

# THE ANGLICAN

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## CHANGES IN BAPTISM AND CONFIRMATION PROPOSED MOVE TOWARDS MODERN IDIOM

ANGLICAN NEWS SERVICE

London, March 20

Important changes in the Church of England services of baptism and confirmation, prepared as alternatives to the 300-year-old wording of the Prayer Book by the Liturgical Commission to the Archbishops of Canterbury and York, have now been published.

The new services will be presented to a general informal conference of the House of Laity next month and later to the convocations.

If they are approved it will be lawful to authorise them for use in selected parishes for two years or, provided consent of the local parochial council is obtained, for up to seven years.

If the new forms are approved the legal alternative to the existing service will offer something of a shock to the parents and sponsors of the 500,000 children who annually are baptised in the founts of Britain's churches.

Back into the services comes the handing out of candles to parents and sponsors; an optional gesture which some churches already use (without authority) "To show you that you have passed from darkness into light" as the new form says.

This use originated with S. Ambrose in the first century and in the early churches was regarded as an important part of the baptism service.

### "OLD ADAM"

For centuries, however, it has been in disuse as far as the Church of England is concerned, and an effort to restore it to the service by the Liturgical Commission in 1958 met with no success.

Among the exhortations or rotund prayers that are casualties of the new service are references to "the old Adam in this

child" and "that all carnal affections may die in him".

The baptised child is still enrolled to fight "against sin, the world, and the devil", although some modern members of the commission of 21 clerics and laymen would have preferred another form.

The commission, however, though aware of those who desired a more modern idiom, recalled that when the devil was removed from the catechism there was such an outcry that the convocations put it (or him) back.

### ONE INITIATION

In all there are four services in the booklet published for the Commission—adult baptism and confirmation; adult baptism; infant baptism, and infant confirmation.

The principal service is the one which includes baptism and confirmation in one initiation service and provides a model for the other three.

According to the Commission the most significant difference in the service from the 1662 Prayer Book is the more varied readings from the scriptures, including lessons from the Old and New Testaments, the introduction of a section headed "The Decision", and the position of the profession of faith in the baptism service.

The Decision, which appears in all four services, is notable for its inclusion of a positive promise of discipleship.

Other new features in the services are the participation of the congregation in a welcome to newly baptised and in the confirmation prayer, "Defend, O Lord, these Thy servants", which used to be said by the bishop alone.

## A NEW SCIENCE BLOCK OPENED AT REDLANDS

More than 500 parents, Old Girls, and friends of Redlands S.C.E.G.S.S., Cremorne, attended the opening of the new Science Block by the Director-General of Education, Dr H. S. Wyndham, last Saturday afternoon, March 18.

The new block, which cost \$136,650 is built on the site of the old school's tennis courts and consists of four classrooms, a laboratory, a lecture room, a lecture room and a glasshouse, or solarium, for the other three.

This is situated on the flat roof which is accessible for such experiments as star observations.

The laboratories and preparation rooms have been equipped to satisfy the high standards required by the Commonwealth Advisory Commission.

The specially designed lecture room is equipped with blackout louvers, arranged to slide vertically and can be used with the windows either open or closed.

Seating is tiered making use of a slope in the grounds outside.

This also gives good sight lines to the blackboard and permanent film screen.

Dr Wyndham in his address stressed the importance of science and learning in general.

Nowhere was this more important than in the school community and in to-day's world which lay ahead in both the sciences and the humanities.

"Science enables us to determine facts and open up exciting horizons", he said. "But we mustn't forget the humanities."

A service had been conducted

in the school's Assembly Hall, when the school chaplain, the Reverend R. F. McKnight, read the lesson (1 Corinthians 3:9-23) and the school choir sang Beethoven's Creation's Hymn.

The chairman of the school council, the Venerable H. G. S. Begbie, then dedicated the Science Block.

After the ceremony the headmistress, Mrs Isobel Humphrey, who leaves for an extended world study tour in April, then conducted the official party on an inspection of the new building.

The architects for the building were R. A. C. Rogers and Coward who last year designed the Assembly Hall which adjoins the Science Block.

### "THE ANGLICAN" LENTEN APPEAL

The Church of England Information Trust gratefully acknowledges the following gifts to our series of Lenten Appeals received up to noon last Monday, March 20.

Because the incidence of Easter has meant this edition going to press a day early, in order to ensure that all copies catch the posts, gifts received after Monday will be acknowledged next week, when we shall also publish the usual analysis of the several funds in which they have been credited in accordance with donors' wishes.

A coupon appears on page 12 for these Appeals, for which our targets are:

Air Freight costs for the four missionary appeals \$1,550  
The Free Fund 5,000  
Building Fund 8,000  
Tasmanian Fire Relief 1,000  
Previously acknowledged \$18,640  
By Dr. A. C. Pitt 1,000  
G. R. Roberts 1,200  
Mr and Mrs P. R. Jackson 1,000  
Mrs H. Skelton 10,000  
Mr W. G. Williams 10,000  
R. W. Paul 2,000  
JCV 2,000  
L. E. Dunlop 2,000  
Aunt, S.A. 2,000

\$13,150

### CHURCHES IN CHINA

All Christian church buildings in China save one, of all denominations, have now been closed for missionary purposes.

Those of the Chung Hua Kung Hui have been compulsorily handed to the Government and are being used as hotels and secular meeting places.



The new Science Block at S.C.E.G.S.S. Redlands, Cremorne, which was opened by the Director-General of Education, Dr H. S. Wyndham, and dedicated by the Chairman of the School Council, the Venerable H. G. S. Begbie, on March 18.

### FUNERAL OF BISHOP BURGMANN

The funeral service for the Right Reverend E. H. Burgmann, one-time Lord Bishop of Canberra and Goulburn, was held in St. Saviour's Cathedral, Goulburn, on March 17.

The Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, preached the panegyric.

Among those present, in addition to Mrs Burgmann and her family, were the Primate, the Most Reverend P. N. W. Strong, the Archbishop of Melbourne, the Most Reverend Frank Woods, the Archbishop of Sydney, the Most Reverend M. L. Loeane, the Roman Catholic Archbishop of Canberra-Goulburn, Dr. E. O'Brien, the Bishop of Tasmania, the Right Reverend R. E. Davies; the Bishop of Grafton, the Right Reverend R. C. Arthur; Bishop J. S. Moyes; Bishops C. A. Warren and L. Subbarat; the clergy of the diocese and clergy from many other dioceses.

