: he who has seen Christ has seen also the Father; yet the Father clearly exists apart from the Son, who prays to him. The Son speaks, too, of the Comforter, or Holy Spirit, who will continue Christ's work on earth after His Resurrection and Ascension. The High Priestly Prayer, so-called, of John 17 is intelligible only against the background of a Trinitarian Theology.

In his first Epistle (1 John, v. 5ff), John speaks of the Three witnesses, the Father, the Christ who came by water and blood, i.e., who was human and divine at one and the same time, and the Spirit. The English Authorised Version has a late gloss which makes the identification with the Trinity even more definite, but in the accepted text the doctrine is still certainly held and taught by the writer.

Early Church

There are several passages in the New Testament outside the Gospels which show that the doctrine of the Trinity was part of the teaching of the Early Church, even if it was not expressed in the familiar formulae which have come down to us in the Creeds from Tertullian and Athanasius; we have already referred to several verses in the Acts of the Apostles; to these we might add Acts x 38; ix 21-23; cf. also Ephesians 11 13-18, and especially verse 18 which mentions the Three Persons quite clearly together, as does also II Corinthians xlii 14, the passage so well known to us as "The Grace" with which so many of the services of our Prayer Book conclude.

The opening salutations of several of the Epistles also reveal a Trinitarian theology, especially if we remember that often to St. Paul the word "grace" had a personal connotation that is equivalent to Holy Spirit, cf. Romans 1 7; I Corinthians 1 1-3; Galatians 1 3-3; I Peter 1 1-3. Further reference might be made to Romans vii 15, Galatians iv 4-6; Hebrews 1 1-3. St. Augustine sees the Trinity implied when St. John tells us that "God is Love" (I John iv 8 cf. also John iii 16).

God And Man

Here is an interpretation of the Gospel which covers all the relations between God and man. The very terms Love and Fatherhood involve a differentiation within the Godhead itself; for whom otherwise could God have loved in the beginning of all things before man was created? So a trine personality in the Godhead is implied if God is essentially Love.

Thus a consideration of the New Testament leads us to conclude that the doctrine of the Trinity is indeed overheard there. The Church of later generations and at Nicaea was justified in expressing this scriptural truth of revelation in the terms of the philosophy of its day, just as Thomas Aquinas was to do in the terms of the scholastic philosophy of the thirteenth century or Calvin in the sixteenth, or as we might express it in existentialist terms to-day.

The Apostles of the primitive Church had to reconcile their firm conviction that there could be only one God—which they had inherited from the Jewish religion in which they had been brought up—with their certainty that the Jesus they had known and touched was somehow also God, and further that the Spirit in whose power they lived and preached was likewise God.

The fact that God must be both One and Three at one and the same time was the solution they reached, a solution which Christian Theologians all down the centuries, Catholic and Protestant alike, have successfully vindicated.

SHIP'S OFFICERS AT RESEARCH CENTRE VICTORIAN MISSIONS TO SEAMEN OUTING

FROM A SPECIAL CORRESPONDENT

Melbourne, January 30

A party of officers of the S.S. "Clan Kenneth" was entertained last month by Nicholas Aspro Pty. Ltd. at "Burnham Beeches," the home of the newly founded Nicholas Institute for Medical and Veterinary Research, at Sassafras in the Dandenong Ranges of Victoria.

Accompanied by the chaplain, the Reverend W. L. D. Morgan, and hostesses of the Williamstown branch of the Victoria Missions to Seamen, the officers were conducted by the institute's technical secretary, Mr. A. B. Cashmore, round the finely-equipped laboratories, where research of international significance is being conducted by distinguished Australian scientists.

The 150-acre estate is set in the midst of magnificent scenery, and the Third Engineer ecstatically described the panoramic views from the laboratory windows as "absolutely breath-taking in their sheer beauty."

During afternoon tea, Mr. Cashmore, himself an agrostologist of world-wide repute, told the intriguing story of the building of "Burnham Beeches," and the establishment of the Nicholas Institute.

Then followed a delightful

human suffering, and also the betterment of animal husbandry.

Returning to the mission, the party sat down to a splendid Christmas tea, provided by the Williamstown Lightkeepers' Auxiliary. In his after-tea speech, nobly done, the Second Mate described the day as "a never-to-be-forgotten experience, the memory of which we shall always treasure."

Dancing followed tea, and when evening prayers came that night, the beautiful chapel of S. Nicholas at the Williamstown Mission was almost full.

MISSIONS TO SEAMEN

ANGLICAN NEWS SERVICE

London, January 30

A centenary thanksgiving fund, with a minimum objective of £100,000, is being launched by the Missions to Seamen. The society celebrates its centenary on February 20.

FILM REVIEW

ENGLISH FILMS ARE "HOLIDAY FARE"

THE TWO English films currently showing in Sydney can best be described as "holiday fare." I never envisaged the time when I would describe a Carol Reed production in these unflattering terms. By "holiday fare" I mean something easily assimilated, pleasant but not necessarily nourishing.

At best "A Kid For Two Farthings" can be labelled as "whimsical" and conventionally "warm-hearted." We have a Jewish trouser-presser who gives out with the homespun philosophy in the rather cloying manner of Charles Chaplin; an intelligent child who is both foil and recipient; and a couple of down-to-earthers in the persons of Joe Robinson and Diana Dors. The former figures as a bodgie Adonis and the latter as his mate, which I suppose is a perspicacious bit of casting for Miss Dors.

The setting of the film is Petticoat Lane, a province from which Mr. Reed might have been expected to make a telling commentary but which in fact he treats as a kind of make-believe how-the-other-half-lives land. There are, of course, some fine Carol Reed flourishes but they remain flourishes, and rather heavy-handed ones in this over-long and over-simplified tale.

It comes as a shock, for example to see the two lovers taken within sight and sound of a large locomotive since

could easily be filled in in traditional manner: Juvenile Lead 1 and 2, Female Juvenile 1, Heavy Male 1, 1 Character Female, 1 Comic, and so on.

The story is a slight one and the situations come quite definitely from the "old jokes refurbished department"; e.g., young doctor to towel-clad female upon emerging from his shower cubicle (haven't we seen this somewhere before?). "Well, I suppose I'll be seeing more of you later on." All quite innocent, of course—and not very funny.

James Robertson Justice is, of course, the Captain and Heavy Male 1. His is a competent but undistinguished piece of work and this indeed could be said of everyone in the film. Brenda de Banzie makes one think of "Hobson's Choice" with longing, for there she had a role that gave her talents scope, which is not the case here.

Two females upon an all-male cargo ship is not exactly a new comic situation and, accepting both this and the certain consequences beforehand, we can say that "Doctor At Sea" remains reasonably afloat for its ninety-three minutes' voyage.

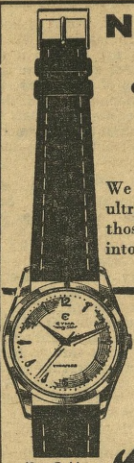
—P.F.N.

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New Year Announcement

Having made your New Year Resolution to succeed in your commercial career, you should immediately implement that decision by enrolling with the A. E. Speck Commercial College for your accountancy, secretarial or cost accountancy course—studying either by class or by correspondence, as may be determined by your own desires and circumstances.

The Beginner:

Special classes preparing students for the October, 1956, accountancy examinations of the Institute of Chartered Accountants in Australia, and of the Australian Society of Accountants will commence on the following dates:

Monday, January 23rd, 1956
Thursday, February 9th, 1956

Friday, February 24th, 1956
Monday, March 5th, 1956

These classes will meet once a week on the night mentioned from 6.30-9.30 p.m.

The Advanced Student:

A.S.A. students may enrol for the Special Classes in the following subjects at the stated dates for the April, 1956, examinations:

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Each Monday, 6.30-9.30 p.m., from January 30th, 1956, to April, 1956.

For Qualified Accounts:

Secretarial Classes for the June, 1956, examinations of the Chartered Institute of Secretaries and of the Amalgamated Institute of Secretaries will begin on Tuesday, January 24th, 1956. The classes meet from 6-9 p.m. each Tuesday evening.

Cost Accountancy Classes for the September, 1956, examinations will commence on Wednesday, January 25th, 1956, meeting from 7.30-9 p.m. until March, and then from 6-8 p.m. each Wednesday subsequently.

Further information given gladly and freely upon request.

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The future belongs to those who prepare for it.



Officers of the "Clan Kenneth" and hostesses of the Williamstown branch of the Victoria Missions to Seamen at "Burnham Beeches," the Nicholas Institute for Medical and Veterinary Research last month.

hour in the luxurious swimming bath, which all were loath to leave. One young man lost his upper dentures in the deep end, but these were not left behind. His superior officer retrieved them during a commendable display of underwater acrobatics.

