

OUT TO ASIAN STUDENTS BEING NEGLECTED OPPORTUNITY BEING MISSED, SAYS ARCHBISHOP

FROM OUR OWN CORRESPONDENT

Perth, October 14

Some of the Christian Chinese students at Perth University were losing their faith while they were here because no Christian work was being done by the Arch-bishop of Perth, the Most Reverend George Appleton, last week.

"If we were doing our job properly," he said, "every one of the non-Christian students here would be in danger of becoming a Christian, who would go back to his country carrying the Gospel of Christ."

He should not be too pre-occupied with parochial affairs, which left one with little time for the wider opportunities which history offered us.

Speaking at the annual festival to commemorate the dedication of the Le Fanu conference and retreat house, the arch-bishop said that our focus had to be Asia rather than Europe or America.

Perth was as near to Singapore by air as it was to Sydney, which meant that the people west of us were as much our neighbours as were those who were east of us. He had been reminded of this by the Bishop of Singapore.

Australia was Asia's nearest white neighbour. Whites had hitherto been regarded as invaders and overlords who had taken very low in the estimation and affection of Asians, which was caused by the selfish motives of the whites.

We had to take our place not only as a neighbour but as an equal neighbour, and for the Africans would judge us not by what we read in their newspapers or their policies, but by what they saw of Australia and New Zealand.

World mission required of us that we had to know the deal more of the Church in South-East Asia.

We had to confer together, visit one another's countries, and have programmes of study and prayer. By such methods we could build up a new sense of partnership.

When we talked of giving and of others receiving, we should be aware that it would be both ways.

When we gave in money and in mission, the gift produced new dynamic life with the assurance (which we received) that the Gospel was effective with other races also. The title "youngster Churches" was obsolete. We were now all partners.

ZEAL LOST

Right here in our midst we had the responsibility of Asian students.

There were three hundred Malay students at Perth University; this was a great opportunity. "Don't let the Church in Australia be as the Church in Britain had been," warned Archbishop Appleton.

The appalling fact in Britain was that seventy per cent. of the fifty thousand students from Africa and Asia had lost the enthusiasm and zeal of their religion because the British people did not receive them into their homes.

Many of these people never made a home in Australia, where their religion diminished. We in Australia should not fail in like manner.

In Japan there are six hundred and a thirty-eight per cent. of the square mile; in India, three hundred and thirteen per cent. of the square mile; in China, one hundred and sixteen per cent. of the square mile and in Western Australia there was only one person to the square mile.

The Australian Government of Churches had asked for Australian nationals to qualify for citizenship of all people of whose race had been permitted to do so.

"We were to welcome some groups like that, to prepare for their coming to establish their own groups like that, to prepare for their coming, might they not be citizens?"

We could share our natural resources with our neighbours. Already Japan bought much Australian wool and the Japanese wanted as much as they could have of our newly-discovered iron ore.

We could get rid of our surplus of food. Asia was in need of the desperate need of the government of Asia was trying to raise the standard of living of their people.

The archbishop thanked God for the decision of the Commonwealth Government of Australia to sell wheat to Russia, such decisions did much for world peace.

Three-fifths of the world's population was underfed. Such people could never be free from poverty. Voluntary efforts would not really touch the problem.

We had to reduce the interests of money and touch their consciences. We could attempt some immediate help on a small scale, but would be only a token of what would be attempted on a large scale eventually.

BROTHERHOOD

If every nation gave one per cent. of its national income, in one generation a real dent could be made on this campaign of Freedom From Hunger. One per cent. would be a minimum.

Anything we could do to reduce poverty and stagnation in this challenge was well worth doing. In the cause of brotherhood and for the sake of world peace we had to make that sacrifice.

Population explosion was more important than the biggest atom bomb; it could come with terrifying consequences.

Britain was spending seven-hundred million pounds on armaments. What was that country spending on Asia and African hunger?

Cabinet ministers with whom Archbishop Appleton had spoken in Britain always evaded a direct answer, because they were ashamed to state facts.

It was of course necessary to be strong to resist attack and so on, but such a strong reduction on what was spent on armaments the glaring light of God's judgement would fall on us as a nation and as a Church.

