

# THE AUSTRALIAN NEWSPAPER ECONOMICS AND M.R.I.

By FRANCIS JAMES

Dear Reader,  
The odds are about 11 to 1 that you are a regular reader of THE AUSTRALIAN every week, because your "casual" sales average just under 7 per cent. The chances are about 5 in 7 that you have been a reader for 10 years or more.

### What does this prove?

I'm not sure of all the things it may prove, but among other things it shows that your paper has a steady readership with remarkably little turnover of regular readers.

As you will know, THE AUSTRALIAN has always fostered needless secrecy about the affairs of the Church.

If anything of importance or general interest is happening, we say you are entitled to know about it, and that it is our job to find it out and publish it.

Similarly, there is no secrecy about the way that your newspaper, THE AUSTRALIAN, is being conducted. I think the Editorial side speaks largely for itself, although there are aspects of this which, like all papers, are mostly out of sight.

Some of these editorial matters I shall write about later. I have a file of any newspaper, we all know, is circular.

Our life blood is getting old, and there is not enough of it to go around as we Christians as we should like to.

In the last two years, our total circulation has risen by 2,651 to a present of 26,864 copies a week. In the same period, the paid circulation has risen by 2,976 to 14,892. Total sales has increased by 2,995.

### NATIONAL AIMS

A circulation rise of less than 500 per year means additional income of less than £1,000 a year. This is not enough, in these times of rising costs, to finance our budgets if, at the same time, we continue expanding our free list.

We need a much more dramatic rise in circulation, if we are to do our job properly.

From the outset, we aimed to make this a truly national newspaper, which would be on sale in all the main time everywhere in the Commonwealth at the same price.

Consider what this means in practical terms for Western Australia, for example.

THE AUSTRALIAN is rushed each week from the printers to the airfreight, sent by air freight to Perth, and posted to the G.P.O. so that it reaches paragon from Geraldton to Albany by the week-end.

The same procedure is followed for New Guinea, Darwin, Rockhampton, North Queensland, and other points in the South Australia.

Each freight in the West alone costs £1,846 per year for 2,000 copies weekly.

so which we had hoped to hand over to the Church of England Information Trust.

The increase in our free fund made this difficult.

The orthodox solution would be one or more of the following courses—

1. Increase the price of THE AUSTRALIAN to readers in distant places, so as to cover distribution costs.

2. Reduce editorial expenditure on cable & air mail news services.

3. Increase the advertising content.

4. Raise the price of the paper all round.

5. Reduce printing costs by reducing the size of the paper.

6. Reduce the number of issues.

We have decided against these because—

1. We don't believe you would want to do any of these.

2. This is a newspaper, not a magazine. We feed badly enough already about printing important news. We feel badly because we cannot do this.

3. This would cut down the space for news and feature material, under the heading of a number of pages. This we do not want to do because it would entail more editorial staff and office work while out to our already enormous distribution costs.

4. We have enviously observed rising printing costs, and very high rates for postage and freight charges, without any price increase to cover them.

5. It is well that an increase in price would be justified, that we might lose a small percentage of our circulation, but that in the end the result would be profitable.

6. There are better ways to solve the problem than this.

5. There is already so much in the paper that we cannot fit into it. There are, however, some contemplate this. Most readers, we think, are not in a little more than half of the paper.

The population was increasing rapidly; at present 85,000, in 1970, 130,000; in 1981, 250,000.

Does not read, another does.

6. Come what may, we shall not do this. Every week, we get letters from grateful missionaries all round the world, from Papuan priests and deacons, from people like Mrs X, with three small children, living on a pretty good property up in the North West where they are trying to save starving stock by hand feeding, and where the ready response to their plea is pretty about. THE AUSTRALIAN is Mrs X's only regular reader, and she told us frankly what a wrench it was when the wire to cancel her subscription at the beginning of this year, because she had just signed up for a new year's young Sunday school teacher, before the war was married, twelve years ago.

I don't want to multiply examples.

(Continued on page 12)



U.S. Navy chaplain, Commander C. J. Croston, caused an eruption of laughter this month in the village of Tam Hiep, some twenty-five miles north-west of Saigon, when his rudimentary command of the Viet Cong language inadvertently turned into a joke on himself. Chaplain Croston was delivering Project Handicap material in this village which is populated exclusively by widows and children of Viet Cong soldiers. The project is a worldwide U.S. Navy-operated programme in which clothing, food, medicine, books, toys, etc. donated by organisations and individuals, are shipped to needy areas of the world.

## CANBERRA'S RAPID GROWTH PRESENTS MANY PROBLEMS

The needs of the rapidly-growing city of Canberra, the M.R.I. programme, and Church unity moves among the topics included in the Presidential Address by the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, in Goulburn on July 28.

Canberra's needs included the M.R.I. programme, the Registry from Goulburn to Canberra, the ministry in the diocese, and the possible association of St. Mark's, Canberra, with the Anglican Frontier.

Mr. Clements urged that the Registry be moved to Canberra as soon as possible.

He said it was unlikely that the Australian Church would take over the responsibilities of the Australian Capital Territory as a diocese for the Primate. St. Mark's, Canberra, and Goulburn would have responsibility for Canberra or at an indefinite time.

It was becoming increasingly difficult for the Diocese to operate without the close support of the Registrar and Registry.

The bishop said that the diocese should erect a building large enough for its own purposes and additional space to rent to other church organisations and agencies.