BENEFACTOR

Refreshed and feeling very much at peace with the world and themselves, the party then strolled through some of the 25 acres of exotic gardens, and thence down to the romantically designed lake, where the Britons were momentarily transported back to their homeland. Here there was much clicking of cameras.

"Burnham Beeches" was formerly the palatial home of the late Mr. A. M. Nicholas, who built the Port Melbourne Flying Angel Club of the Victoria Missions to Seamen.

No fewer than half-a-million seamen have been entertained in this club since it was opened in 1937. And now Mr. Nicholas' home, in which he took such great pride, is to play a decisive part in the amelioration of

MEMORIAL CHURCH TO DR. GORTON

ANGLICAN NEWS SERVICE

London, January 30

Provision of a church for a new housing estate on the outskirts of Coventry is suggested as a memorial to the late Bishop of Coventry, Dr. Neville Gorton, by Lord Willoughby de Broke, Lord Lieutenant of the County of Warwick.

The proposed memorial has the approval of Mrs. Gorton and is also supported by the Lord Mayor of Coventry, the Assistant Bishop of Coventry, the Provost of Coventry, the Archdeacon of Coventry and the Archdeacon of Warwick.

One of the last acts of Dr. Gorton, before he was taken ill, was to go with his archdeacons to one of the housing areas on the outskirts of Coventry to see what could be done to provide for the spiritual needs of thousands of people who would shortly be going to live there.

The new church would be known as "the Bishop Neville Gorton Memorial Church."

there is no dramatic force in their conversation or the situation as such.

How much better it has been done you will remember in "On The Waterfront," where the obliteration of conversation by a screaming tug-whistle was a vital part of the drama. There is again a very fine shot of 'he elderly Jew carrying a dead goat off in the direction of an illuminated S. Paul's, but there is no impact because there is no necessity for it having been done.

It is, I am afraid, a boring picture and the only credible character is Primo Carnera as a vicious wrestler. A group of young gentlemen near me had obviously come to see Diana Dors (whose lines in both respects are clinical) and their disappointment was summed up by "of course it's a good picture—the trouble is we can't understand German." It sounds silly but I could see what they meant.

"DOCTOR At Sea" is a much less pretentious film. It is done competently though without any special skill or wit. The cast plays in the tradition of English Repertory Companies, so that the Dramatis Personae

OUR DISTINGUISHED VISITORS

The visit of the World Executive of the World Council of Churches is of unusual interest to the Church in Australia.

In recent times we have felt the impact of visits from church leaders from Great Britain and the United States. What the outcome of this latest fellowship with leaders who live and work where most of the world lives will be, nobody can foretell.

Our visitors will come from countries which know firsthand the awful upheaval of war and its aftermath.

They will come to a country which is the last great southern outpost of Western culture and civilisation—a land professedly Christian.

It will not be surprising if we hear a fresh challenge to the youth of Australia to think more seriously of their responsibility to South-East Asia

and our Christian brethren overseas.

Something of the drama of practical Christianity on a big scale is going to be described by those who have taken the lead in it.

We can be content to be entertained. We can listen to these visitors with mild curiosity and interest.

But if this unique meeting of the supreme executive of the World Council of Churches is to have any lasting effect on the Australian Church, we must act.

At the same time we shall look forward to a lead from the Council, stating just what is expected of us and how to go about achieving it.

—THE YOUTH EDITOR.

BOOK REVIEW

CHILDREN'S PRAYERS

I ASK A BLESSING. Joan Gale Thomas. Mowbray's. Price, 3/6.

This little book of prayers is attractively illustrated with drawings to appeal to small children.

New prayers need to be introduced to children from time to time to guard against the mechanical gabbling of well-known verses.

These prayers not only help to enlarge the child's repertoire, but also centre it on every-day things—his home, his pets, his school, his family, his food and his play.

My children's favourite is: *God bless my bed, and let there be four small angels guarding me . . .*

—J.S.

Y.A. CAMP AT PARKES

The Young Anglican camp at Parkes last week-end was set in full swing on Saturday evening with a welcome social at the Migrant Centre.

The Bishop of Bathurst, the Right Reverend A. L. Wyld, was present with 200 Y.A.s and J.A.s from all parts of the diocese and some as far away as Barraba, Sydney and Camden.

It was the 17th Young Anglican camp and the first to take place in the parish of Parkes. The camp was fully booked, and emergency plans were made to house the additional Y.A.s who came for the event.

Town and country people, as well as civic and police authorities, combined to make the camp a success.

The camp commandant was the Diocesan Youth Commissioner, Canon Harry Thorpe, and camp mothers were Mrs. N. Peters (Orange), and Mrs. T. Cowell (Parkes).

The Rector of Parkes, Archdeacon W. Chas. Arnold, and the priest assistant, the Reverend D. Grant, made the visitors welcome.

Holy Communion was celebrated at the camp each morning; Bible studies were given by the Rector; addresses were given and films shown by Church Army officers from Newcastle, Captains R. L. Gwilt and Buckingham; and a camp conference held on the Monday morning.

The long line of Y.A.s and J.A.s in their colourful uniforms, led by the Parkes District Band, made a fine display as the campers moved in procession through the main streets of Parkes for a special youth service in S. George's Church on Sunday evening.

when the young people renewed their vows, and the sermon was preached by Archdeacon Arnold.

The Mayor of Parkes, Alderman C. Moon, who received an M.B.E. insignia at the same time last April as the Diocesan Commissioner, at Government House, welcomed the visitors at the camp on Monday morning, and later presentations were made to the camp mothers, the camp secretary, Miss Pat Gill, and the manager of the Migrant Camp, Mr. Lloyd.

CONGRATULATIONS

Congratulations were given to Geoff. Wells (Mudgee) and Dacia Passlow (Covva) on their engagement, and to Valmai Clark (Kelso) on attaining 91 per cent. and her "Commission to Teach" Certificate for the recent Sunday school teachers' examination conducted by the General Board of Religious Education (Melbourne).

The campers also welcomed Miss Joan Halloran who is being trained at S. Christopher's College, Melbourne, to be a Sunday school organiser and youth worker in the Bathurst diocese from next year.

Attention was drawn to the "Completion of Building and Dedication Day" for S. Michael's Children's Home on April 28 at Kelso. The camp ended on Monday evening.

ABBOTTSLEIGH

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Both Day, Girls and Boarders are admitted.

Illustrated prospectus on application to the Headmistress, MISS E. RUTH HIRST, B.A., Dip.Ed.

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Up-to-date accommodation and teaching facilities.

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Illustrated Prospectus on application to G. A. Fisher B.A., B.Sc.

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A Primary Boarding School for boys aged 6-12 years, situated in a bracing, healthy climate. Matron is a trained nursing sister. Modern new classrooms.
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C.E.B.S. CAMPS IN TASMANIA

Over the Christmas—New Year period, two camps were held at the Tasmanian Youth Centre at Little Snug, which is the developing youth camp in the south of the diocese, twenty miles from Hobart, in the Huon Valley area.

There are good swimming conditions very close to the camp, and at present, there is a brick hall and a small wooden kitchen detached from the main hall. The boys slept in the hall, and, during the day, the hall was free for games, etc., when all their bedding was stacked away.

The first of these camps was for Pages and was under the direction of the Reverend L. F. Benjafield, Rector of St. Paul's, Glenorchy, who has done much for C.E.B.S. in the diocese over the past twenty years, and who runs a most successful branch in his present parish, having the largest branch in the diocese.

The boys at this camp came from the parishes of Hobart and were some twenty-four in number. They went swimming and played cricket, and included in their daytime programme was a day trip away to another beach.

ESQUIRES

At night they had concerts, films and games night.

The second of these camps was for Esquires, and the numbers were far less, only some 14 boys were in camp, and these came from Hobart, Burnie, Legerwood and one boy from Sydney.

Whilst the boys went swimming and played cricket and other beach games during the day, at night they had a concert, games night, quiz night and the highlight of the night entertainments was the barbecue held on the last night in camp.

This camp was under the

COMPETITION RESULTS

The winner of the Quiz which appeared in our issue of January 6 is Miss Thora Rudolph, 20 Roxby Street, Manifold Heights, Geelong, Victoria.

No second prize has been awarded as there was no entry of sufficient merit. Apart from the winner, there was no entry with fifty per cent. of the correct answers.

A new competition will be announced next week.