### LEADING ARTICLE

#### LIFE THROUGH DEATH

We all know the trumpet sounds of Easter. Organs and choirs and congregations put forth their force to make real to us the great reversal by which the Lord, having suffered death, yet overcame death, to rise, never more to die.

But He did die!

For us, and for our salvation. And we take it too lightly.

Unless we catch the meaning of His death, unless we die to the selfishness that brought Him to the Cross, we shall never know the wonder of the victory He won over sin and death—a victory we are meant to share in this life, as well as in the life to come.

How do we intend to spend the rest of Holy Good Friday? Will it be just another week, with Good Friday not a holy day but a holiday? Or will we have courage to think about the greatest of all dramas—the Establishment of that time, supported by the Mob which shouted for Barabbas, and how they put the solitary figure of Love and Truth to death as they thought. As the Establishments and the Mob do to this day. They were wrong. They always are wrong. Have we courage to see that?

No Good Friday; no Easter. No Cross and Passion; no Resurrection. No death; no life.

No paradox, this; but ordinary experience. Through the Cross to the Crown.

Let us think on these things, live them, and come to newness of life in which the trumpets and flowers of Easter take on the reality of the love He hears us.

—Ezra Abner Vines Co. inc.

Waiting for soup at the Nakuru Missionary Soup Kitchen — is the social service work which the Diocese of Nakuru, Kenya, is attempting to do is described in an article on page 9 of this issue.



## CAREFUL PLANNING BRINGS SUCCESS TO PRIMATE'S MISSION

FROM OUR OWN CORRESPONDENT

Adelaide, March 20  
The combined Parish of S. Cuthbert, Prospect, and S. Ninian, Prospect North, found that eighteen months ago they were working for the preparation of their Parish Mission conducted by the Primate, the Most Reverend Philip N. W. Strong.

Over the last six months the intensive preparation included weekly service of intercession at which attendees showed the growing enthusiasm and dedication of the parish.

The Mission called for a tremendous effort from a large number of people in the parish. The Mission Committees represented all interests in the parish and thoroughly planned every detail from publicity to arrangements for off-street parking to deal with expected crowds.

Separate officers were appointed to deal with seating, catering, transport, lighting and amplification, visitation and a crèche. Over 6,000 pamphlets were delivered to parishioners in the house in the district giving the details of the Mission.

A comprehensive visitation programme ran smoothly, when about 80 parishioners visited every Anglican home and distributed the Mission programme and personally invited everyone to attend.

The Mission started on March 5 at 11 a.m., Mothering Sunday, with the Sung Eucharist. The Bishop of the Diocese consecrated the Mission and was welcomed on behalf of the congregation by the Rector, the Reverend A. G. Day.

The Primate's sermon was on the theme of Mothering Sunday and was a challenge to the people to give themselves in complete dedication to God.

He referred to the Gospel of the day, where he pointed out that a young boy gave his lunch to our Lord and, because he gave it, a miracle was made possible.

### LOVE AND CARE

By developing this theme which illustrated the way the Church loves and cares for her children, the Primate showed that God can use us when we are prepared to give ourselves to Him.

The first Mission Service on the same Sunday was attended by about 400 people. The Primate began his series of addresses on the theme "The Wayfarer on the Road of Life," based on the parable of the Good Samaritan.

The addresses dealt with the Christian way of life and they were most impressive and yet at the same time simple and direct, dealing with the great subjects of love, forgiveness and redemption.

### ROCKLANDS CHAPEL TO BE BLESSED

The Bishop of Adelaide, the Right Reverend W. A. Hardie, will bless the chapel—formerly the Rocklands Methodist Church—before the opening of the Conference Centre on Sunday, April 9, at 3 p.m.

\$2,200 was given through the Bishop's Appeal for this project; after paying for the hall and the altar, there will be about \$1,000 left over which will help to equip it.

The sanctuary of the chapel is part of the new conference hall and can be closed off so that the building is available for other activities.

Furniture from the chapel at the former Bishopscourt and the Rocklands is being used in the sanctuary. The building is about a half-way between Hamilton and Horseshoe Bend.

### CATHEDRAL FUND

The building fund for the completion of S. John's Cathedral, Brisbane, is one third of the way to its target of £30,000.

With less than two years to go before the building is completed, 1947 will be a critical year for the fund. One hundred thousand dollars must be raised this year. Organisations are working hard in all parishes to raise the fund for the completion of this lovely cathedral.

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## DEACONESS HOUSE EXTENDS ACTIVITIES RECORD PRIZING

A record number of students received Deaconess Diplomas which were presented by Bishop A. J. Bain at Moore College on Friday evening, March 10.

Nineteen students qualified for the Deaconess Diploma and seven former students obtained the Licentiate of Theology Diploma.

Prizes were also presented to students who topped each of the three years of the course. Sister Barbara Ferguson, received the third year prize. She is to present service in the parish of St. George, Hurstville, hopes to go to Viet Nam later in the year.

The second year Deaconess Diploma course prize was won by Sister Evelyn Macdonald who is now serving in the Parish of St. Edmund's, Pateville. Sister Alwyn is particularly interested in work among the Aborigines.

A missionary candidate, Sister Robin Ferguson, won the first prize.

### BRISBANE A.B.M. W.A. MEETING

FROM OUR OWN CORRESPONDENT

Brisbane, March 20  
The annual meeting of the Brisbane diocesan committee of the Women's Auxiliary of A.B.M. was held on March 19 in S. John's schoolroom.

Sister John Hudson chaired the meeting which was attended by thirty-six members. The annual report of the Brisbane diocesan committee, branch reports from Central Branch (Brisbane) and Maryborough Branch, also the financial statement, were read and received with acclamation.

K. M. Agnew, New Guinea (Brisbane) spoke to the reports and congratulated members on the many varied activities and the financial statement. \$1,900.00 was an outstanding success. A total amount of \$2,480.00 appears on the financial statement.

The following were our principal large donations: Diocese of the Epiphany, \$1,000.00; Diocese of Singapore and Malaya, \$200.00; Diocese of New Guinea, \$200.00; Diocese of Ceylon, \$100.00; Medical Supplies New Guinea, \$100.00; Christmas Gifts to Missionaries, \$110.00; Conrades Project, \$50.00; Textbooks Newton College, \$40.00; freight, \$10.00.

Officers elected for 1947 are Mrs. M. Merrell (president), Mrs. J. Hardie (vice-president), Mrs. W. Macdonald (vice-president), Mrs. W. Macdonald (vice-president), Mrs. W. Macdonald (vice-president).

Plans are already in hand for the annual party to be held at Bishopscourt on July 1.