Mr. R. E. Croker, of the parish of St. Jarlata, said moving the registry from Goulburn would mean a great cleavage in the diocese for many years, like creating a schism. The Church appeared to be working for unity, but this move would cause more

strife and dissension throughout the diocese. Many people were already resentful of the proposal.

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## HULSEAN PRIZE TO AUSTRALIANS

The Professors of Divinity at Cambridge have awarded the Hulsean Prize for 1964 to an Australian, the Reverend A. de Q. Robin, who is at present Sub-Vicar of St. George's College, Crawley, within the University of Western Australia.

The prize, after an essay on some aspect of the history of the Christian Religion, was

awarded to Mr. Robin for his work on Bishop Charles Perry, foundation Bishop of Melbourne from 1843 to 1852.

An honour graduate of Cambridge University, Mr. Robin began his research in England, but the main body of his work was done part-time while studying at the University of Western Australia.

The Reverend A. de Q. Robin

## ARCHBISHOP APPLETON TO CONDUCT MISSION IN COLOMBO IN SEPTEMBER

FROM OUR OWN CORRESPONDENT

Perth, July 5

The Archbishop of Perth, the Most Reverend George Appleton, who returned to Perth last week after a two-month tour of England, has been invited to conduct a mission in Christ Church Cathedral, Perth, in September.

On his way back to Perth, Archbishop Appleton spent a week in Colombo, where he discussed the spiritual aims of Christianity, and the relationship with the Maha-Nayaka of Malaya, who responded favourably by some of the leading Buddhist in the island.

The archbishop in the field of mission he conducts in September may strengthen the liaison with people of other faiths.

In Archibishop Appleton's constant thought was what he prepared to come to Western Australia, and the right jobs could be found for those who were particularly suited to specialist jobs, such as work among young people, and in the field of mental health.

In addition to the ten telling to come next year, a number of the Australian people in England indicated that they would be

ready to return to Western Australia.

The archbishop himself had trained the work of the Church of England in London, and including prison welfare work and religious education in State schools.

ENGLISH IDEAS

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welfare scheme which permitted prisoners during the last six months of their sentence to do daily work outside the goal, and send part of their earnings home to their families.

Prison chaplains employed full time, were included in staff consultations on the welfare and progress of prisoners.

In Singapore, Archbishop Appleton discussed with the clergy that city ways of deepening the understanding between Australian and Malay.

He intended to discuss this with Archbishop Michael Yashiro of Japan, when he visited Perth in August. Besides the money for passages, and finding places language difficulties could be met were the big problems.

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## FACT AND FANCY

National Aborigines' Day falls on Friday, July 9. In Sydney a civic ceremony will be held in Martin Place in recognition of the Governor, Sir Eric Woodward.

The committee wishes to draw public attention to various efforts being made for the advancement of the Aboriginal people. These include the founding of a hostel for students at various Aboriginal Children's Advancement Society and the work of the N.S.W. Christian Aid Council which has already built six houses and is building another one at Gunnedah.

It suggests that other organizations may wish to follow the example of the *Wideside Workers' Federation* which is giving £200 a year to the *Consultative Conference on Aboriginal Education* to complete their secondary education.

'Twas ever thus! The somewhat heavy official atmosphere being given to the Carlton and Goulburn Synod held last week-end and broken up by a highlight with a few ecclesiastical remarks, was a thoroughly ponderous report was being discussed about the Church of England in this society, very masculine and all that. One point which was made was the learned academic gentleman got into and broke up by the fact that he "was not very much in favour of the C.E.M.S. because it was not too much away from the women!"

The coming of a cathedral has restored the equilibrium in one Sydney parish. The rectar was invited to a reception in the "O Day and Red and Gladiolus" which will be given by the D.D. of Rush and Madras, but now all it is this side.

So many English clergy wives complaining of their lot has resulted in a reception in the "Zealot" in the "Church of England Newspaper" who, in a very good and witty article, points out some of the trials of a lay housewife—no choice, commiseration, fewer holidays, less security, no noble flattery from the parish, and, worst of all, the trial of being a Christian in the economic jungle.

Lines composed by the Archbishop will be the Arch-bishop of Brisbane, the most recent of Bishop Frewer:

"There is ever throughout the North West,  
We are wise of bishops the best.  
For soon the John Frewer,  
Get never and fewer;  
For the good things we've been blessed."

Australia has been mostly on the receiving end of aid from other countries in the matter of not only food but also clothing. The Catholic Church here has secured a triumph with the decision to buy a large quantity of the Australian Cotton.

Developments in a recent Sydney parish paper, "Parish Notes" to the good Anglican clergyman, who has been invited to the annual vestry meeting. It is possible that vestry, even if it is on the same side.

Charles Tull: "The Texans are going to be a lot of fun." An Anglo-American of mine, Joseph C. Tull, who has been in Australia for many years ago, gently probed: "Have a car." Confused by the reference to the Texans, the Texan thought he said: "Have your car." The Anglo-American, one free of charge, dead and buried. The Anglo-American, Reginald Tull, speaking on the B.R.C.

THE PAUL REPORT DISCUSSED  
CLERGY CONFERENCE FOR  
BUNBURY DIOCESE

FROM OUR OWN CORRESPONDENT

Bunbury, July 5

The clergy of the Diocese of Bunbury met in conference from July 2 to 5 at the Great Hall and Conference House, Bunbury, to discuss the Paul Report.