W.C.C. VISITORS IN PERTH

FROM OUR OWN CORRESPONDENT Perth, January 30
The Governor of Western Australia, Lieutenant-General Sir Charles Gardner, on January 26 received the Archbishop of Perth, the Most Reverend E. W. H. Moline, Dr. W. A. Visser 't Hooft, and the Metropolitan Juhanon Mar Thoma.

G.F.S. CAMP

About one hundred members of the Girls' Friendly Society have been at the Toc H Camp, Point Lonsdale, this month. They were from all parts of the State and have been under the charge of Mrs. K. H. Bright-Parker.

direction of the Diocesan Youth Organiser, the Reverend Andrew Schreuder.

At both these camps we were privileged to have a visit from the Bishop of the Diocese who takes a great interest in all youth work and especially in the camp site which we hope to develop more this year.

Over the New Year holidays there was a camp held at the Deloraine Showgrounds, which was attended by boys from St. John's, Launceston, and S. Peter's, St. Leonards.



A group of inter-State boys seen during a tour of the Eastern Hill fire station before they went to the C.E.B.S. National Camp at Frankston last month. (Left to right): Tony Hill (S. Paul's, Ashgrove, Brisbane); David Holloway (S. Mark's, Granville, Sydney); Allen Reidy (S. Mark's, Granville); Bruce Norman (S. Anne's, Moonah, Tasmania); Ian Eadie (S. John's Launceston, Tasmania); Max Speedy (Christ Church, Yeronga, Brisbane).

FOR SMALL PEOPLE

BARNABAS

In the city of Damascus, in northern Palestine, strange things had been happening.

A man named Saul, who hated the friends of Jesus, had himself suddenly become a Christian. It was almost too wonderful to believe.

This man, who had thrown Jesus' friends into prison, was now telling everyone how wonderful Jesus was and how much He meant to Saul.

But in Damascus some people were still afraid. Was this just a trick? Was Saul just trying to get amongst the Christians so that he could pounce on them and carry them away?

Soon these fearful people found that there was no need to be afraid any more. Saul had become their friend.

Now there were other Christians in Palestine who did not know the full story about Saul.

PEOPLE OF THE BIBLE

Dear Boys and Girls,
Now that you are back at school I suppose you have begun to make some new friends. It is not always easy at first to get to know new people. So remember this little saying—
"He who wants to have friends, must himself be friendly."
Jesus was known as the Friend of sinners. This week's story is about somebody else who proved to be a true friend.
God bless you all.
Your friend,
UNCLE PETER.

When, later on, Saul came to Jerusalem, Christians there became fearful.

Why, in Jerusalem, Saul had stood by and watched Stephen, a friend of Jesus, put to death. Many Christians there remembered loved ones who had suffered cruelly at the hands of this man.

What were they to do? Should they hate him, or beat him? Should they pay him back?

It was just then that Barnabas heard that Saul had come.

Barnabas knew what an enemy Saul had been. But he knew, too, that Saul's life had been changed.

So Barnabas came to Saul and stretching out his hand, shook hands with him.

"Brother Saul," he said, "welcome to you."

How much that must have meant to Saul! He knew he had done wrong. He knew that he did not deserve to have any friends.

But this kindly man, Barnabas, was here, shaking hands with him, welcoming him.

Saul shook Barnabas by the hand and smiled too. He had found a friend.

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REFUGEES FROM HONG KONG IN GENEVA

W.C.C. RESETTLES MANY ILL AND ELDERLY PEOPLE

ECUMENICAL PRESS SERVICE

Geneva, January 30

Forty-six White Russian refugees from the mainland of China arrived from Hong Kong at the Geneva airport on the night of January 19 en route to resettlement in Denmark, Holland, Switzerland and Portugal.

Among them were 40 of the more than 400 difficult-to-resettle cases that the World Council of Churches has found homes for in the past year.

Ten of the refugees were stateless White Russians who arrived in Hong Kong only the previous week, January 10, from Shanghai.

These people, all suffering from mental illness as a result of their experiences arrived in Hong Kong dressed in blue cotton clothes of Chinese communist style.

They were accompanied by a French physician and four Swiss nurses, who had been sent especially by the Inter-governmental Committee for European Migration to China to pick them up.

They left, accompanied by their escorts, for Denmark for resettlement.

The oldest of the group of mental patients is 67, the youngest 41. They travelled with other mainland China refugees in an I.C.E.M. chartered plane from Hong Kong.

MANY ILL

In addition to the mental cases there were elderly men and women who have lost their means of support and property. A number of them are ill, some tubercular.

Most will be going to homes for the aged or other institutions in the European nations which have offered them sanctuary.

On hand to meet the World Council of Churches cases were Miss Margaret Jaboor, assistant director of the Services to Refugees of the W.C.C., and Madame Rose Schick-Waldek, secretary who deals with Hong Kong and South America resettlement. Each refugee received a gift.

Five of the refugees who came to Geneva before embarking for Portugal, where they are being resettled in a home for the aged, were taken to a local hotel to rest before the next stage of their journey.

A short man with a large moustache and two tiny suitcases, which contained all his owns, was among them. Mr. G. is 66 years old. His wife and two daughters died many years ago.

NO MONEY

He has worked hard all his life as labourer, mechanic, furrier, watchman, and at any other job he could find to do. But recently he has been unable to find work and before receiving his exit visa had sold all his possessions.

Mrs. R., 67, and her 60-year-old sister, were also in the group destined for Portugal. They were able to bring out more luggage than some of

their fellow passengers but had no money. They were forced to sell their business in 1952 and have had a difficult time since.

"Yes, we are quite tired," Mrs. R. commented on the long flight from Hong Kong, giving the listeners in the brightly-lighted Geneva airport reception room the impression that their weariness was not so much from the journey itself but from the long period in which they have waited for their exit visas.

1,500 PLACES

Mr. and Mrs. J., married for nearly forty years, had a few small pieces of luggage and no money to show for their lifetime of effort. Mr. J. told the interpreter that he had formerly been a broker.

During 1955 the Service to Refugees of the World Council of Churches has sought institutional placement for 1,500 refugees registered with the Hong Kong office and with the joint office of the Migration Committee and the U.N. High Commissioner in Hong Kong.

In January a large group of these aged and ill cases will be going to new homes through the World Council of Churches co-operating with the inter-governmental agencies and the generous European nations who have accepted cases many other nations have rejected.

NEXT GROUP

"The plight of these refugees is a dire one, and for them resettlement in Europe or elsewhere means even more than it does for refugees in Europe or the Near Middle East," Miss Jaboor comments.

"The tragedy is that so few of them, only 34 in 1955, have been able to secure exit visas from China, and so been able to take advantage of the placements found for them," she added.

According to Miss Jaboor the picture at the beginning of 1956 is a much brighter one and it is expected that many more refugees will be able to leave China and to find peace and security in Europe.

Another group of refugees is expected on an I.C.E.M. chartered flight from Hong Kong at the end of the month. Of these, many are World Council of Churches cases.

WOMEN'S WORLD DAY OF PRAYER

FROM A SPECIAL CORRESPONDENT

All around the world there are careful and prayerful preparations taking place for the Women's World Day of Prayer, which is always held on the first Friday in Lent.

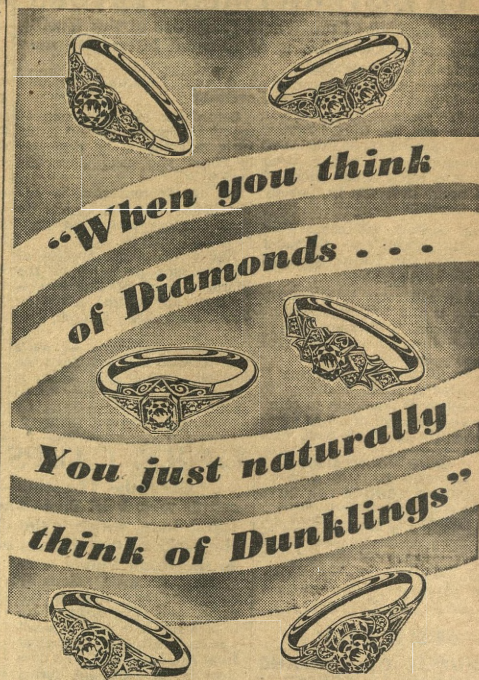
Beginning in U.S.A. in 1887, the movement has grown year by year until in 1955 the day was observed in 154 countries and dozens of languages.

Reports from all parts of the world indicate that attendances increased again last year.

Neither torrential tropical rains, nor blistering equatorial sun, nor sleet nor arctic cold, could keep the Christian women of the world from meeting on that day to pray for one another and for all the children of their Heavenly Father.