## PARISH CHURCH "IN THE ROUND"

The new parish church of St. Pauls, Greensborough, Melbourne, was opened on Sunday, March 19.

The Archbishop of Melbourne, the Most Reverend F. Woods, consecrated the church and dedicated it to All Saints—the few cases in which the parish plant has been designed and built as a whole. Architects for the project were Byth and Josephine Johnson, Architects and Town Planners.

The buildings were constructed at a cost of \$133,000, made possible by the sale of part of the parish property in the main street.

The walls of the church are rockface masonry blocks, surrounded by a natural timber ceiling with a copper spire on a single tile roof. The windows are of multi-coloured antique glass leadlights.

A large Rectory forms a common pool of entry to church and hall.

A particularly interesting aspect of the church is its demolition of the old church, a trend in its planning. It is the first Anglican parish church in Melbourne to be designed completely "in the round" with seating around the sanctuary.

The Vicar of All Saints is the Reverend C. D. Maling.

Contractors for the buildings were S. J. Weir Pty. Ltd.

## YOUTH LEADER TRAINING

FROM OUR OWN CORRESPONDENT

Canberra, March 20  
Plans have been drawn up for the first of three youth leadership week-end training courses to be held this year in the Diocese of Canberra and Goulburn.

The first one will be held on March 31, and April 1 and 2. It will be held at the youth camp, near Tumut, on the Gundagai road, and in the parish of Binda, northwest of Goulburn.

The training programme, principally aimed at the 17-year old and over group, covers leadership, programme planning, and ways of using resource material.

The group camp will be conducted by the Reverend R. Moon, Field Officer of the Diocese of Canberra and Goulburn. The Reverend N. B. Targata, and Mr. R. Arthur.

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# NAKURU ... SOCIAL SERVICES

By CHRISTABEL M. BAKEWELL

STANDING on the hill above Nakuru in Central Kenya, the visitor cannot but be impressed with the attractive little town with its pleasant setting of trees and well-kept streets.

The expanse of Lake Nakuru beyond it, lying at the foot of a range of hills, its waters shining in the sunshine or like polished copper in a dark and cloudy day, makes the whole scene lovely to look upon.

It is only when one descends into the town and passes through it to the lower side approaching the lake, that one is suddenly aware of the starkness and unloveliness of human poverty and need, even in this setting.

For here one enters the locations, four areas where, in rows upon rows of small, semi-detached houses, hundreds of Africans have found cheap accommodation, supplied and built by the municipal authorities to try to help the thousands who have made their way into the new towns of Kenya.

## RELIEF WORK

Some of these location-dwellers have found work in the town and are making an effort to live a self-respecting life, but many hundreds live precariously from day to the next, picking up some small temporary job for a few days, weeks, or even months, thankful for the Mayor's soup kitchen set up by the Municipal Council of Nakuru, where at least the children can get one good nourishing meal of soup each day.

There are hundreds of women living in one or two rooms with perhaps four or five children and maybe an old mother, but with no sign of a husband anywhere, and very little opportunity of getting the family economy supplied in any legitimate way. The moral standards of the locations are understandably low.

Into this situation moved workers from the local churches, and the Diocese of Nakuru set up its Church Welfare Centre in 1962.

Mr. Alha Pank, an English C.M.S. missionary who recently visited Australia, is in charge of this work, and has been assisted by an African woman worker, who is an assistant trained in social welfare work in England through a scholarship made available by the Christian Council of Kenya, able to get a relief centre for the destitute in full swing, aided by relief funds from Oxford.

She soon had 30 destitute families on her list whom she was visiting regularly. Miss Pank and her helper work partly through the soup kitchen, where they are able to find really needy children, and partly through the homes and trying to help the families from which they come.

Miss Pank writes, "Of course, much at genuine rehabilitation, giving them pastoral care as well as material help, neither of which is easy in many cases."

Many admit that they were brought up as Christians but have fallen away and lost touch with Christian ways of life.

Needless to say, we are not able to produce large sums of money towards destitute relief, which is the responsibility of the Diocesan Sub-Committee of the Municipal Council of Nakuru, with whom we work in close touch.

We are able to help with gifts of clothing and sometimes with food and milk, or by advice as to where to go to get further help.

We try to introduce needy people to a God who cares about their home lives and difficulties, and to a Saviour whose redemptive purpose is for sinners who have made a mess of their lives, as well as for those who are better-off and hold high positions.

It is not much use 'ramming the Gospel down people's throats' when they are hungry, nor telling them 'the Lord will help them' when they are in trouble and being ready to help themselves in a practical way ourselves.

Friendship and encouragement come a long way towards helping people to adapt to life in the town, which is often a difficult process for them and a daily battle for survival.

Those who come for help are frequently unmarried mothers with large families. All herd together in tiny rooms, and there is the constant threat of eviction for arrears of rent.

They are usually outcasts of society as even if they get little jobs of work here and there they do not keep them for long. Children are left playing about in the dust and dirt, and the older ones quickly become delinquent, stealing and behaving in antisocial ways because of the poverty of their home lives and because of frustration when they cannot go to school through lack of fees.

Fees for Lower Primary (Standards 1 to 4) are 45/- per annum, and for Upper Primary 60/- per annum, but even these are far beyond the bounds of their possibilities for many parents.

Miss Pank goes on: "We have watched miracles happen when a child such as these is given the opportunity to go to school, when the hospital physiotherapist

This is the last of four articles on the Diocese of Nakuru, Kenya, written for "The Anglican" by Mrs. C. M. Bakewell.

and has quickly become a normal, law-abiding boy or girl instead of an actual or potential delinquent."

To help to give small children Christian training, three churches in Nakuru have play groups or nursery schools, in each of which some 50 children attend daily. These are run by trained teachers who are paid from the fees collected. The charges are 1/- per week. Efforts are made to bring the parents into the schools and to get their co-operation.

An African youth worker has done good service with a children's holiday club to keep school children and others out of mischief during school holidays, and he extended it to serve those who were not at school, but the Education Department suspended these activities because they did not fit in with the Department's rules and regulations.



Off to the soup kitchen, Nakuru town.

operation in giving the children Christian teaching.

At the beginning of the school year there are many requests for help to get children into school, or advice about remission of fees for the desire for education is universal. Other parents ask for advice over their older boys and girls who have failed the Kenya Preliminary Examination and have nowhere to go to next, or who develop bad habits and get into wrong company.

Others come for help in domestic disputes, when marriages have gone wrong, or there has been no marriage at all. Often the man or the woman comes alone to complain about the other's behaviour, and their stories seldom tally.