The subject was introduced by three priests who have come from England recently, the Reverend R. Williams, the Reverend G. E. Howells and the Reverend C. A. Page. In the very lively discussion which followed the reading of these papers many matters of considerable discussion centred around the various ideas of the supplementary ministry, many clergy expressing the view that this was required was supplemented by priests, and a permanent diaconate.

If supplementary priests were available in the small rural communities, one full-time priest could oversee a larger area, so leaving free other full-time clergy to go to areas of need, such as the fast developing north-west of this State.

The bishop said he would have to consider with great care the ideas put forward.

Another matter which was discussed by the clergy conference was the problem of the retention of the existing parishes in the diocese with the Religious Education State Scheme.

## R. I. BURDEN

This was also a joy and great pastoral opportunity, but the population explosion, larger schools, larger classes, and many more periods for the same number of teachers, such a burden, as to almost preclude the possibility of carrying out other pastoral obligations.

The bishop agreed to commit thoroughly investigating the whole problem. A number of priests was appointed for the purpose of the Diocesan Missioner, the Reverend R. A. Roberts, outlined the plans being made by the Diocesan Mission in 1946, to be a Diocesan Mission conducted in every parish in the diocese.

It would focus around the three sacraments of Holy Communion, Confirmation and First Communion.

Each night one of these sacraments would be the theme for the annual Confirmation and First Communion week taking place during the mission in each parish.

The parish priest would be the chief minister, assisted by a rector from another parish. Other papers were also given.

## IVANHOE GRAMMAR SCHOOL'S FOUNDER COMMEMORATED

FROM A CORRESPONDENT

Melbourne, July 5

A memorial window to the founder and first headmaster of Ivanhoe Grammar School, Melbourne, travelled and dedicated in St. Stephen's Church, Daresburg, on June 27.

The Reverend Sydney Bury, Vicar of St. Stephen's Church in 1915 and commemorated as headmaster from 1917 to 1941, died on March 16, 1944, the school's 50th anniversary.

The window was the gift of the school and its dedication was on the 50th anniversary of the school's jubilee year.

St. Stephen's Daresburg, is used by Ivanhoe Grammar School as its chapel and is built in the style in which Mr. Bury's vicar was when he founded the school.

Mr. Napier Waller, himself a resident of Daresburg, is the window which is a forceful representation of the first martyr, who is the subject of the appropriately, as a teacher of the school.

The dedication was performed by the Reverend R. M. Southey.

As follows: "The Messenger" by the Editor, the Reverend P. S. Robinson; "Synod Proceedings" by the Reverend J. J. Cook; "The Parish Records" by Canon J. G. H. St. John; "Parochial Ministry" by Canon W. S. Statute; "The Sacrament of Penance, Absolution and the Visitation of the Sick" by the Venerable F. Hart; "Diocesan Regulations" by the bishop, the Right Reverend R. G. Hawkins.

## TWO MISSIONARY BISHOPS WILL BEGIN TOUR OF N.S.W. NEXT WEEK

Two visiting missionary bishops will undertake strenuous deputations in the Province of New South Wales during the latter half of July. Apart from the Diocese of Riverina they will visit between them all the dioceses of the province.

In city, town and country they will address the churches and schools and at numerous meetings. The Bishop in Polynesia, the Right Reverend John Vockler, arrives first, coming from Victoria. He will visit Albury, Wagga, Yass and Canberra before proceeding to the parishes of Newcastle, Maitland, and the cathedral. The Bishop Vockler will be guest of the Warden of St. John's College, Morpeth, and will address the students before going on to Gunnedah. This will doubtless give him great pleasure because of his personal association with St. John's Armidale diocese as next on the bishop's itinerary. He will visit the Armidale diocese as next on the bishop's itinerary. He will visit the Armidale diocese as next on the bishop's itinerary. He will visit the Armidale diocese as next on the bishop's itinerary.

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## BURWOOD

There will be a clergy luncheon at St. Paul's, Burwood, at which the bishop will speak and address the clergy. The bishop will also give a liturgical welcome at St. John's, Dee Why, on Friday, July 14 and speak at the women's luncheon at All Saints', Parramatta, on Saturday, July 15. He comes from Dee Why and so it is interesting to note his acceptance of special welcome there.

The Bishop of Kuching, the Right Reverend Nicholas Albery, arrives in Sydney from Tasmania on Wednesday, July 14. He goes straight to Bathurst where he will visit both Marsden and All Saints' Colleges, address the students in training for Holy Orders at the Diocesan House of Studies, Brisbane to begin work in the Province of Queensland.

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## BISHOP FREWER

The former Bishop of North West Australia, the Right Reverend John Frewer, is at present staying with his brother in Vancouver, Canada. He expects to return to this country in October.

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The Bishop's last official engagement in Sydney diocese will be Evening in St. Anne's Strathfield, at 8 p.m. on Friday, July 16. There will be an informal gathering in the parish hall to follow for people to meet the bishop.

The bishop leaves for Newcastle the next day and will undertake engagements at the parishes of Newcastle, Maitland, and the cathedral. The Bishop Vockler will be guest of the Warden of St. John's College, Morpeth, and will address the students before going on to Gunnedah. This will doubtless give him great pleasure because of his personal association with St. John's Armidale diocese as next on the bishop's itinerary. He will visit the Armidale diocese as next on the bishop's itinerary.