Before the next meeting of synod, we would have to confer and discuss so that ultimately

we could put some programme before Church and State.

All that he had said was related to the Kingdom of God, to the Will of God and the brotherhood of all men.

The task which God had shown us was that which He had shown us in Jesus Christ.

STONE SET FOR NEW CATHEDRAL SCHOOL

More than 2,000 people packed S. Andrew's Place, Sydney, last Saturday afternoon when the Governor of N.S.W., Sir Eric Woodward, set the foundation stone of the new S. Andrew's Cathedral School.

This ceremony marked the first stage of the re-development scheme for the cathedral precincts.

Sir Eric spoke of the importance of the choir school to the cathedral and to the city, and of the wider significance of the re-development scheme for all these citizens who looked on the cathedral as a spiritual centre.

The school, he said, had never been properly housed, although it had had a distinguished career since it was founded in 1885 by Bishop Barry.

His emphasis had always been on ideals as well as knowledge.

It had many famous Old Boys, including Douglas Mawson and Charles Kingford-Smith.

It was the only choir school in Australia affiliated with the Royal School of Church Music.

The new building would provide for full primary and secondary courses for 300 pupils.

Soon after the Governor finished speaking, rain began to fall and as soon as the collection was taken, other speeches were given at the Foundation where afternoon tea was served.

The Archbishop of Sydney, the Most Reverend H. R. Gough, explained the reasons for the delay in the commencement of the new school.

The appeal had been launched seven years ago; there was now £20,000 in hand.

It had been found that if a first-class education was to be provided then a larger school than first envisaged would be needed.

A large staff was necessary for this, and a large staff meant a large number of boys and consequently a larger building.

Delay had also been caused by the decision to implement the re-development scheme for the whole of the cathedral precincts.

The Archbishop paid tribute to the vision of Archbishop A. Pitt (when Dean of Sydney) and Mr Vincent Fairfax, chairman of the appeal fund in the early days of his project.

Mr Fairfax said the fact that it rained while the collection was being taken did not worry the committee, as they had been subjected to so many similar trials

at the primary erection of the Archbishop of Perth, the Most Reverend George Appleton. David Prosser (right) were made deacons. The Reverend W. G. P. D. Painter, who acted as archbishop's chaplain, stands beside his son. The Bishop of Kalgoorlie, the Right Reverend C. E. R. Murchum, stands behind him. Mr Prosser, who will serve his title in Kalgoorlie.

—Lily Ben picture.

CHURCH ARMY APPOINTMENT

Captain R. L. Gwilt, Staff Officer of the Church Army in Australia, has been appointed Dominion Director of the Church Army in New Zealand.

The society in New Zealand is an autonomous body, and Captain Gwilt has been seconded by the Australian society for an indefinite period to enable him to accept the invitation of the New Zealand board of trustees.

He will take up his appointment on February 1, 1944. Captain Gwilt is the first Australian officer to be appointed to an executive position in the Church Army.

He joined the Australian society from Perth, Western Australia in 1931, and after a period of work on a mission caravan in Queensland, that particular Perth he came to headquarters at Staff Officer.

He is well known throughout the Church in Australia as an

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MOUNT TAMBORINE

C.M.S. Centre
FROM A CORRESPONDENT

Between October 14 and October 16, a crowd of about 400 people attended the opening and dedication of the C.M.S. conference centre at Tamborine.

The Archbishop of Brisbane performed the ceremony and in his address drew attention of the congregation to three mountains found in Scripture.

"The Sermon on the Mount reminded us of the teaching of God's word, so that right seek God's will for our lives."

The Mount of Transfiguration reminded us of our need to be transformed and to see something of the glory of God.

The Mount of the Ascension called us to remember the solemn charge of Christ to preach the Gospel to all nations.

The archbishop said that a thousand million people have never heard of Christ and that the Conference Centre should be a point of departure in the service of God, that all the world might be evangelized.

Members of the League of Youth presented the archbishop with a bark picture made by local artists, from materials found on the mountains.

350 people attended a barbecue luncheon invitation given for the service of dedication.

The conference centre was built by members of the C.M.S. League of Youth. Building committees in December 1942. Regular working bees have been held since that date.

The property at present provides accommodation for 30 students and their parents for future extension to provide for 70 to 80.