This year the service comes from Cook Training School for Indian - American Christian leaders in Arizona, U.S.A. The theme is "One Flock, one Shepherd."

In each Australian capital city there will be central services, and dozens in town and country in every State, on Friday, February 17.



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SOME PRACTICAL PATHS OF UNITY

CONFERENCE OF CHRISTIAN YOUTH AT GEELONG

FROM A SPECIAL CORRESPONDENT

Geelong, January 27

One hundred and seventy delegates attended the second Australian Conference of Christian Youth, organised by the Australian Christian Youth Council here this week. They included five fraternal delegates from New Zealand and two from Malaya.

Eight denominations were represented: Anglican, Methodist, Presbyterian, Congregational, Churches of Christ, Society of Friends, Salvation Army, and Baptist.

Members of the Y.M.C.A., Y.W.C.A. and Student Christian Movement also attended. The chairman was the Reverend Donald McCrae, chaplain to the Melbourne University.

The special speaker for the conference was the Reverend Philip Potter, of the West Indies, who is the secretary of the Youth Department of the Australian Council for the World Council of Churches.

Mr. Potter, who had just completed a tour of South-East Asia reiterated the fact that in the last 10 years over 1,000 million people in this area had changed their political status; people had demanded their right to share in the good things of this world. The leaders of these movements were mainly young.

"WHOLENESS"

Preaching at the conference service on the Sunday he said: "It was a divided world to which Christ came, and He united it. What unites us beyond our divisions is not what we will, but what God wills and is accomplishing."

"Our unity goes back to that fact that in human history Christ lived, and died, and rose again, and took His place at the right hand of God. Take away Christ and our unity falls to pieces. The nearer we come to Christ, the closer we come to one another."

"The implication for us is that if we call God Father, then we must recognise others as brethren. We must concern ourselves with the wholeness of the Church. No one is excluded because of race or colour. Wholeness of the Church means a deeper sense of unity between clergy and laity, men and women, young and old."

"When we look out from the Church to the world we look out on a world that Christ bought with His own blood. The Church is called to be in the world and for the world bringing it to acknowledge its Lord and King, but to do this the Church must understand the world. Too often we refuse to listen to the call of God through the cries of our fellow citizens."

GROUP PROJECTS

The conference divided into groups each day for Bible study. In addition young people present attended group projects which dealt with the practical application of the Christian faith to different spheres of activity.

A group dealing with "The Christian in his Daily Work" went out in twos and threes to interview bus drivers, housewives, shop assistants, union leaders, store managers, factory and hospital workers in the City of Geelong. Their findings indicated a lack of appreciation of personal problems of employees by management, and a lack of a sense of vocation.

The group on "Evangelism" under Father John Lewis of the Society of the Sacred Mission, did some house-to-house visitation in a new housing settlement in Geelong.

The group on "The Christian Mission" sought information concerning aboriginal welfare, and have taken practical

steps to assure the promotion of an ecumenical work camp for the realisation of this venture. The music group formed the basis of the conference choir.

The drama group presented in full costume the religious drama, "The Ghost of Abel," by William Blake. This was the first performance of the play in Australia, and was produced by Margot Thomas, a leading authority on the work of Blake.

The play, although running for 20 minutes only, is a symbolic and powerful demonstration of Blake's conception of God's answer to man's despair in the face of death and human error.

ECUMENICAL NEWS

One session was devoted to significant events in the past year. Mention was made of the great development made by the World Y.W.C.A. in the first 100 years since its foundation in 1854, and an account of the centennial celebrations of the Y.M.C.A. held in Paris last year was given.

Report of the first Australian ecumenical work camp was illustrated by coloured slides, and gave members a clear picture of the nature of this camp, in connection with which 29 young people travelled to Alice Springs to complete the stone forecourt of the John Flynn Memorial Church, Anglicans, Methodists, Presbyterian and congregationalists shared in this venture.

The year had been marked by a consolidation of ecumenical activities on State levels, indicated by the following plans:

Western Australia plans to hold its first ecumenical youth conference in March, as a re-

sult of which it is hoped that a Christian Youth Council will be formed in that State.

Queensland Christian Youth Council has called a conference of Christian Youth in February, to hear members of the Executive of the World Council of Churches.

Victoria, New South Wales and South Australia are also planning State Christian Youth conferences this year.

Father Storman, Dean of Newman College, University of Melbourne, who was an observer at the conference, gave a short address on the ecumenical movement as seen from the point of view of the Roman Catholic Church.

If conclusions could be drawn from results of conferences held so far, it could be said that both the Catholic as well as the Protestant Church agreed that it was desirable, as a first step, that members and organisations of both churches draw closer together, he said.

In concluding his address, Father Storman pointed to the words "Christ our Unity," the theme of the conference, and said that while Catholics and Protestants did not believe quite the same things, they loved the same Christ, and for this reason an eventual rapprochement of both churches should be possible.

The conference, under the chairman of the Australian Christian Youth Council, Mr. V. K. Brown, also discussed ways and means of extending the activities of the council, and promoting co-operation between the various Church Youth departments and Christian lay movements represented at the conference.

BOOK REVIEW

A NEWSPAPER FOR CHILDREN

The Australian Board of Missions children's paper, "The Herald," appears this month in a new format.

Instead of a magazine it is now in the more modern style of a four page newspaper.

It is most attractively produced with a number of feature articles, pictures, news, an interesting competition, special prayers, a Bible Reading calendar, and an enthralling and informative story about the Solomon Islands.

The Editor is the Federal Secretary for Youth, Miss Gabrielle Haddingham, who writes with a real insight into the child mind.

There is always much criticism about the flood of undesirable children's reading on the market but in the last few years the few really good papers for children have received very little support and, two at least, have stopped for lack of it.

Here is an opportunity for adults to do something constructive about children's reading.

There should be at least one copy of "The Herald" in every parish church.

Children should be encouraged to obtain it (at 3d.) either from the church or Sunday school each month or posted by annual subscription (3/6) from the A.B.M. State offices.

The Ideal Way to Announce a
BIRTH, MARRIAGE or
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is in
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THEATRE REVIEW

"NINA"

IF YOU enjoyed "The Little Hut" you cannot fail to be amused by Andre Roussin's latest domestic farce "Nina," at the Union Theatre, Melbourne.

The author cynically but light-heartedly treats woman as polygamous, if not by nature at least by habit. We have here the continuation of the same theme of "The Little Hut," where the wife wants to retain her husband to fuss over and tend when he is ill or otherwise dependant on her, while keeping a lover for other requirements.

This present offering could well be called "The Little Flat," as all action takes place in a small flat in Paris occupied by the lover.

The story is usual enough. The husband calls on the lover to shoot him, but on the lover being not only willing but even anxious to be shot, the husband endeavours to convince him that it is necessary for him to go on living. In the middle of this the wife arrives to keep her usual appointment. The author squeezes much fun out of this situation, although he introduces two unnecessary characters who add nothing to the story and, if anything, detract from the farce.

The three main roles, the husband (Noel Ferrier), the wife (June Brunel) and the lover (George Pravda) were well-sustained, and their quick-fire exchanges made the most of the lines allotted them.

The production by Hana Pravda was smooth and fast-moving, and the audience was kept laughing at this frothy farce of domestic infidelity.

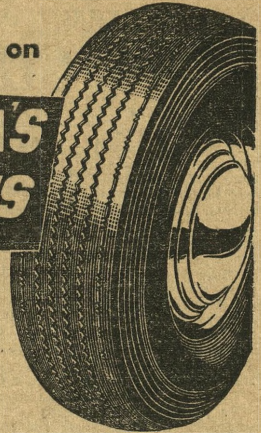
—W.F.H.

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PAPUANS BECOME CHRISTIANS

37

A CHURCH IS BORN

By Canon James Benson

NOW we come to the great day, the Baptism at Sial on the Kumusi; and with this I end my story for it indeed brings it home; home to where it and we started; home to old Patari.

Don't you remember: "Patari told it to me; and so did Piumba; and Evia, and the others." And here we are back now at Isaac Patari's home. And don't you remember how we read in the New Testament of "The Church that is in thine house," of Philemon; and in Colossians of "Nymphas, and the Church that is in his house." It seems to have been a fairly common arrangement in those days, and here in New Guinea it worked out in that way too.

Somewhere in 1936 I had come across from the Mamba and through the Aiga country, approaching the Kumusi lower down than on my one previous journey. At the village of Rirou I looked across the broad river and saw for the first time the roofs of the village of Sial; and I remember thinking "Perhaps I am the first white man ever to be here."