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## S.S.M. FELLOWSHIP MEETING

Each John Lewis, the Australian Provost of the Society of the Sacred Mission, will be addressing a meeting at the Church of St. Lawrence, Clergy House, George Street South, Sydney, on Monday, July 12, at 8 p.m.

The meeting is being organized by the Sydney branch of the Fellowship of the Sacred Mission, but is open to all friends and supporters of the Society and its religious life in the Church of England.

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## NEW CHANCELLOR

Mr. N. H. Bowen, Q.C. and M.H.R. for Parramatta, has been appointed as Chancellor for the Diocese of Canberra and Goulburn.

The former Chancellor, Sir Kenneth Blyth resigned when he was appointed Australian Ambassador to Canada at the close of last year.

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## ARMY EXPLAINS WORSHIP AND MORAL TRAINING OPPORTUNITIES

Full opportunities for religious observance are being provided for National Servicemen who began their training on July 1, at Kapooka, N.S.W. and Puckapunyal, Victoria, an Army spokesman announced last week.

At each training battalion there were chapels for the service, and resident chaplains were readily available. For instance, in the 1st Battalion, in the Army, the attention of the service men was directed to the importance of religion and the right of every soldier to the free exercise of his religion.

There would always be in the barracks a large percentage of young men whose lives should normally be in the process of being shaped by the influence of their homes and religious training.

Subject to the exigencies of the Commando work, the moral course, a special facility was offered for voluntary attendance at religious services.

At the Ivanhoe Grammar School's jubilee dinner on June 22, the headmaster, Mr. V. R. C. Brown (left), talks with Mr and Mrs J. Eason (left) and Mr and Mrs J. McCann. Mrs McCann is the daughter of the Reverend Sydney Buckley, the founder of the school; Mr Benson has been connected with the school as pupil and master since 1916. See story page 9.

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# IS GOD MADE IN MAN

By the Right Reverend R. S. DEAN

Cape Coast, to the magnificent Anglican boys' school called Afridi College—a college which has provided Ghana with many of its leaders.

This college was founded by 600 pupils as its principal in the person of Mr Robert Ofori, a man who was an orthodox pupil, teacher and principal of the school.

It was an English well-trained and a devoted and enthusiastic teacher and an excellent administrator of all other educational institutions, but despite the more progressive ideas he offered, he refuses to be tempted.

There can be little doubt that the entire staff, including a fine young Canadian, as well as the students gain their sense of loyalty from this magnificent Christian. I certainly thank God that I can number Bob Pobe among my friends.

It was in the courtyard of this college that the local Ghanaian boys' school was taken to the Provincial Synod. Never surely has a Synod been so well-organized with a full staff.

They had come to worship and time was of no consequence. Not a clock striking the hour, not a full three hours and everyone was there.

How different from the West where having gone to Church we are expected to be there as soon as possible. In Ghana people positively enjoy going to Church.

And when the dancers gave way to an exhibition of flag-waving the impression was quite indelible.

After due training he was ordained to the priesthood by the Bishop of London at the Chapel Royal in St. James, London, on May 1, 1765.

He was not only the first African priest to be ordained in the Anglican communion—

but the first non-European to be ordained since the Reformation.

His story is one of humble, devoted service to God and around the Castle in Cape Coast, seeking to bring the seeds from Africa alike. The fifty extant letters he wrote to England speak of loneliness, of despair, of lack of encouragement from his superiors and a sense of his unworthiness and impotence.

## PHILIP QAQUE

Yet, without a doubt, in a real sense his ministry in all its meanness and difficulties, from the seeds from which has sprung the vigorous church, life which now to be seen in the Diocese of Accra.

Some thoughts were in my mind when I flew to Ghana to take part in the celebration marking the 200th anniversary of Philip Qaque's ordination. As the plane touched down in Accra my at 1, the tremendous joy of independent Ghana struck me at once. "Welcome to Ghana," Lord Lugard once screamed at me from the banner over the entrance to the Air Terminal.

There was little doubt of Ghanaian attachment to that particular form of African socialism called "Nkrumahism" and the sense of it permeated the atmosphere everywhere and made one feel that it was the life of the week spent in Ghana.

By the happy arrangements of the Quaker celebration coincided with the first meeting of the Provincial Synod of West Africa ever to be held in Ghana. Lord Lugard's cry screamed at me from the banner over the entrance to the Air Terminal.

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A ninety-mile drive took us to

Yet equally obvious, it was truly a welcome to a Christian Synod by Christians, and in the sight of the dancers bending low over the feet of the Archbishop.

High Mass was beautifully celebrated by the Bishop of Accra and superbly organ-led by the Rev. Fr. D. Amos, who would be an excellent participant in any diocese whatever its churchmanship anywhere.

There followed in the afternoon a diocesan reception and a prayer for the African, which African can easily move from prayer to dancing and singing with most convincing experience.

The day ended unforgettably, a large procession winding its way through the candle-lit streets, the simple grace of Philip Qaque, marked out by initials, P.Q. and dates of his birth and death.

As the Bishop of Sierra Leone spoke, inevitably of him, one thought Philip was much more honoured in his death than ever he was in his life. The Communion of Saints sprang to immediate life.

Was Philip embarrassed by it all? I am sure he did be share the joy of all of us at the vigorous and joyful religious practice has now run through every edition of the Prayer Book, 75,000 copies.

And Solomon E. Svensson, a torchlight procession round the city and the abiding sense that here the Church was proud of its existence, and prouder still of Lord of Love.