Thanks to voluntary help we have a few side-lines such as a polio clinic on some afternoons, when the hospital physiotherapist

comes to help check on poliomyelitis follow-up, and gives her services free to help such children with physiotherapy.

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—East Africa Venture picture.

It was noticed that delinquent or potentially delinquent children improved and gave little further trouble as soon as they were given something interesting and constructive to do instead of kicking their heels and getting into mischief through boredom and lack of occupation.

Some of these delinquent children have become "petrol addicts", and find ways of pushing a rag on the end of a stick into any petrol tank which they find unlocked. They then inhale the petrol until they become quite intoxicated. Some, we were told, have even taken to drinking petrol.

There is a challenge here to the faith and courage of anyone who is prepared to share in this welfare work. One of the biggest problems is the lack of work available in the town, and the unwillingness of those who have become used to this location life to take jobs out in the country areas where conditions may be more primitive and where they may first be isolated.

If some kind of small industries could be started in the town, if clubs with technical courses for boys and girls could be built up and made available for a very nominal fee, and if scholarships could be made available for boys and girls to go on to further schooling and technical training, one feels many young lives might be prevented from drifting on to the rocks.

How many "ifs"! It is within our power to make some of them into certainties!

## PILGRIMS TO VISIT MASADA

ANGELIC NEWS SERVICE

London, March 20

Possibly the first Christian pilgrimage group to visit the recently opened excavations at Masada, the subject of the last stand by the Jewish zealots and their mass suicide in A.D. 72 and the subject of a recent exhibition at the Royal Festival Hall, is being led by the Bishop of Bath and Wells, the Right Reverend Edward Henderson, from Tuesday, March 7, to Friday, March 24.

The pilgrims, who number about 30 from the diocese of Bath and Wells, spent a week in Jordan, visiting Bethany, Jericho, the Dead Sea and Samaria, and on Sunday, March 12, they worshipped in S. George's Cathedral, Jerusalem.

In Israel they are staying at Tiberias, on the sea of Galilee, and will visit Capernaum, Nazareth, Mount Tabar, Carmel and Caesarea.

## DISTRIBUTION ARRANGEMENTS

# REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, is now to be reprinted in view of the heavy demand. It will be available during April.

Orders for this complete book should be placed NOW.

The separate forms of Service will be available for despatch direct from the printers after April 7.

Orders for these forms MUST in the first instance be placed with Diocesan Registries. This enables each diocesan bishop to get the required authority under the Constitution for parishes to use these forms of Service.

Diocesan Registries will forward orders for the time being to the Primatial office, to make it possible to estimate the total quantities required, and their cost.

The Third Edition of the Report, containing all the Services, will be available direct from THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W. at \$1.00 plus postage, 5 cents.

The prices of the individual forms of Service have been provisionally fixed as follows. These prices will not be increased. THEY MAY BE SLIGHTLY LOWERED IF PARISHES ORDER IN SUFFICIENT QUANTITIES BEFORE MARCH 31.

SERVICE	No. of Pp.	Price
Morning Prayer	8	6c
Evening Prayer	8	6c
The Litany	4	4c
Holy Communion	12	9c
Baptism of Infants	8	6c
Baptism of Older Persons	8	6c
A Catechism	8	6c
Confirmation	4	4c
The Marriage Service	12	9c
Burial of the Dead	12	9c
Thanksgiving after Childbirth	4	4c
A Modern Liturgy	20	15c
Baptism and Confirmation of Adults	8	6c
Baptism of Infants (New Service)	8	6c
Confirmation	4	4c
Ministry to the Sick	12	9c
A Sunday Liturgy	4	4c
The Calendar	8	6c

Postage (minimum 5 cents) is payable on all orders

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—East Africa Venture picture.

Vicar of Nyandarua parish, the Reverend Ladzan Ka ma, in a schoolroom used as a church on Sundays

## OBITUARY

## THE RIGHT REVEREND E. H. BURGMAN

Ernest Henry Burgman, C.M.G., M.A., Th.D., was born at Lansdowne on the Manning River in northern New South Wales on May 9, 1885, the son of a settler who carved a small property out of virgin bush.

He was educated first at a one-teacher bush school at Wapahin Yarrat, then for a year at the Methodist Street Sunday School at Newcastle, where he left at the age of fourteen years. After eight years working in the bush, he attended the Sydney Primary School at Tave, at the age of twenty-two years, to study for the University of Sydney Matriculation examination.

He went on to St. Paul's College within the University of Sydney, where he graduated with a Pass B.A. in 1912, and in 1914. He had meanwhile taken the Th.L. degree of the Australian College of Theology in 1907, by private study while working as a timber cutter.

He was made deacon in 1911, and priest in 1912, by the then Bishop of Newcastle, the Right Reverend J. F. Stretch.

His first appointment was as assistant curate at Gosford, Diocese of Newcastle. He then served successively as Rector of Gundy, assistant curate at Holy Trinity, Womburn, and as incumbent of Wyong, Newcastle Diocese, and Travelling Secretary of the A.B.M. until 1918, when he was appointed Warden of St. John's College, then Armidale.

He remained Warden of the College after it was transferred to Newcastle, until 1924, when he was elected fifth Lord Bishop of Goulburn. He was consecrated on May 1 of that year by the Metropolitan of S.W. at the late Archbishop H. W. K. Mowll in Christ Church Cathedral, Newcastle.

In 1960 he resigned the See of Goulburn and Goulburn, then remained Warden of the Collegiate University of St. Mark, Canberra, until 1965, when he was appointed A.P.C.E. writes:

"The truth about Burgman is that he was a true Burely. It was a romantic. There was nothing whatever of the revolutionary about him. Anyone who knows him, and who questions this summary, should think carelessly and critically. Burgman himself thought: there is a world of difference between the conservative and the reactionary. Burgman himself was often bothered in his later years because so many Australians failed to distinguish them.

He was also very Australian. Fair dinkum Australian in every fibre. Yet, in many ways, he was more English than the English, whom he could beat at their own game. He had too much insight not to know this; but he was true, and he did not enjoy being told so. He would protest: 'There's nothing whatever English about me, my boy! I'm Australian, through and through.'

So he was; but he was too imaginative, too sensitive, too stop short at being a mere realist; his Australianism was firmly in a global context.