All Anglicans are invited.

Part of the congregation at the opening of the C.M.S. Centre, Mount Tamborine, Queensland, last month. A sleeping bag and bathroom are in the background.

MELBOURNE SYNOD

(Continued from page 1)

the living reality of the Anglican communion, and the discovery that most people from the emerging nations have something to say, and are determined to say it.

The great lesson for Australia is that the old idea of leadership and insight as being the possession of the Westerner is gone forever.

The Church of God must be a serving Church of a Ruler, a living Church, realizing that God may speak in unexpected ways.

It looks for a new partnership of grace and loyalty, with a deep hunger to know and understand the faith, and how to apply it.

A number of speakers followed, with a generally high standard of debate. Finally a motion was carried (moved by Bishop Sambell and seconded by Canon L. N. Nash) that the Toronto Document be circulated and studied; the message be read on the first Sunday in Advent, and the archbishop to appoint a committee to consult with the delegates with a view to bringing the impact of the congress to bear on the life of the diocese.

UNITY

When Canon L. N. Nash expressed dissatisfaction with the haste and buggy progress of the Archbishop's Eccumenical Affairs Committee, Archbishop Duffin quickly to draw attention to the dangers of "hot rod driving" towards unity. Archbishop Duffin made it clear that the reorganisation of the Department of Christian Education was proving most effective, and that the quantity and quality of adult education was indeed high.

The technical aspects of education were put into perspective when one speaker advocated the psychology textbook approach be applied to the seat of the pants.

The various diocesan societies and organisations all had reports either presented or tabled, so that there was every opportunity for members of synod to be well informed on what is being accomplished in many directions.

The report of the Mission of St. James and St. John revealed that 519 children are being cared for in the various homes, the most recent of which had moved to a new cottage setting a fortnight ago.

One of the needs emphasised by the Reverend J. Grant, of the Task Force, is an Anglican home where delinquent boys can be helped after appearing before the Children's Court.

Amongst the resolutions passed was one introduced by the Reverend J. P. Stevenson, requesting more active co-operation between U.A.O. and the religious organisations of member countries, on social, cultural, and educational matters.

BIBLE CAMPAIGN

Other resolutions with an outward look included the encouragement of active support for the United Bible Societies Campaign "God's Word in the New Age," to treble the annual circulation of the Scriptures from its present 50,000,000.

The Reverend H. S. Kidner introduced a recommendation for recognition of our responsibility towards the Jews, in view of the large Jewish community within the diocese.

The need for a new emphasis on the Ten Commandments as the revelation of eternal moral values, supported by the uncompromising teaching of Our Lord, was urged by the Reverend D. D. Kent, who pointed out the increasing abandonment of moral standards in the community.

One of the most strongly debated resolutions was introduced by the Reverend M. Challen, Diocesan Chairman of Y.A.T.

Pointing out the lack of co-ordination in the approach to young men and women, he asked for a consultation between Y.A.P., C.E.B.S. and Y.P.S. with a view to strengthening Y.A.P. and for immediate attention to the need of adults for leadership.

The early part of Thursday afternoon was devoted to this resolution which was carried

BALLARAT CHARGE

(Continued from page 1)

with "the immediacy that the Toronto version of the challenge demands."

There must be a revival and pursuit of personal religion among the People of God, for that is the aspect of religion in which we are defective.

There must be a renewed emphasis on conversion: the opportunity is provided at Conventions.

"Converted lives are the challenge of the Church power. We must get back to the evangelical preaching of the Gospel of Christ within the economy of Catholic and sacramental unity, and provide something else can renew us as an Australian Church and as an Anglican communion."

Family religion was necessary to such an evangelical revival in the Church.

"It is not much use fiddling about with altered forms of service, Parish Communion, and Family Service, so-called, unless they are based on the daily communion of the family in holy things."

"I believe that the revival of which we are thinking is inseparable apart from the revival of family religion, and, specifically, family prayer."

"I came to this diocese through family prayer, and I shall not desert from doing so, whether or not I am asked to do so, will forbear, until I am carried out."

The second necessity for revival was "lay participation," which meant the extension of adult groups for discussion, Church devotion and Christian action—activities where "an individual can come to grips with the world."