Who dares to say the younger churches have nothing to learn from the Church in Ghana certainly has!

# W.C.C. HEADQUARTERS TO BE DEDICATED NEXT Sunday

ECUMENICAL PRESS SERVICE

Geneva, July 5.—The Ecumenical Centre, headquarters of the World Council of Churches, will be dedicated here Sunday, July 11.

The centre is at 150 Route de Ferney, in the Geneva suburb of Grand-Saconnex.

The service will receive continent-wide television coverage via Eurovision. The centre, built at a cost of £A1,480,000, contributed by 241 full members and eight associate members of the World Council presented by Dr Ernest Payne, London, chairman of the Central Committee, and received on behalf of the centre by Mrs Teru Vernate of Ethiopia, a member of the Executive Council, secretary of office assistant in the W.C.C.'s Service Bureau, Geneva.

An ikon from the Russian Orthodox Church presented by Archbishop Vitaly Borovov, rector of the Holy Trinity Cathedral to the W.C.C. and received by Bishop Leslie Newbould, director of the W.C.C.'s Division of World Mission and Evangelism, and chairman of the Chapel Committee.

Vessels for Holy Communion given by Fairbairn, a London firm, and received by Dr Marcel Proulx, general secretary of the World Alliance of Reformed Churches, and a member of the Central Committee.

## ON THE QUALITY OF ORDINATION CANDIDATES

ANGLICAN NEWS SERVICE

London, July 5.—Although the Church Assembly budget for 1966 at £996,455 shows an increase of just under three per cent, on that for this year, the forecast which estimated an expenditure of £1,038,000.

The budget is to come before the summer session of the General Synod in October. The largest item is the salary of a single item for the proposed chief of the central fund for ordination candidates.

This again is less than was envisaged by the Central Advisory Council for the Ministry which considers that the central fund should be budgeted for the £359,000 envisaged.

The central fund in 1964 amounted to £305,586. The increase in expenditure is £1,063 and £321,021 in 1966. The decrease in expenditure is £1,063 and £321,021 in 1966. The decrease in expenditure is £1,063 and £321,021 in 1966.

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enthusiasm. What a thrill it was! "Surely the Lord is with us," I found myself repeating again and again.

It was certainly the highest point of my life. I was beautifully celebrated by the Bishop of Accra and superbly organ-led by the Rev. Fr. D. Amos, who would be an excellent participant in any diocese whatever its churchmanship anywhere.

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# OUR BEST BOOK "BUYS"

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# TO THE SEA

By A CORRESPONDENT

ON Thursday, May 20, a party from the nine fifth-year girls' school of the New England Girls' School, Amidale, N.S.W., accompanied by the Headmistress and one of the Sisters from the school hospital, set off by bus from Brisbane for a twelve-day visit to New Guinea, to be guided by the school mission in the Anglican Mission area.

They were given a gay farewell by a large group of parents and friends — and then began the adventures of the school which was undertaken such a trip!

They reached Port Moresby early on Friday morning and went straight on by Piararua to Popendeta where they were met by Mr and Mrs H. K. Roberts who young daughters had just started at N.E.G.S. this year.

In two Land-rovers the girls drove away, and after crossing several creeks and the Amboko River in their pioneer style they reached Aeché Plantation at the foot of Mount Lamington where they were to stay for the next three days.

And an exciting three days will be followed by a week of the jungle all round, and visits to cocoa and rubber plantations, as well as a chance to see some of the achievements of the mission in the district.

## MARTYR'S SCHOOL

One afternoon they went to the mission Martyr's School where the girls completed the life of the martyrs there which was their own at N.E.G.S.

The boys certainly have a time going and cooking their own food (each boy has a tin of rice and a tin of food powder), making their own furniture for the dormitories, even helping to build their own chapel, and yet following much of the course of the school in N.S.W.

At places visited by the girls the Franciscan Friary at Jeparu where the Brothers entertained them with tea and music, and showed them the magnificent work of St. Francis' College, shaped like a high spire, built by a woman, a wonderful altar of solid coral.

In Popendeta itself there was St. Christopher's Manual Training School, and the old church and the footings of a new one, the monument to the two women missionaries from Geneva who glorified God in the language at the hands of the Japanese, a meeting with Bishop David after Evensong, and an evening Communion at St. Andrew's Church, where the service was in English but the hymns in Orokaiva (and thanks to the Brothers, the girls found they could easily sing these).

Here too they had their first experience of the mass and shaking that takes place so often in Papua. They made many friends in Popendeta, and in the time to attend to young people's Dance at Sangara one evening, and to watch a football match on the field, found their own afternoon.

## TO DOGUA

Meanwhile Fr Kendall was busy organising the next stage of the journey — a large motor trip along the coast to Dogua. Unfortunately the "Mission House" at St. George's Bay has been overhauled, and the chartered boat had to be found.

This proved to be the Steamship Company's "Ruru", a squat business-like little craft which was expected to killenger and sink. N.E.G.S. away.

The girls quickly settled into shipboard routine — singing, sleeping, eating, reading, watching television, and helping the crew catch fish (one large one every 20 lbs).

The Papanan crew, led by their captain, was so kind and everyone had complete confidence in them and their seamanship. There was no

bunks on the "Ruru", so each night was spent on shore. The girls were very kind and here, in spite of short notice, Fr Jeremy Ashpin and his wife and daughter provided the splendid hospitality.