His paternal forbears were Saxons — notoriously intelligent people. His mother was Irish. There was nothing here, directly about his Englishness. It was acquired by sheer brains and perceptiveness, and he could display great patience and tortuousness in the Mowll, more subtlety than Haile, almost as much intelligence in conversation as Bury. He had an advantage over all three of these, who in their several ways transferred this Englishness in the highest degree. Burgman came from the Bush, and he was of the Bush to the end of his days. You get a lot of things from the Bush: a special kind of directness and simplicity, an aptness, an awareness for danger, and the cunning and courage to avoid or prize right. You are more likely to see the Main Thing if you are tired in a city. Burgman nearly always saw the Main Thing. It was God, reflected in man.

Burgman's father, who died as recently as 1943, was from front accounts a remarkably good

man, academically uneducated, intelligent, hard-working, a reader, unusually liberally-minded, and with a quiet sense of humour. 'I got the foundations of my faith from him,' wrote Burgman. 'We remained in substantial agreement always, right to the last. I greatly respected his judgment on political matters.'

"We were great mates," he notes. His mother, he says, "had been brought up in the traditions of the Victorian Age and accepted them without question." Her Irish background "infused the touch of the Victorian ethic, but in no way weakened or modified it."

His father was a churchwarden. The local parson usually stayed in the Burgman home when he visited that remote part of his parish. His parents did not know a great deal about Anglican doctrine, and had no part of Church organization or politics at any level. They were solid, English Anglicans.

Burgman was never "converted" in the usual sense. He understood people who had had that experience, but he was not a convert. He was a naturalist, he means the outward and visible clothing of an inner life and spirit. There may be a lack of definition in the spirit that is the life of the bush, but that the bush is alive he does not doubt.

"If he lives in the bush long enough he will find that reverence is the only worthy attitude."

That was what happened, of course, to Burgman.

Off his own bat, Burgman continued cutting timber, and he passed the Th.L. when he was barely twenty-one, and his education was compulsory to those days.

The story of Burgman's matriculation is much about him. He was aged twenty-two, and had a large number of marks and the same class score as a number of youths of sixteen at the school in three while studying for the examination.

When the results came out, it appeared that he had failed in Latin. But he knew that was wrong. He knew he had passed in the subject.

He set forth on the boat for Sydney that same day, and walked straight from the wharf to the University to seek an audience with R. A. Dalen, who was acting Registrar. The absence on leave of Dalen.

Dalen was bearded and burlesque. There was no mistake, he assured the blond young man, with the broad shoulders. There was the Th.L. marks and all. The University did not make mistakes like that.

Burgman persisted. Who had marked his paper? The Professor said that he could do so. He could do so with a word with this professor. He could do so all right; but obviously he was not much good at adding up.

Dalen was scandalised. The Professor said that he was not accustomed to being interrupted by young men. He said that he looked angry at the broad shoulders and those great hands — and told him how to get to the professor's room on the other side of the building.

Burgman went dazedly across to Professor Butler and questioned him. Butler said that he would print, Butler soon overcame his surprise, pulled the papers out of a trunk and found Burgman's. He looked it through and exclaimed: "Good God, you are right. I have added up your marks wrongly."

So Burgman went to St. Paul's. The years from 1912 to 1918 were good years: country parishes, an English suburb, a curacy. Like most from the characterless rooms of the Bush, he had London life.

He was already becoming known. Even when he was appointed Warden of St. John's College, then in Armidale, in 1918, there were some who doubted whether he was altogether "safe." The number grew. The Anglican Church in 1934, during which time the College was moved from Armidale to Newcastle. Only his student seemed to realise just how sound he was.

They all spoke of Burgman and Roy Leg in the same ecstatic terms. But there, so did his admirers in the great Newcastle universities, and the unemployed during the Depression years.

"Double the size of one of Burgman's phrases."

Apart from theological teaching, he did a great deal of St. John's those years. They produced a number of works under the imprint of the College Press, much of it was of high quality.

When Lewis Bostock Radford retired from the See of Goulburn in 1933, there was a great deal of speculation about his successor, culminating in an especially exciting session of the Theological Institute.

The likeliest candidate, for a long time, was Horace Bostock, Bishop of Bathurst. There was support for the Administrator, Archbishop Pike.

There were others. It was Burgman's former students who were most successful. The other members of the synod lived to be grateful to him.

It was a somewhat surprising choice.

All the previous bishops had been Englishmen. Goulburn, like Armidale, was a rural, somewhat reactionary diocese in which many people regarded Burgman as something more

than a radical in social and political matters. However sound his churchmanship — though he was not a radical — he was regarded by some as a "High Court Modernist" in the same sense that More and Goulburn, study centres both, chose him to replace Dalen and Burgman when they died.

Burgman brought to the diocese something that had been lacking in questioning, lively theology. He was enough of the economist and psychology of the time, without then being, or ever becoming, an academic master of these disciplines, to realise their importance to the Church in society.

Although he conceived and founded St. Mark's Library, which will yet fulfil his hopes for it, it is not easy to place one's finger on Burgman's obviously greatest contribution to the diocese and the nation. It certainly does not take archbishop, and it must be said, *magnum opus*. He was never an academic master of these disciplines.

What made him outstanding in his time was his approach to all things. Imaginative, critical, and analytical, creative, he had been intellectually among the most foremost of his century.

His attitude is reflected in his short novel, *Anglican*, published in 1914. It is a remarkable reassertion of the historic Anglican position. It contains nothing new because, properly understood, the Anglican position does not change, and Burgman was a conservative. What he does is to represent Anglican attitudes, relating them to the modern world, and to anti-communist, than pro-Anglican, and to the Anglican rejection of the authoritarianism of Rome and the Anglican Church.

For at least three decades, he has been the cause of China, and Australia give me 5. I think this was so. He was a man of his pragmatism in matters of religion. He was a man who was thoroughly English enough, but because of his conservatism: he does not believe in the English, do the quite unchangeable conservatism of China. This is a matter beyond thought. It involves more even than intuition: demands the quality of prophetic.

Without question, Burgman's public statements about Australia and the Far East, since 1933, indicate prophetic insight.

His Anglicanism showed at the most powerful, perhaps, during the national debate over the Referendum on the Communist Party Dissolution Bill. The influence of only two Anglican bishops, defended that Referendum. One was Burgman, the other rest at sight.

"Double the size of one of Burgman's phrases, and as a bishop, it seemed to me that the measure of Burgman is that he was the most powerful catalyst of the Anglican Church in this century. Of a hundred examples, the one I choose concerns the restructuring of the Bishop's Meeting in 1952, when he was explaining the point of the Anglican Church at Goulburn. I mentioned *ad paxam* that whatever and wherever else we might criticize in the Church, we would never, of course, criticize any bishop."