The "Doctor Livingstone. I presume" idea, was however immediately dashed by a woman emerging from the nearest Rirou house, clad, most incongruously, in a towel of red and white, bearing the legend "Burns Philp Streamships," and I stepped on to the deck of a canoe for my first visit to Sial.

The Kumusi's banks average 12 feet to 15 feet and each village has its own variety of steps or ladders by which to climb out. At the foot of the then Sial ladder, I found a rather small old man, tying up his

This instalment tells of the great day in November, 1951, when a Baptism was held at Sial. The concluding story in this series, "Three Days of Great Grace," will appear next week.

canoe to the prepared stake in the bank.

He greeted my "Ateal!" with a welcoming whimsical smile and said: "Bugesa Mammo Na Christian Embo, Na Jawo Isaac: Na Evtu Rebecca. Edo Mai Naso Tote. Rex Edo Sitanley."

Which being interpreted is "You are come, Father mine, and I am a Christian man. My name is Isaac and my wife is Rebecca. Moreover I have two sons: the one is Rex and the other Stanley."

PATARI'S STORY

Then I remembered being asked by Father Gill of the Mamba to look out for two of his old boys if and when I got to the Kumusi.

So it was as the writer of the Acts would phrase it "That we abode in his house," myself and Simon Peter Awoda and Raymond Kobaba and his brother Lindsay.

Over the evening's meal, of course, there was much happy talk, and it was then I heard the beginning of Patari's story. Then there was Evensong and preparation for Communion; and the ministry of the Sacrament of Penance, before we slept to the murmurings of great Kumusi rolling by.

Next morning, at the break of day, we offered the Divine Mysteries for the first time, in the Kumusi country; and the little family of God received the food of eternal life. Twice or three times a year it had been their practice to go the two or three days' journey to Iaudari on the Mamba for their Christmas and Easter Communion.

Therefore it was that the house of Isaac and Rebecca became the base of operations in that country. After a few more visits, by which time there were many "hearers," Stanley and Rex decided to build a little sanctuary. Stanley the

younger was always the leader, and soon the Government made him the village policeman.

I remember reading a personal note the A.R.M. wrote in Stanley's official V.C.'s book:

"Togo is a most intelligent and capable person. He was trained by the Reverend S. R. M. Gill at the Mamba Mission; and it is the opinion of Father Gill that Togo is fifty years ahead of the average Papuan. In my opinion, and from my observation, he is easily the most intelligent and reliable V.C. in my district. Also because he is apparently fearless he is the right man to police this sorcery ridden country. Therefore I have made him Senior V.C. of the Kumusi."

Stanley and Rex between them began to take morning and evening prayers for the group of hearers, and also to preach the gospel in the nearby villages.

I fear me, however, that the character of Stanley developed domineering attitudes. He tried hard to be humble, but, as he said, "these village people, they are so stupid." Pride, and some arrogance, continues still to spoil much of Stanley's work.

And so the Kingdom progressed, and Sial became a mission station. It was a great day indeed, the Feast of the Epiphany, 1939, when sixty-four Christian men, women and children, wading and swimming for three days from Gona, (the wet season came too early that year), with Sisters May Hayman and Mavis Eather, and me, kept the feast at Sial, and with solemn liturgy, prayer and much joyous singing inaugurated the Mission of the Holy Epiphany.

PROUD DAY

It was indeed a proud day for dear Isaac and Rebecca, and their sons, Stanley and Rex, for it was virtually all their work.

Nathaniel Iaura, pioneer of Gona, was the first teacher in charge of Sial, and he had with him as first assistant Cecil Uriari. Stanley Tago was now also officially "on the staff."

And so the work grew and spread into the Aiga country. "Hearers" became "catechumens" but still there were no baptisms. Then came the war; and you have read the story of how May Hayman, Mavis Parkinson (she had succeeded Mavis Eather) and I came to Sial. Stanley Tago, you will remember, was of the party with Father John Livingstone who met us in the bush and brought us along the last stage.

So it was these same kind Sial folk who built up a hide-out, and fed us with lovely food from their gardens, for that month before we set out with the ten Australian and American soldiers. And it was in the little village Church of the Holy Epiphany at Sial, on August 10, 1942, that my two dear sisters, May and Mavis, made their last Holy Communion on earth.

FIFTY YEARS A PRIEST

The Reverend Robert Douglas, of Glenbrook, N.S.W., celebrated the fiftieth anniversary of his ordination to the priesthood on S. Thomas' Day.

He served in the Diocese of Bathurst from 1904 to 1944, since when he has lived in retirement at Glenbrook.

The parishioners of S. Peter's, Glenbrook, presented Mr. Douglas with fifty freshly-minted coins in honour of his fifty years as a priest.

It is now nine years later, August, 1951, and I am able to say "Father John Wardman will be here next month and the Baptism will be either in October or November"; and so classes and devotions and instructions continued, the whole countryside, as usual, sharing in it.

"Hope deferred maketh the heart sick" and there were several disappointing frustrations; till, at long last at Gona, on October 11, "Sail! Sail! O!" and Maclaren - King II was here with John and Mary and sweet little Ann, "The Adorable." What a "to-do" there was about Ann, the first white child ever to live at Gona.

By November 14 our team had assembled at Sial: Father John Wardman, Father Lester Rau-rela, Betty Williams, and three of our best teachers - Simon Peter, Warrington, and Albert Maclaren. There was also of course Raymond Kobaba, son of old Koba, the perfect "camp master."

CONFIRMATION

Bishop David Hand, newly consecrated Co-adjutor Bishop, was to be with us for the last few days for devotions and to confirm and give the first Communion. His gift of tongues would be a great help in the final preparations.

There was to be two weeks of "open retreat"—that is a silence in everything but most essential matters. And the whole village, indeed the whole countryside, entered into it. We heard of families from Gigi-nonda and the Korisatas, hearers, and even heathen people, being camped across the river to be near their friends during these great days.

Each day began with Mass. The Mass of the Catechumens containing a sermon giving the key note for the day's thought and meditation. Before the Creed, as always, the priest turning to the people, said, "Catechumen Embobo Berari Mambuio." "All the Catechumens must depart," and soon the few Christians were alone; and so on to the Mysteries.

Morning and evening there were classes for groups divided suitably: married folk; young men and boys; young women and girls; at mid-day the Angelus and a short meditation all together around the great mission Cross; Evensong at sunset, and some lovely hymns: then Compline about 8.30.

In between all this, Father John Wardman with his medicine chest was always busy; even late into the night he was doing things, for several serious cases had come in from far-distant villages; and I feared that John would not stand the strain of this constant anxious watching.

Bishop David arrived duly and his contribution of thoughtful instruction and inspired sermon was beyond all measure.

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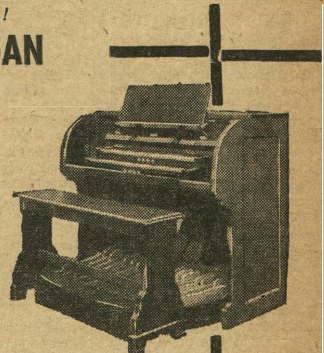
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DIOCESAN NEWS

ADELAIDE

Mr. Ray Kidney has been appointed the acting-organist of Holy Trinity, North Terrace, Adelaide. For several months he has been the parish choirmaster.

CRATERS

The Reverend Anthony Snell, S.S.M., returned to S. Michael's House, Craters, last Friday, after over two years at Kilham.

PERSONAL

Dr. A. P. Guinand, a former South Australian Rhodes Scholar from S. Mark's College, spent last Friday in Adelaide on his way to the New England University, Armidale, where he will take up the position of first Professor of Mathematics.

Mr. E. C. Clarke, a former prominent Church worker in the Diocese of Adelaide, who returned to England last year, has suffered a slight stroke, but is now recovering satisfactorily.

UNION WEDDING

Port Adelaide and St. Paul's football captain, Mr. Foster Williams, was married last Friday morning to Miss Von Ganley, daughter of Mrs. D. Ganley, of Bowker, and the late Mr. Ganley. The wedding, which took place in S. Augustine's, Unley, with the Reverend Frank Weston officiating, was kept a close secret in order to avoid public demonstration. "Fos and his team are so much in the limelight. We wanted this day to ourselves," said the bride. Only their families and closest friends knew when the ceremony was to be held.

ENGAGEMENT

The engagement has been announced in Adelaide of the Reverend Errol Pitzner to Miss Alisa Watt, daughter of Mr. and Mrs. S. M. Watt, of Waverley, South Australia. Mr. Pitzner, who is the Rector of S. Mark's, Maylands, is the son of Mrs. F. C. Pitzner, and the late Mr. Pitzner.