At the end of the look round the station, particularly the book room, the girls were asked to notice the desperate need for more equipment, there was a list of some 100 items. The Papanan staff and a young sister of Dogua staff, who had been in the open doors and windows.

Among the highlights of the evening were the N.E.G.S. waltz and the hockey policy performed by all and sundry.

The second night was at Sefoa — N.E.G.S. group Mission supported by both Old Girls and present pupils for many years. The "Ruru" anchored in the beautiful fjord, and shore was reached by dinghy in 10 days.

This was followed by a climb up "Jacob's Ladder", a steep path with over 100 steps, to Sefoa and the Mission of the family and Jean Lou, the headmistress of the girls' school.

Among special interests of this visit were trips over the coast to see outrigger canoe and fishing, and to see the beams of the lighthouse standing in the water for over every few seconds.

At the end of the visit was an anxious one, beginning with a heavy rain, overcast, and by doubt whether Dogua would be reached in time.

It was reckoned to be a 14-hour boat trip in the worst weather — and the aim was to reach the Anglican Day service in the cathedral early next morning.

On the sea, though not exactly calm, was possible to see the white sand beach, the waruru for a warm welcome and the welcome provided by Fr Doug Jones and his wife, Dogua was reached by 10.30.

## CATHEDRAL

Then came two entrancing days at the Anglican Cathedral. The glories of the cathedral with its dazzling white walls and glowing Father Benson murals and the new pipe-organ decorations have often been written of in the first sight of them is soul-piercing, and the welcome to present a large and wonderfully devout congregation, which was led by the Bishop, Bishop John Chisholm celebrating the feast of Peter and Paul, the first Papanan priest.

N.E.G.S. girls in their traditional white "sac" dresses, with their hair neatly styled on the floor (like nine behind the rows of Papanan girls) and the girls of the Mission and the girls of the school, with the young women of the school, with the students at St. Aidan's, were all present. In addition there was a folk dancing party on the deck during the night, and the girls of the "Mission Hospital" and with the girls of the school.

Most of all, with the girls at the head of the school, they spent their splendid new buildings and their attractive pick checked into the school, and were friendly ways.

For many friends were established at Dogua. The girls of the school, with the young women of the school, with the students at St. Aidan's, were all present. In addition there was a folk dancing party on the deck during the night, and the girls of the "Mission Hospital" and with the girls of the school.

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developments in New Guinea. Lady Cleland, the Administration, well planned, and the group at Government House, and arranged for them to be well looked after by the Guide Training Centre at Tannabada, the village on piles, where many families live in offices, modern church, and well equipped primary and secondary schools.

At the other end of town, the girls were shown the work at Koko, the fishing village where many families live in houseboats, and showed the famous market there with its colourful, exotic goods which collect from far and wide to buy and to sell.

On Sunday there was Communion to service lasting nearly two hours) in the Friar's new church, followed by a long bus excursion into the hills to see the Bomana War Cemetery, the Roman Falls, the Koro Trail Memorial, the great rubber estates around Soroti.

## HUGE SUCCESS

It was a busy week-end indeed, and yet somehow there was time for shopping, and the acquisition of 150 native curries to be declared to Communion.

So, on the first day of June, the girls of the school, with a tremendous welcome from the people of the island, to everyone's great joy, the Archbishop himself appeared to greet the group, and to give the first news of his beloved New Guinea.

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Guinea. This great-hearted presence of his put the seal of honour on the first visit to New Guinea.

The expedition could be considered a huge success, thanks to the support of the Government and co-operation of the Mission and other friends everywhere.

**SCHOOL TRADITION**  
The party had tried to be as self-sufficient as possible, taking equipment such as inflatable rubber mattresses, sleeping bags, sheets, mosquito nets, and medical kit (the last fortunately hardly needed) and by ordering supplies of food in advance at the best prices.

In responding to the toast of the school, the girls of the school, with a tremendous welcome from the people of the island, to everyone's great joy, the Archbishop himself appeared to greet the group, and to give the first news of his beloved New Guinea.

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# IVANHOE GRAMMAR SCHOOL JUBILEE DINNERS

FROM OUR OWN CORRESPONDENT

Melbourne, July 5

"A centenary is an important occasion, and its celebration may be an act of piety; but a jubilee is an act of remembrance, because so many can remember the foundation and the preservation of associations with it", declared the Headmaster of Ivanhoe Grammar School at a dinner held at the Heidelberg Towers Hall on Wednesday evening, June 23, which £2,000 of the target of £7,000 has already been subscribed.

Ivanhoe Grammar School was established in 1915, by Mr. J. A. Macdonald, who indicated the occasion of the present jubilee. The school was named after Mr. Henry Buckley, who is most prominent in the school's history in addition to this close association with the school.

More than 270 parents and friends of the school sat down to the dinner, which was the second of such functions connected with the jubilee. A similar dinner was held the previous evening, and was attended by old boys of the school.

In responding to the toast of the school, the girls of the school, with a tremendous welcome from the people of the island, to everyone's great joy, the Archbishop himself appeared to greet the group, and to give the first news of his beloved New Guinea.

It was a busy week-end indeed, and yet somehow there was time for shopping, and the acquisition of 150 native curries to be declared to Communion.

So, on the first day of June, the girls of the school, with a tremendous welcome from the people of the island, to everyone's great joy, the Archbishop himself appeared to greet the group, and to give the first news of his beloved New Guinea.