Old Burgman rose and interrupted.

"Not! Not! My boy, you must criticize us too! We need it if we're going to be worth your salt; you must be on to us all the time. No bishop ever does. For the sake of the Church, you must never let sleeping bishops lie. Stir us up, my boy! Stir us up!"

He then thought of that injunction, and of its effect on the other bishops there. Haile characterized the people regarded but definitely Not Amused; Blatty

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# "I SAW HISTORY MADE"

By HAROLD HENDERSON, PUBLIC RELATIONS OFFICER OF THE CENTRAL METHODIST MISSION

It could never have happened 25 years ago... not even 10 years ago... or five. Even now, some people have their doubts. Others are sceptical. Others are still suspicious. But for most of the larger-

## SOUTH AMERICAN PROBLEMS

ANGLIAN NEWS SERVICE

New York, March 20  
The Roman Catholic Archbishop of Olinda and Recife, Brazil, Dom Helder Camara, addressed staff of the Executive Council of the Episcopal Church at a meeting on February 13.

The Archbishop talked of the revival of the Roman Catholic Church since the Second Vatican Council, and of the challenges facing Christians today.

"Let us learn once and for all that it is more important than to be understood, to face the problem. It is comparatively more grave - and that of the increasing distance between countries of 'have' and those of 'have not' he told his audience.

He said that change is necessary before this gap can be breached, change in both the developed and developing nations. For in the present situation it is impossible for the latter nations to fully develop. A maintenance of the status-quo, he said, is a tradition of injustice.

He also told of increasing collaboration between Roman Catholics and other Christians in his diocese and of dangers in the increasing work by American churches in Latin America.

Such increased activity may, the Archbishop said, unwittingly foster colonialism and aid in the imposition of North American standards on Latin America.

## FILMS Praised

ANGLIAN NEWS SERVICE

New York, March 20  
Seven movies were cited for their excellence by the National Council of Churches Broadcasting and Film managers.

At its annual meeting this month, the board of managers of the commission announced 1966 awards to "Who's Afraid of Virginia Woolf?", "The Sand Pebble", "A Man For All Seasons", "And Now Miguel", "Born Free", "The Russians Are Coming", and "The Gospel According to S. Matthew".

Launched in 1964 to honour American films, these awards were expanded this year to provide for a special citation to an Italian film, "Gospel".

The first two films were recommended for "mature audiences"; while "And Now Miguel" and "Born Free" were cited as outstanding films for children.

## TENTH CHURCH JOINS COCU

ANGLIAN NEWS SERVICE

New York, March 20  
A tenth church has been admitted to full membership in the Commission on Church Union in the U.S.A.

The Christian Methodist Episcopal Church, formerly an observer-congregation, will send a full delegation to the sixth conference to be held at the Episcopal Theological School, Hartford, Conn., May 1 to 4.

The Christian Methodist Episcopal Church, dating from 1870 when coloured members of the Methodist Episcopal Church, South, requested the formation of conferences as separate ecclesiastical body.

than-usual audience at the Tuesday lunch hour service in Wesley Chapel, Sydney, on March 7, 1967, the appearance of a Roman Catholic priest in a Methodist service drew considerable attention.

History was made when Father Roger Pryke, Parish Priest of Hawthorne, stepped into the Wesley Chapel pulpit. It was the first time a Roman Catholic priest had occupied the pulpit for Protestant services.

Father Pryke made it clear that his part in the service had the blessing of the Archbishop of Sydney, Cardinal Gilroy, who sent his greetings to the congregation.

The sermon took the form of a dialogue between Father Pryke and the Reverend W. D. Adams, Associate Minister of the Central Methodist Mission.

Mr Adams, speaking from the pulpit, introduced the sermon by saying that whereas Roman Catholics and Protestants had agreed to work together in the pulpit for so long, the change in ecumenical climate had led to a concentration of the issues. There are much larger areas of agreement between the two churches than the Christian Church than was ever thought possible.

"DIPLOMACY"

Mr Adams expressed the view that the paganism of large areas of Australian life had resulted in a concentration of the essentials and in this process a lot of common agreement had been found.

Father Pryke congratulated Mr Adams for the Central Methodist Mission for having the courage to make the first move in this dramatic expression of ecumenism. He told priests later he would be surprised if the service did not lead to further expressions of this kind.

In his address which had a lenten theme, Father Pryke described the "darkness" and "mood" of Roman Catholic Easter observances. In the past, Lenten observances focused on Good Friday and the Seven Hours of Christ's agony. A mood of sombre contemplation had been central in Roman Catholic Lent.

But since World War II, the mood of the Roman Catholic Church, a new note of victory.

## VATICAN BANS BEAT MUSIC

ANGLIAN NEWS SERVICE

London, March 20

The Vatican this month published an instruction on music in the liturgy, aimed at encouraging the congregation to join in the singing during church services. The instruction is regarded as an important step in the general liturgical reform laid down by the Ecumenical Council.

It consists of nine chapters and 69 articles which point out the importance of music in the liturgy, and the instrumental music in liturgical services. It also comes into effect at Pentecost.

The guiding principle is insistence on participation of the congregation, and in ten places it refers to the need for actual singing by the congregation, as well as insisting that choirs should foster the singing of the assembly.

National episcopal conferences are called upon to supervise translations of Latin texts into modern languages and their setting in modern music.

DIGNITY

Great weight is placed on preserving the dignity and solemnity of liturgical music. The heritage of sacred music was to be preserved. New melodies for vernacular texts would need to undergo an experimental period before being accepted as liturgical.

"Above all, anything done for the churches, even if only for experimental purposes, which is unbecomingly in the eyes of the place, the dignity of the

because of restoration had become increasingly apparent. This did not represent a change in doctrine but the recovery of an apostolic truth.

When Roman Catholics had seen the death of Christ almost exclusively by dying to his sin.

CHANGES

Mr Adams said that the Methodist understanding of Easter had undergone changes. These illustrated the remarkable degree of common agreement which can be found between Protestants and Roman Catholics.

The note of victory had been recovered by Methodists also - not only in terms of the Resurrection but in terms of the Cross itself.

The Cross was no longer regarded simply as a religious symbol but as a victory over the pain and suffering.

Methodists came to see the death of Jesus in human terms. In the past the issues involved in the Cross were good and evil at Calvary had been seen in terms of the Cross.

Now the sins which put Jesus on the Cross were recognized as the sins we know so well - envy, hatred, injustice, political intrigue and unwillingness to accept new truth, etc.

Methodists also came to see Christ's death still had an important place in the Methodist understanding of Easter.