ARMIDALE

THE CATHEDRAL

The Dean of Armidale, the Very Reverend M. K. Jones, returned from holiday at Bowral on Saturday morning and conducted services at S. Peter's Cathedral, and in the country on Sunday. The Reverend R. Dyon, assistant curate at Armidale, who began his holiday on Wednesday with a visit to Sydney, returns to Armidale for an overnight stay before continuing his journey to Brisbane. During his absence, the Reverend Brian Harker, recently ordained at Moree, who has been appointed to West Tamworth, is assisting the Dean at Armidale for the next three weeks.

BATHURST

FORBES

A new altar was dedicated on January 22. It was for the Lady Chapel and in memory of Mr. and Mrs. Gillard. Following the dedication a farewell was given to Mr. and Mrs. Evan James and their family by the parishioners. Mr. James has been churchwarden and lay reader for many years, and was a foundation member of the Forbes Young Anglicans.

COWRA

Rising almost to roof level already is the most beautiful new Anglican Church of S. John. Looking at the master plan one can visualise something of great beauty for the Anglican Church folk in Cowra, with a future modern parish hall adjoining the new church, and a new rectory further back when the old building is demolished. When completed, the new S. John's will be worth seeing.

EUGOWRA

Painters were busy completing a lovely job of S. Matthew's Church last week. Painted in modern shades of white, blue and yellow, it is unusually lovely in appearance. Another showing of keenness is the unexpected rose and flower garden area now to be seen in the church grounds, and a great credit to those responsible. The D.C. preached at Eugowra and Goolgong churches on January 22 and received the usual happy welcome from rector and people. Goolgong Church of S. Paul will celebrate its 21st anniversary on February 6, and a special service to mark the occasion is planned for the Sunday previous. On January 22 the rector dedicated a new hymn board, the gift of Mr. L. Adams in memory of his father. They are the first memorial gifts placed in S. Paul's Church, Goolgong.

PARKES

The parish has a fine number of excellent organisations for all ages. There is an Anglican Men's Movement, Women's Guild, Mothers' Union, Y.A., J.A., C.E.B.S. groups, senior and kindergarten Sunday Schools, and a happy group of 30 pupils who meet in the home of Mr. and Mrs. Waugh of South Parkes. It is hoped to build a small Sunday School hall in that area in the near future. Meanwhile, the new end additions to S. George's Church should be completed in 12 weeks' time.

DIOCESAN NOTES

The Mulyan (Cowra) church is resplendent in new paint and cleared grounds. Did you hear of the theft at the Wyngan rectory during a service in the church recently?—the goods were all recovered. The Blayney rectory looks attractive with its well laid out grounds, and the hall has been protected from fire

by good scything of the grass around. The Diocesan Commissioner has taken up residence at the Cowra rectory, relieving in the parish until the rector's return on February 10. The Cowra Young Anglicans have registered 50 active members with the Youth Department for 1956.

1955 DIOCESAN LISTS

The 1955 lists of donations for the Children's Homes appeal and the Youth Department have now been released from Bathurst. The parish of Orange, with 2463 heads the list of donations to S. Michael's P.O.W. Memorial Children's Home, followed by Bathurst, Oberon, Dubbo, Forbes, Cowra and Parkes in that order. There are 46 parishes in the Bathurst diocese. Twenty-two parishes in the diocese donated more than \$100 each. In the Youth Department donations, Eugowra parish headed the diocesan list, followed by Stuart Town, Dubbo, Forbes, Cowra, Parkes, Wellington and Blayney. All leading parishes in this list have Y.A. branches. The Youth Department keeps the commissioner "on the road" and pays every expense in connection with the Children's Homes appeal. Donations to this account show interest in the work of the D.C. The parish of Orange, through the Y.A.S., has \$180 in credit for 1955 in aid to top the list this year. The commissioner's friends and non-parochial amounts for the Children's Homes appeal in 1955 made a total gift of £2,137 for the year.

MELBOURNE

LEGAL SERVICE

The Archbishop of Melbourne preached at the annual service to mark the beginning of the legal year at S. Paul's Cathedral on February 1.

NORTH BALWYN HALL

The Archbishop of Melbourne will set the foundation stone of the new parish hall at S. Silas', North Balwyn, on February 4 at 3 p.m.

PERTH

FOR MORPETH

A meeting of parishioners of the mission district of Melville, Diocese of Perth, on January 12, took the opportunity of saying farewell to Mr. Hugh McGuinness, who is to leave early next month to study for Holy Orders at S. John's Theological College, Morpeth, N.S.W. The mission priest, the Reverend W. Bastian, in a short speech told those present of the honour of being called to the Sacred Ministry. A presentation was then made to Mr. McGuinness.

VICTORIA PARK

The Archbishop of Perth dedicated the new organ at S. Peter's, Victoria Park, on January 23.

SYDNEY

ORGANIST FOR ENMORE

Mr. A. C. Grove, F.I.G.C.M., will commence duties as organist and choirmaster at Christ Church, Enmore, on February 1. He takes the place of Mr. John Davies, F.T.C.L., who has resigned.

KINGSFORD HALL

The Archbishop of Sydney will set the foundation stone of the new parish hall at Holy Trinity, Kingsford, on Saturday, February 11, at 2.30 p.m.

MISSIONARY EXHIBITION

A missionary convention and exhibition is being planned at Chipping Norton, near Liverpool, from March 17 to 25. Several missionary societies are supplying speakers and exhibits. The meetings are to be held in a large marquee alongside S. James' Church every night of the week at 7.30 p.m.

AUSTRALIAN CHURCH UNION

The annual general meeting of the Sydney branch of the Australian Church Union will be held in Christ Church Hall, 505 Pitt Street, at 8 p.m. on February 7.

EGERTON NORTH ASH MEMORIAL PRIZE

The son and daughters of the late Archdeacon E. A. North Ash have given a sum of money in memory of their father to provide an annual prize to be awarded to a senior member of the Sunday school at S. Thomas', North Sydney.

FAREWELL TO SYDNEY RECTOR

FROM A SPECIAL CORRESPONDENT

The Rector of S. John's, Darlinghurst, Sydney, the Reverend G. A. Lucas, was farewelled by parishioners on January 23.

He was presented with a tall, chiming clock as a reminder of the clock in S. John's tower and with a cheque.

The Rural Dean of East Sydney, Canon H. N. Powys, spoke in praise of Mr. Lucas' long ministry.

The Reverend R. Harley Jones and the rector's warden, Mr. I. W. Pickering, also spoke.

A musical programme was presented by Miss Florence Taylor, Miss Klara Korda, Mrs. Purnell, Mr. I. W. V. Taylor and Mrs. Tuson.

Mr. and Mrs. Lucas will live in Hopetown Avenue, Vaucluse, as from February 1.

KIKUYU BISHOP VISIT TO ENGLAND

CHURCH INFORMATION SERVICE London, January 30

A Kikuyu bishop, one of the leaders of the Christian resistance to Mau Mau, is now in this country: the Right Reverend Obadiah Kariuki, Assistant Bishop of Mombasa, who was one of the four African bishops consecrated by the Archbishop of Canterbury last May. It is his first visit to England.

Bishop Kariuki recently completed a course of study at S. Augustine's College, Canterbury, the central college of the Anglican Communion for priests and ordinands from overseas.

Before returning to Mombasa in the summer, he will undertake a few public engagements on behalf of the Church Missionary Society, but these will be strictly limited, since it is desired that his stay in England should be as free as possible from strain.

Before his consecration, Bishop Kariuki was Rural Dean of Fort Hall in the Kikuyu Reserve—at the heart of the tragic disturbances in which over 1,500 Africans and over 30 Europeans are known to have lost their lives at the hands of Mau Mau.

FORT HALL

Speaking in London on January 17, the Bishop told of the high courage of the Kikuyu Christians, and of the memorial church which is being built at Fort Hall to commemorate these 20th century martyrs.

The foundation stone was set last year by the Archbishop of Canterbury, and the Kikuyu chiefs have collected £500 from their own people towards the cost of the church.

The Fort Hall Indians helped, too, by shifting 80 tons of stone without charge.