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## CLERGY RETREAT

FROM OUR OWN CORRESPONDENT

Melbourne, July 5

The first Clergy Retreat for the Diocese of Melbourne for this year took place at the Retreat Centre, Cheltenham, last night. It began on Monday evening, and continued through Friday morning.

The conductor was the Reverend Father, who has returned after a quarter of a century away from it. During that time he served for many years in the Diocese of New Guinea; he was also Chaplain to the Yarrabba Mission, North Queensland.

His address were seven addresses of the theme of Our Lord call on the disciples as recorded in St. Mark's Gospel. "That they might be with him", and drew attention to the presence of Christ in the Eucharist, and in the personal life, of the clergy.

The second retreat will commence on November 8. The conductor will be the Reverend S. Moss, Vicar of St. George's, Malvern.

## JAMAICA UNITY

FROM OUR OWN CORRESPONDENT

Manville, July 5

The positive relations between the Anglican Church of the Province of West Indies and the Provincial Synod of the Methodist Church have been explored by leaders of the two bodies at a meeting held recently.

The Joint Committee of the two churches decided as a result of this first exploratory meeting to continue discussions and to continue to work together, study, and understanding are required to move ahead.

The meeting voted to set up study groups in Barbados and Jamaica to report to the next meeting scheduled in Barbados in November.

# THE MOUNT HOSPITAL CHURCH OF ENGLAND HOSPITALS (INC.)

253 St. George's Ter., Perth, W.A.

# THE MOUNT HOSPITAL CHURCH OF ENGLAND HOSPITALS (INC.)

Applications are invited for the position of Tutor Sister (with diploma) to the 40-bedden general training school (5 assistant Tutor employees).

Salary range from £1,600 p.a. to £1,800 p.a., according to experience. An allowance will be paid in addition to the above salary for living out.

The Mount Hospital has 95 beds for acute medical and surgical patients and has affiliation with the Princess Margaret Hospital for Children for Paediatric services.

Written application should be made direct to the Matron, stating age, professional qualifications, relevant experience and the names and addresses of two referees.

Such a visitor must recognise that while he is there he is at the disposal of the hospital.

Applications close on 31st July, 1965

# THE MYSTERY OF HEALING

By the Reverend Eric Derbysshire

There would be few Christian thinkers who would doubt the importance of Our Lord's ministry of healing. The more abundant witness to its centrality in His life and work.

Major difficulties do arise, however, regarding the nature and serious confusions appear when physical conditions are treated from the point of view of the spiritual and when unphysical elements are treated from the point of view of the material.

Many of the misunderstandings which occur regarding the nature of healing in the Church can be traced to an unfortunate neglect of the basic principle of the wholeness of man.

It is not part of my function to discuss here the scientific aspects of medicine, or psychology as they relate to religion, though this has been much written on the subject of psychosomatic medicine in recent years.

It remains a matter of some concern that wherever the subject of healing is discussed in the context of the Church, one feels bound to commence with some reference to apologetics.

It is of capital importance to be abroad both within and without the Church towards certain elements which have, however so broadly and even dogmatically, been assumed as "faith-healing" by the term suggested in any case, far beyond a certain limit in human activity and response.

It neither does the term "spiritual healing" apply to the mainly on the ground that it tends to ignore the idea that healing is inserted into the soul or the nature of the person.

"Divine Healing" is a phrase which I believe, biologically speaking, does not exist.

It cannot be denied that sects and groups and individuals have been formed throughout the centuries which have had great emphasis on the healing ministry, but the degree of suggestibility and have been dramatic and spectacular.

These methods are strangely out of harmony with Our Lord's ministry which were always proclaimed with dignity and grace. The words, "I do not come to destroy but to fulfil" occur more than once in His instructions.

The Church should not, however, allow itself to be robbed of its commission because of the failures or inadequacies of either its friends or its enemies.

In very neglect or default could be the reason for the rise of the sects and spiritual groups outside the community of faith, but not because of the failure of its Gospel.

**GOSPEL RECOED**

It is impossible to read the New Testament, and yet at the same time to ignore references to healing.

Gospels record 26 cases of healings.

In 10 cases healing of several or all the people and in 16 cases healing it is said of Jesus that "the multitude of diseases and all manner of sicknesses" were cured.

The disciples were also given the power to perform the ministry of Jesus to "preach and to heal" throughout the world.

In the Acts of the Apostles, 36 instances of healings are mentioned and on seven occasions multiple healings are recorded.

References to healings are also made in the letters of Paul.

The healing Ministry of Jesus is a revolutionary concept, the heart of the Old Testament, in the main, leads to exorcism of the evil powers of disease and disease is a punishment for sin and a corrective to sin.

The result of the fulfilment of the mission of Jesus to "preach and to heal" is that "Our Lord Himself healed the King of the Jews" who had been blind from birth.

It is not possible to establish the principle that the healing ministry will be diminished if there was a total healing of the world.

Some of these facts some measurement is necessary regarding either the confidence or the extent of the New Testament healings in the New Testament.

Christian Church in our times. A number of explanations have been attempted, those who would affirm that the healing ministry of Jesus was seen against a background of signs and wonders in the life of Jesus.

St. Augustine puts forward the theory that the healing ministry of Jesus was the first stage of the elements of compassion which were to be revealed in the life of Christ.

Others maintain that the miracles—serve as a kind of propaganda in order that, having drawn attention to them, Jesus was then able to speak of something which was to be expected.