## MAY 10 WILL BE NEXT STEP

TO UNION IN NEW ZEALAND

ANGLIAN NEWS SERVICE

Work is to begin immediately on a basis of union for five churches in New Zealand now contemplating merging - Methodist, Congregational and Churches of Christ.

This was announced by the Joint Commission on Church Union in its meeting in Wellington.

The report which it issued said that the churches would outline a scheme for integrating their resources and personnel, and set certain details of structure and organisation which would be worked out after the union had been consummated.

At a prelude, the five churches this year will enter into an Act of Communion, in which they will unite in common action.

The Archbishop of Melbourne, the Most Reverend Frank Woods, will conduct a study for 150 official representatives of the negotiating churches on May 10.

The theme will be the mission of the Church in New Zealand and it will lead into an open service of commitment in St. Paul's Cathedral, Wellington, in the evening.

The following Sunday, Whit Sunday, local services of thanksgiving will be held in churches throughout New Zealand.

Not in itself union, this Act of Communion will instil instruments of common objectives and of every endeavour that, by the Holy Spirit, the five might bring into one church report says.

Members carry with it the intention to do together many of the things that in the past have been done separately.

BASIS OF UNION

"These were major decisions of the Joint Commission on Church Union in New Zealand and they are of great importance to all the churches and dioceses concerned, including Melbourne and Polynesia," approved this action.

The work to be proceeded immediately is the preparation of a Basis of Union which will be presented to a statement of the Principles of Union as expressed already in the reports of the study committees.

"The Joint Commission is not seeking uniformity. The Basis will present in outline a scheme for integrating the life and work of the churches, and from one extreme to the other."

# TWO CHURCHES

ANGLIAN NEWS SERVICE

London, March 20

The uniting of the Congregational Church of England and Wales and the Presbyterian Church of England by 1970 under the title of the Reformed Church is foreshadowed in a report published on March 7.

In seeking to bring about this union neither Church has acted precipitately. It is 33 years since formal conversations first took place and a scheme of federation was promulgated.

The assemblies of both bodies have since discussed the idea, and at various levels throughout the two churches, the union has been thoroughly examined.

Two years ago a joint committee drew up a statement of convictions on which a united church both Catholic and Reformed, might be built.

This has now been followed by a report, "A Proposed Basis for Union", which is a working out of the statement of convictions.

The new plan will go before the two assemblies in May.

If, as is confidently expected, both committees the merger the scheme will then come back for revision next year, and final revision a year afterwards, and ratification in 1970.

The Congregational Church has a membership of 198,488, and possesses 2,759 churches and places of worship with 1,254

ministers of whom 40 are women. It is generally considered the most ancient of the dissenting denominations and traces its roots back to the Reformation.

The Presbyterian Church of England is considerably smaller, with a membership of 87,629, 330 churches and 290 ministers. There are four or five women ministers.

The basis for union sets out the proposed constitution for the Reformed Church providing sections dealing with the faith of the Church, ministry, structure and functions of the church's councils, and functions and responsibilities of elders' meetings, district councils, provisional synods and its general assembly.

SCHEDULES attached to the document provide for the read on members being admitted to full privileges, and responsibilities of church membership, and that to be made by ministers in ordination of new ministers.

The nature, faith and order of the Reformed Church is summed up in a statement which will be read at ordination and induction services.

In this statement the Church acknowledges the formulations and declarations of faith which have been prepared from time to time by the Congregational and Presbyterian in which they have sought to make its implications clear.

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CLERGY AND LAITY

You will find some adult education programmes provided by your Church - but have you considered evening classes such as:

SOCIETY - for youth and club organizers, churchmen, and welfare workers.

ALCOHOLISM AND THE COMMUNITY - for those concerned with the use of alcohol.

RELIGION IN CHANGING ASIA - The Reverend Dr A. D. Hunt comments on his recent travels.

AFRICA - THE TROUBLED CONTINENT. This class examines the problems which have arisen through the rapid changes of the last 10 years.

ONE O'CLOCK FORUM - a fortnightly lunch-hour forum of current topics.

CHILD PSYCHOLOGY - classes at Bright Library, and at the Lady Gowrie Centre, Theobalds.

And many other classes in languages, literature, art, music, the theatre, geology, ornithology, cosmography, philosophy, history, and mathematics (for parents). Most classes are at the University of Adelaide.

Language classes have just started. Other classes start in the week beginning March 28.

Further details, fees, etc. from the -

DEPARTMENT OF ADULT EDUCATION

The University of Adelaide - phone 23-4333 ext. 238



## UNITED PLAN TO DEVELOP ECUMENICAL PARISH

ANGLICAN NEWS SERVICE

London, March 20

Four Christian denominations in Northamptonshire—Anglican, Baptist, Congregationalist and Methodist—are developing a co-operation for ecumenical experiment in Corby New Town, where development plans have been announced to double the population by building accommodation for a further 35,000 people.

Twelve months ago a local inter-denominational study group set up to meet, and report, on the work they have presented their report, "Planning the Ecumenical Parish," to the Bishop of Peterborough, the Right Reverend Cyril Eastaugh, the Chairman of the Oxford and Leicester Methodist district, the Reverend Wilfred Shepherd, the Moderator of the East Midlands Province of the Congregational Church, and the Reverend W. M. S. West, representing the Baptist Union of Great Britain.

The church leaders agreed to set up a sponsoring body to examine the implications of the report with a view to possible action in Corby.

Each denomination will nominate two or three representatives, including laymen, under the chairmanship of the Reverend Frank Scoullam, the Bishop's Chaplain for Industry in Corby.

The study group began to work in the conviction that the Churches could no longer afford to be independent in newly developed areas, and the report continues that "the scheme would not be possible unless we were prepared to lay aside some of our most strongly held denominational convictions".

The report is concerned strictly with new areas that are exclusively designated as areas of ecumenical experiment.

It suggests that the aim in a new area should be to build up

### BIBLE SOCIETY NOW IN GHANA

ECUMENICAL PRESS SERVICE

Accra, March 20

The Bible Society of Ghana was inaugurated on February 19 at a rally held at the Black Star Square.

The Reverend A. L. Kwana, Synod Clerk of the Presbyterian Church and chairman of the advisory council, said the Bible Society will help distribute the Word of God without note or comment in languages which all Ghanaians can understand, and also will speak at a price that everyone can afford to pay.

This, he stressed, will advance the Word of God.

It is intended to encourage the formation of local associations composed of members who will help promote the society's objectives.