A.C.T. LISTS

(Continued from Page 12)

Noel, 13, G.B.R.E. (Canberra-Goulburn); Solomon, Verghese Jayasingraj, B.A., B.Ed., 11, Ridley College (Colombatore, South India); Speers, John C. 2, 8, 11, G.B.R.E. (Sydney); Spohr, Neville K., 6, 8, 11, 13, S. John's College (Newcastle); Stanley, Edward G. G., 13 (Perth); Sturton, Horace A., 2, 4 (Bendigo); Taylor, Anthony J., 5, S. John's College (Balarat); Taylor, K. E., Mus. Bac., 8, 11, G.B.R.E. (North Queensland); Threlfall, Stanley F., 11, 13, S. John's College (Perth); Tidball, Reginald J., 2, 8, 9, 11, Moore College (Sydney); Townsend, George W., 6, Ridley College (Unattached); Tregoe, James L., 8, 9, 11, 13, G.B.R.E. (Canberra-Goulburn); Treherne, Thomas, 8, 11, 13, 15, S. Francis' College (Brisbane); Trevor, Ian C., 6, 8, 9, 11, 13, S. John's College (Adelaide); Turner, Miss Letta E., 5, G.B.R.E. (North-West Australia); Viney, Brian L., 8, 12, Ridley College (Unattached); Wall, Gerald R., 2, 8, 9, 13, Ridley College (Melbourne); Warne-Lester, Keith, 6, 8, 11, 12, 13, S. Francis' College (Brisbane); Wells, John M., 9, 12 (Sydney); Wheeler, Raymond N., 12, 13 (Sydney); Williams, James G., 8, 11, S. John's College (Canberra-Goulburn); Woolcott, Bruce A., 6, Moore College (Sydney); Wright, William E., 9, 11, 12, 13, S. John's College (Canberra-Goulburn).

PRIZES

The Hey Sharp Prize.

Awarded to Francis Ian Andersen, B.A., M.Sc., Ridley College (Melbourne).

The John Forster Memorial Prize.

Awarded to Francis Ian Andersen, B.A., M.Sc., Ridley College (Melbourne).

The Frank and Elizabeth Cash Essay Prize.

Awarded to Merritt, Winifred May, Th.L. (Ballarat).

On behalf of the Council of Delegates,

FRANK CASH,

Registrar.

Christ Church, North Sydney. January 31, 1956.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. Keith Earle of East Preston, Victoria, who sent us this picture of the Reverend G. Kennedy Tucker cutting the Silver Jubilee cake at the Brotherhood of St. Laurence garden party at Fitzroy, Victoria, late last year. With him is the Reverend M. J. Clarke, the only other remaining founder of the brotherhood.

CHURCH LEADERS ARRIVE

(Continued from Page 1)

shewed, entertained ideas about his reception which were distinctly unorthodox by the rigid standards and timetables drawn up with meticulous care by the Australian Council.

The Archimandrite Cosmas Clavides and two Greek priests formed the theological part of the reception committee. The Greek Consul-General in Sydney, Mr. D. Papadakis, and a Qantas traffic officer, Mr. Kimon Gogonellis, were the laymen.

The Greeks have always enjoyed the reputation of being "matey" but yet dignified, and the Press and officials of the World Council had a lively time chatting with them while awaiting the aircraft.

GREEK MEETS GREEK

When the bishop's plane arrived, he was shewn through Customs with the usual swift courtesy by the senior Customs officials, shepherded into a V.I.P. room to be interviewed by the Press, and at the same time introduced to his host while in Sydney, the Reverend E. V. Newman (Methodist).

The Press disposed of, Mr. Newman and the Australian Council officials prepared to take the bishop to Mr. Newman's home at the Sydney suburb of Killara.

"No, no!" said the Consul-General. "We'll take him. We have arranged everything!"

They had, too! Instead of a quiet Australian breakfast and perhaps a chat with his scholarly Methodist host, Bishop James found himself speeding out to call on the Greek Archbishop Theophylactos, then back to the airport, where he was placed on an aircraft bound for Canberra.

Instead of a quiet day in Killara, or perhaps looking at the harbour, he was entertained to luncheon at the Greek Embassy, whither the Minister, Mr. Dimitri Lambros, had thoughtfully invited Bishop Burgmann, Mr. Lester Webb, Professor Bailey and one or two other Canberrans.

And afterwards, following calls on the Governor-General and the Prime Minister, Bishop James found himself spirited on to an aircraft bound for Melbourne, where he celebrated the Divine Liturgy in the Orthodox Cathedral the following day, met the congregation and encouraged them in their efforts to build their new cathedral, supped with a band of Macedonians, and heard all

the small problems of the Orthodox in Melbourne.

Happily, the Orthodox really did have it "all arranged." The bishop was returned safely to Sydney last Monday and, as far as can be ascertained, is now safely in the hands of the Australian Council.

Last Saturday brought Dr. W. A. Visser 't Hooft, the genial General Secretary of the World Council, who had already spent a few days in Perth.

He explained to the Press at the airport last Saturday that the meeting was being held in Australia at the invitation of the Australian Council, and because a number of items on the agenda specifically concerned Asia and the Pacific.

Dr. Visser 't Hooft, one of the most distinguished figures of the Ecumenical movement, is a former secretary of the World Committee of the Y.M.C.A. and the World Student Christian Federation.

He gave his impressions of his recent visit to India and Indonesia, where, he said, his outstanding impression was the "complete" indigenisation of the Christian Church, and the important role which Christian groups, despite their pronounced numerical inferiority in numbers, played in the life and development of the country.

The Director of Inter-Church Aid, Dr. Leslie Cooke, arrived at dawn last Monday after seeing again at first hand the work of the World Council in the Far East.

REFUGEE PROBLEM

A Mancunian, and former Secretary of the Congregational Union in the United Kingdom, he impressed the Press with the figures he gave on the World Council's work for resettlement. Of 10,000 refugees moved last year, he said, 4,000 had come to Australia.

The problem generally, he said, was less acute than a few years ago in Germany; but the plight of refugees in the Middle East constituted a problem of the greatest proportion still.

Dr. O. F. Nolde, who is with Sir Kenneth Grubb, Director of the Churches' Commission on International Affairs, arrived from the United States last Monday.

He was followed by the Bishop of Christchurch, New Zealand, the Right Reverend A. Warren, and the Reverend Alan Brash.

(A brief "Who's Who" of the Central Executive will appear in next week's edition.—Editor.)

A.C.T. CLASS LISTS

(Continued from Page 3)

Part Two:
Old Testament: 8. New Testament, English: 9. New Testament, Greek: 10. Doctrine: 11. Church History: 12. Prayer Book: 13.

Optional Subjects:
Philosophy: 14. Principles of Education: 15. Christian Missions: 16. Psychology: 17. Latin: 18. Hebrew: 19. Christian Ethics: 20.

(In Alphabetical Order.)

Adam, Andrew J., 6, S. John's (Newcastle); Agnes Mary, Sister, 8, 12, 13, G.B.R.E. (Can. Goulburn); Alford, Bruce C., 11, Ridley College (Melbourne); Allan, Donald F., 15, Moore College (Sydney); Allechin, Norman E., 6, 9, 12, Ridley College (unattached); Allton, Derek R., 1, 2, 4, 8, 9, 11, 13, S.S.M. (Perth); Andrews, Robert E., 6, 8, 9, 12, 16, Moore College (unattached); Aries, William A., 13, G.B.R.E. (Bunbury); Austin, Trevor A., 12, Moore College (Gippsland); Bailey, Ernest A., 8, 11, 12, 13, S. John's College (Newcastle); Bailey, Charles M., 8, 9, 11, 13, Ridley College (Bendigo); Bailey, Harry R. L., 4, 9, Ridley College (Melbourne); Ball, Michael J., 6, Ridley College (Melbourne); Barnes, Robert V., 7, 8, 13, S. Francis' College (Brisbane); Batten, Stanley T., 6, 11, 12, 13, 15, S. Francis' College (Melbourne); Gold-

ing, Alfred T. E., 11 (Gippsland); Date, Robert S., 7, 8, 11, 13, S. John's College (Grafton); Davies, Alick J., 11, 12, 13, S. John's College (Adelaide); Davies, John, 8, 9, 11, 12 (Can. Goulburn); Dawson, Peter D., 6, Moore College (Sydney); de Deer, David L., 6, 9, 11, 12, 13, 15, Moore College (Gippsland); Dempsey, Winston H., 12 (Armidale); Dickinson, Douglas J., 4 (Can. Goulburn); Duchesne, David G., 6, Moore College (Sydney); Doncaster, Edward W., 6, 11, 13, S. John's College (Perth); Dowe, Philip J., B.A., 11, 13 (Sydney); Drew, Miss Nancy E., 13, G.B.R.E. (Gippsland); Dridan, Miss Dawn E., Th.A., 1, 11, 13 (Adelaide); Dumbrell, William J., B.A., 6, Moore College (Sydney); Durance, Ronald T., 9, 11, G.B.R.E. (Melbourne); Dyson, Ronald A., 11 (Armidale); Eddy, Douglas J., 7, Ridley College (Melbourne); Edwards, Frederick J., B.Sc., 9, 11, 13, G.B.R.E. (Armidale); Elliott, Frank R., 11, 12, 13, S. John's College (Newcastle); Fellowes, Norman B., 4, 11, 12, 13 (Can. Goulburn); Fenn, Walter J., 7, S. John's College (Riverina); Fowler, John E., 13 (Sydney); Fox, Donald K. J., 13, S. John's College (unattached); Friend, J. A., M.Sc., Ph.D., 9, 13 (Tasmania); Fumledge, John M., 6, Ridley College (Melbourne); Gold-