A more popular acceptance of the healing ministry would be where the acts of Jesus in this regard are seen as acted paradoxically, in that the healing ministry was seen as Jesus in a paradoxical manner.

Leprosy, paralysis, demon possession, blindness, deafness and the dumb are thus interpreted as symbols of spiritual disorder.

## EVIDENCE

The physical characteristics are given little importance so that the healing ministry is seen as a moral impotency may be drawn from the physical characteristics.

It would seem that one who is satisfied. One might be inclined to discern value in these propositions, but the healing ministry of the whole narrative is seen as a moral impotency.

They can also often do produce a deeper understanding of Our Lord's life and purpose.

It is believed that the direct evidence of the New Testament is as follows:

1. That Our Lord healed the blind.
2. He cured a leprosy sufferer.
3. He did so as the Acts of the Apostles bears witness.
4. He cured a paralytic.
5. We need through the laying on of hands.
6. He cured a dumb man.

The second section of this address would need to give attention to the healing ministry of Jesus in the third and concluding section. It will attempt to make some comments on the re-asserting of this ministry through the means available.

If it would seem that the activity of the Church as set forth in the Acts of the Apostles and the New Testament, and yet at the same time to ignore references to healing.

The Early Church Fathers (Justin Martyr, Clement of Alexandria, Irenaeus, Origen and others) suggest that the command to heal the sick was regarded as a vital part of the ministry of Christ, which was to be continued by those who were to be His witnesses.

The Edict of Toleration made by Constantine in A.D. 313 created a "mass produced" healing ministry, which was to be used to obscure many of the elements of a vital faith.

This was the sole cause for the neglect of the healing ministry of Christ. There have been many attempts to re-assert the healing ministry of Christ, which have altered the whole course of the Christian religion.

It is believed that the healing ministry is a result of the fulfilment of the mission of Jesus to "preach and to heal" throughout the world.

To mention but a few, the healing ministry of Jesus is associated with relics and shrines which are transferring the power of healing to the places and places. Parallel with this is the use of sacraments, the knowledge and the advancement of the healing ministry of Christ.

This scientific advance has been the result of the fulfilment of the mission of Jesus to "preach and to heal" throughout the world.

It is not possible to establish the principle that the healing ministry will be diminished if there was a total healing of the world.

Some of these facts some measurement is necessary regarding either the confidence or the extent of the New Testament healings in the New Testament.

This article was originally given as a "Plain Christianian" talk, over the Australian Broadcasting Commission by whose kind permission it is published here. Mr. Derbysshire is Methodist minister of Wesley Church, Hobart.

Holy Union gradually became linked with sin and forgiveness and ultimately with the forgiveness of sin. This view received added support in the days of the Reformation, when the flesh and the spirit.

During the Reformation period we must mean the idea that the body of Christ is the body of God, rather than the Temple of Holy Spirit. This dichotomy was made impossible to recognize any spiritual meaning in the work of Christ.

The duality of the Church through controversy and division would also have contributed to the Church's preoccupation with the flesh and the spirit.

It is perhaps worthy of note, in passing, that in these days of dialogue in relation to the healing ministry, a revival of the healing ministry in Christianity is not merely confined to the Reformation.

A further influence is to be found in the Reformation, which revealed itself as a movement to return to the idea that institutional religion is the work of Christ.

The medical profession, medical education, nursing, and medicine emerged in the religious orders of the Middle Ages, and the dying; just as methods of hygiene and surgery were developed in the Crimea War.

The conflicts of the Church with science in the nineteenth century, and the medical profession, and the position of normal medical science, are a tragedy still remains and at the same time, the Church and the medical profession.

In the last 100 years medical science has made amazing strides in research, surgery and psychology.

There has come into being a veritable "flood" in scientific achievement which has led many to discard any possibility of healing the whole man by spiritual means.

Religion for many people is concerned only with the development of the soul—this is the responsibility of the Church. The body is the sole prerogative of the medical profession.

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Christianity is itself a miracle of faith and love. The healing ministry seeks only to affirm this view.

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of the kingdom envisaged these tasks as completely separate to the other.

In the Gospel the term "salvation" refers to wholeness of man, which physical and spiritual. In the first English translation of the Bible, the word "salvation" refers to wholeness of man, which physical and spiritual.

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The word is often used loosely to mean a fellowship of love and fraternity from the bowing in prayer.

The fellowship of the Church is a different matter. Koinonia means a fellowship of love and fraternity from the bowing in prayer.

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## HOLINESS

Wyclif obviously regarded "holiness" as a state of life in which the whole man was related in loving response to God.

The authors' version of the Scriptures did not however, follow the tradition of the Church with a division of interpretation when the word "holiness" was rendered separate into physical and spiritual aspects.

It is not without interest that in our English language, the words "holiness" and "holiness" come from the same root.

There is no easy pathway to holiness, after care hygiene and medicine, and Christian life is equally necessary.

The curative processes are much more likely to be found in insight and meditative discovery than in dogmatic and doctrinal change.

The Healing Ministry does not answer the questions of the logical mind—it is more likely to evoke response to a greater, and to end of, a more glorious world of mystery.

True it is that the age of optimism is not past (for a well known evidence are still occurring to deny it), but a new defined system to be applied to the human condition.

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The group method inevitably brings to the fore the question of healing. Some of the most basic and we must enter prayer.

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There is no Substitute for Quality.