The Ghana Bible Society will be governed by an independent national council composed of 24 members, at least half of whom will be laymen and representatives of every region in the country and as widely representative as possible.

An amount of £17,982.00 has been voted for the first year.

According to the chairman, certain individuals have generously contributed towards the work of the society, most of them are expatriates both here and abroad.

However, he implored every one to help finance the society.

### NEW BISHOP IN OLDENBURG

ECUMENICAL PRESS SERVICE

Hamburg, March 20

Dr Hans Hietrich Harns, Senior Pastor of St. Michael's Church in Hamburg, Germany, was elected Bishop of Oldenburg by the Synod of the Evangelical Lutheran Church.

He will succeed Bishop Gerhard Jacobi, who will soon retire at the age of 75.

Dr Harns has been a member of the W.C.C. Central Committee since 1961 and for several years served on the staff of the W.C.C. Study Division.

He is also advisory secretary to the Conference of European Churches and President of the German Protestant Missionary Council.

### DIOCESAN NEWS

#### BATHURST

WOMEN'S RETREAT

The annual diocesan Women's Retreat was conducted this month at Mt Panorama Diocesan Conference Centre by the Reverend D. J. McGrath, Rector of Cudal.

#### ANGLICAN WOMEN

On Lady Day (transferred) this year to April 4) members of branches of Anglican Women of Australia within the Bathurst diocese will attend corporate Communion with special intention for the needs of the Christian Churches and will pray also for all women and children, especially those within the diocese.

#### CANBERRA & GOULBURN

DEVELOPMENT FUND

It appears that the diocesan development fund will be launched in about three weeks' time.

The development fund is a scheme to borrow money from private individuals, at the low rate of interest to enable the diocese to lend, for building purposes mainly, where the need exists in its area.

In its conception, the fund is similar to those established by other churches.

The Board of Management, which formed to develop along lines appropriate to our own situation, has been greatly helped, nevertheless, by the methods employed in several centres, by the Roman Catholic Church.

Up to the present date, contributions to the fund have reached £15,525, and it is known that the fund will be in the hands of parish treasurers.

The main media have brought graphic details of the fund drive to the notice of people everywhere.

No one, however, will be aware of the church's loss, however, or of its contribution to the general need.

For example, Bishop Davis personally visited all stricken areas, visiting homes, people, and encouraging and advising clergy in their service of God.

He encouraged church people to support general appeal funds, even though the Anglican losses were high.

The diocese itself suffered considerably, not least in the number of faithful church people who lost their lives or homes or means of livelihood.

In addition, twelve churches, two halls, a youth centre and a former factory were totally lost; and two parishes lost their co-ordinators, leaving only the parish church in each case.

A service to mark the installation of the Grand Master of the Masonic Lodge of Service was held on March 29 at 10.30 a.m. The speaker will be the N.S.W. State Secretary of A.R.M., the Reverend K. H. Howson. Morning tea will be served at 10.15 a.m. after the meeting. All are welcome.

CATHOLIC SERVICES. On Good Friday services at St. Andrew's Cathedral will be 10.30 a.m. Morning Prayer and Liturgy 12 noon. Three Hours Devotion: 8 p.m. "Back in the Cathedral" arranged by the Cathedral Choral Society, under the direction of John Antill with Mr M. Heman, organist.

The Archdiocese of Sydney will preach 10.30 a.m. on Easter Day, and the Dean at 7.15 p.m.

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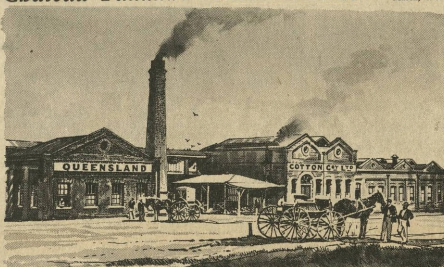
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## Chateau Tanunda "Historical Firsts"

No. 127\*

March, 1967



Premises of Queensland Cotton Company, at Ipswich, Queensland.

## The First Export of Cotton

The first recorded shipment of cotton from Australia was made in 1859 by Mr. J. McLaren, of Sydney, who sent three bags of cotton to Messrs. Alston, Finlay and Co., of Liverpool. The shipment was submitted to public auction and realised 101s. 11d., and 111s. 4d. per bag. It was reported to have been of good colour and strong with a silky texture.

Governor Phillips brought cotton sent to Sydney in the First Fleet in 1788 and it was reported later that the "plants raised from these seeds flourished and produced much cotton". Because of ignorance of methods of treatment and lack of equipment the cotton was not used. Further experimental plantings showed that Sydney was not suited climatically for cotton-growing and trials of cotton-growing in areas further north were recommended, but the Colonial Office was not interested. With the development of the pastoral industry in Australia, interest in cotton languished.

In the 1840's John Vaughan Thompson, Inspector General of Hospitals in New South Wales, raised good cotton at Moree in New South Wales, and it is supposed the Rev. John Dunmore Lang, who was investigating the possibilities of settling Presbyterian immigrants at Moree in New South Wales, had a book entitled "Cookland; the Future Cotton Field of Great Britain". Despite official apathy, Dr. Lang arranged for 400 settlers to come to Australia "to form the nucleus of a cotton growing population for Great Britain in Australia". This project failed because the subsidies in New South Wales would not comply with an arrangement to give land grants to the settlers. The Manchester

Chamber of Commerce and Manufacturers reported on samples of cotton sent to them by Lang: "Such superior and excellent produce of perfect cotton have been rarely seen in Manchester. . . your samples indisputably prove the capability of Australia to produce most useful and beautiful cotton, adapted to the English Markets."

The United States Civil War interrupted cotton growing in the United States and cotton ended in Australia increased from 320 acres in 1862, to 14,500 acres in 1871 but, after the war ended, it decreased to 88 acres in 1888. The Queensland Government tried to revive the industry in 1892 by offering a bonus of £5,000 to the first person or company to manufacture cotton goods to the value of £5,000 from fibre grown in the State and the Queensland Cotton Company, at Ipswich, manufactured the goods.

Efforts to establish a cotton growing industry in Queensland continued and after World War I both the Queensland and Commonwealth Governments guaranteed prices, with the result that acreage increased from 72 acres in 1919 to 40,062 acres in 1924-25. In 1933, 3,733 growers were cultivating 74,610 acres. Cotton growing declined again in World War II.

Cotton is now grown in several parts of Australia including Queensland, New South Wales on the Namoi River and in the Murrumbidgee Irrigation Area, and in Western Australia on the God River. Agricultural economists predict that within a few years production will meet local requirements.

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