Brian R., 6, Ridley College (Melbourne); Laing, Allan G., 11, 12, 13, Moore College (Nelson); Lahey, Ivan A., 5 (Brisbane); Lawton, William J., 6, Moore College (unattached); Lobliner, Miss Roma E., 9, 11, Moore College, Sydney; Lyons, Mrs. K. M., B.Sc., 11, G.B.R.E. (Auckland); McDowell, Robert J., 8, 11 (Can. Goulburn); McGrath, Dudley J., 11, 12, 13, S. John's College (Bathurst); McGuire, Miss Olive J., 4, 5, G.B.R.E. (Can. Goulburn); McKellar, John W., B.Sc., 8, 9, 12, G.B.R.E. (Can. Goulburn); McKenzie, Alexander G., 2, 5, G.B.R.E. (Bendigo); Madden, John H., 13 (St. Arnaud); Maddigan, Reginald L., 8, 9, 11, 12, Moore College (Sydney); Marshall, Douglas E., 8, 11, 13, S. John's College (unattached); Mathews, Colin G., B.Sc., 9, G.B.R.E. (Gippsland); Mickie, Miss Elizabeth A., 8, 11, 13 (Perth); Miller, Donald S., 11, 13, S. John's College (Adelaide); Mills, Alexander L., 2, 8, 11, 12 (Ballarat); Mills, Reginald E., 6, S. John's College (Bathurst); Molesworth, Bruce R., 2, 4, 8, 9, 12, Moore College (Sydney); Moon, Ronald E., 5, 9, 11, 13, S. John's (Can. Goulburn); Moorehouse, Geoffrey E., 4, 11 (Melbourne); Mullins, George A., 8, 11, 13, G.B.R.E. (Can. Goulburn); Munro, Stuart A., 1, 2, 4, 5, 8, 11, 12,

BISHOP OF BRADFORD CONSECRATED

London, January 30

The consecration of Dr. F. D. Cogan as Bishop of Bradford, took place in York Minster on Wednesday, January 25.

Owing to the death of Dr. C. F. Garbett, late Archbishop of York, a commission was issued by the Archbishop of Canterbury to the following Bishops of the Province of York: the Bishops of Durham (Dr. A. M. Ramsey), Sheffield (Dr. L. S. Hunter), Newcastle (Dr. N. E. Hudson), Southwell (Dr. C. F. R. Martin) and Carlisle (Dr. T. Bloomer).

The ceremony of consecration was carried out by the Bishop of Sheffield. The new bishop will be enthroned in Bradford Cathedral on Friday, February 3.

CLASSIFIED

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CHAPLAIN - TEACHER required Ivanhoe Grammar School, Melbourne. Accommodation for single man. Apply, Headmaster, Ivanhoe Grammar School, N.21, Victoria.

UNMARRIED PRIEST, age 30 to 40, required Diocese of Adelaide for Tox H. Chaplaincy, combined with other work. Apply to the Bishop of Adelaide, Bishop's Court, North Adelaide, South Australia, giving particulars and references. House and adequate stipend provided.

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EDUCATIONAL

THE SYDNEY KINDERGARTEN Training College will reopen on March 8. A limited number of bursaries is available. The College offers a three-year course for girls with Leaving Certificate. Applications to the Principal, 44 Henrietta Street, Waverley, N.S.W. (phone Sydney FW3530).

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A Press conference at Sydney airport last Friday morning, when the Metropolitan of Philadelphia, Turkey, Bishop James, arrived from Geneva to attend the W.C.C. Executive meetings. (Left to right): The Greek Archimandrite, Bishop James, Dr. Mackay, the Greek Consul-General in Sydney, Mr. Hedley Bryant (W.C.C. publicity officer) and a reporter.

(Brisbane): Beard, Graham, 7, 9, 11, 13, Moore College (Gippsland); Bellamy, John L., 8, 9, 13, G.B.R.E. (Sydney); Bennett, Reginald M., 6, 8, 9, 11, 12, Moore College (Nelson); Black, Brian C., 7, Moore College (Sydney); Bleakley, John D., 11, 12, 13, S. John's College (Newcastle); Biddulph, Robert A. J., 2, 7 (Sydney); Booker, Reginald H., 6, S. John's College (Bathurst); Bosanquet, Geoffrey B., 9 (Melbourne); Bowyer, John B., 11, 13, S. John's College (Perth); Boydew, William R., 13, G.B.R.E. (Can. Goulburn); Brasington, Keith A., 14, 15 (Armidale); Brassington, Leonard R., 6, 8, 9, 11, S. John's College (Can. Goulburn); Brewer, K. R. W., M.Sc., 1, 4, 5, G.B.R.E. (Can. Goulburn); Broadfield, Athol J., 8, 11, 12, Christ College (Tasmania); Brook, John A., 6, Moore College (unattached); Bryant, Barry J., Ph.C., 6, Moore College (unattached); Buckland, Bernard R., 8, 9, 12, Moore College (Sydney); Burchill, William L., 6, 13 (Nelson); Bythell, Noel J., M.Sc., 7, 9 (Tanganyika); Camilatos, Nicolaos, 13 (Melbourne); Carleton, Ernest W., 8, 11, 12, 13, 15, S. Francis' (Brisbane); Challen, Michael B., D.Sc., 6, Ridley College (Melbourne); Champion, Russell W., 6, Ridley College (Melbourne); Chapman, John C., 9, 11 (Armidale); Christian, Carl E., 6, S. Francis' College (Brisbane); Clark, Arthur R., 11, 13, Ridley College (Melbourne); Clark, Keith Noel, 6, 8, 9, 11, 13, S. John's (Newcastle); Cohen, Leon D., 11, 13, S. John's College (unattached); Cornelius, Donald B., 11, 12, 13, S. John's College (Adelaide); Coveney, Francis J., 12, 13 (Canterbury, England); Dal-

worthy, John L., 7, 9, Moore College (Sydney); Gowan, Keith, 1, 2, 4, 11, Moore College (Sydney); Grant, Roy M., 8, 11, 12, 13 (Perth); Greaves, Peter W. C., 8, 12, S. John's College (Newcastle); Green, Desmond K., 13 (Melbourne); Green, Lawrence V., 6, Ridley College (Melbourne); Greenwood, John, 11, G.B.R.E. (Ballarat); Gregory, Raymond, W. M.A., 5 (Melbourne); Griffiths, Trevor, 11 (Armidale); Grimshaw, Arthur J., 6, Trinity College (Melbourne); Hadlow, Selwyn S., 12 (Armidale); Hall, John T., 6, 8, 9, 11, 13, Moore College (Sydney); Hancock, Ralph C., 1 (Grafton); Hansen, Mrs. C. J., B.A., 4 (Sydney); Harradence, Peter, 8, 12, Ridley College (Melbourne); Harris, Miss Judith M., 8, 13 (Sydney); Harvey, James, 11, G.B.R.E. (Brisbane); Haynes, John E., 1, 2, 4, 5, S.S.M. (Adelaide); Hazlewood, George L., 2, S. Francis' College (Brisbane); Heydon, Lawrence, 12 (Riverina); Heyward, Nigel J., B.A., 8, 13 (Borneo); Hilliard, John W. R., 8, S. John's College (Grafton); Hiscok, Donald H., 5, 12, S.S.M. (S.S.M.); Hodges, Lawrence J., B.Sc., 11, 12, 15, S. Francis' (unattached); Howorth, John H., 13, G.B.R.E. (Rockhampton); Hutchison, Brian B., 1, 11, G.B.R.E. (Sydney); Jackson, Kenneth A., 8, 11, 13, S. Francis' College (Brisbane); Jobson, John X., 6, S. John's College (Newcastle); Jolliffe, Peter S., B.A., 2, 8, 11, 12 (Sydney); Jones, Miss Ruth E., B.Sc., 8, G.B.R.E. (Gippsland); Jones, William D., 6, S. Francis' College (New Guinea); Kingsmill, Miss Edith A. C. (Tasmania); Koska, Miss Lilly L. L., 13, G.B.R.E. (Melbourne); Kyme,

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