Two other instruments of revival were prayer and Bible reading. There were no prayers in the service, and the congregation which were not spiritual problems.

"HOLLOWNESS"

"Our basic weakness lies, not in our lack of faith, but in our lack of faith as a communion, but in our failure to see the face of what organisation we do have, the bishop and his staff."

"To some, what I have said is a criticism, but it is an evasive responsibility, the ignoring of a stirring call to action."

"The multiplicity of ecclesiastical politics, and the snooty operators of good public relations, and all those who have succumbed to the registry of Action may cry 'Ah! Back to the catwalks! Me!'"

"But I have a word for that too, though it is not mine but Andrew's. It is 'bearing and strength shall be saved. In quietness and confidence shall be your strength.' Not by might, nor by power, but by My Spirit, shall the Lord of Hosts be with you."

The Bishop said every classic in the Bible, and every classic in the New Testament, shows the pattern of springing from personal religion—Isaiah and the Jews, St. Paul of Antioch, St. James, St. Ignatius Loyola and John Wesley.

"Toronto has called us to re-organise our Church, and we are really called to do it, to find some religion to organise."

BRISBANE DIOCESAN ACCOUNTANT

FROM OUR OWN CORRESPONDENT

On Brisbane, October 14, 1963, the Rev. Canon J. W. H. who has been with the "Telegraph" newspaper for some nine years, has been appointed accountant to Brisbane diocese and will continue to do so in conjunction with a warden of St. John's Cathedral.

Mr. Reid will replace Miss Audrey Fletcher, who after 12 years as diocesan accountant, is leaving for the States to be replaced by the Reverend Keith Rayner.

There will be some changes in the staff with Mr. Reid at first, for he will be the second with the diocese in Church House, as the Assistant Registrar is Mr. Norman Reid.

BISHOP S. F. BAYNE

(Continued from page 1)

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"AN HONOUR"

"Since 1960 my own life has been devoted to the development and strengthening of the life of the Anglican communion. Sometimes this has been a matter of breaking down provincialisms and ignorances."

"More often it has been accomplished in positive measures of deepening partnership and increased sharing of one another's life, and also in the support of Anglican brotherhood."

"Here particularly I have every reason to thank the Bishop of Bentley's instant readiness to consider any proposal, and the eager willingness of the Episcopal Church to undertake whatever I have come to believe in and wish to support as Anglican brotherhood."

"It is therefore not only my own conviction, but also the conviction of my people, that I gladly obey to try to fulfil my duty as far as I am able in the responsible partnership which marks Anglican life today."

"I am glad to be a member of the proposal called 'Mutual Responsibility' and to be a member of the Anglican Church in Canada and to be a member of the Anglican Church in Australia."

"I have come to believe in and wish to support as Anglican brotherhood."

"But it must be heard and obeyed by each Anglican Church, in terms of its own needs and situation."

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VATICAN VISIT

ECUMENICAL PRESS SERVICE

Geneva, October 14. Pope Paul VI received in private audience in his library the Rev. Nicholas of Mind and Belyorina, head of the Moscow Patriarchate's External (Foreign) Affairs Department.

The Vatican Radio described the audience as a "courtesy visit" by the metropolitan who also heads the Patriarchate's news committee. Questions of Christian Unity.

A.U.C. MEETING

THE VICE SECRETARY OF THE AUSTRALIAN BOARD OF MISSIONS, the Reverend H. Rogers, will be leaving for an illustrated tour of "Missionary Developments in the Pacific Area."

The Victorian Radio described the audience as a "courtesy visit" by the metropolitan who also heads the Patriarchate's news committee. Questions of Christian Unity.

At the same time, a co-operative agreement with the Council of the Church of South-East Asia is making possible an inauguration, in a ten-year period, of more than 600,000 dollars within the economy of Catholic and sacramental unity, and provide something else can renew us as an Australian Church and as an Anglican communion.

There will be some changes in the staff with Mr. Reid at first, for he will be the second with the diocese in Church House, as the Assistant Registrar is Mr. Norman Reid.

CHRISTMAS HOLIDAYS IN SYDNEY

Visitors from December 14 - mid-February. Families and single women welcome. Accommodation in private homes — PRATTING. Very few vacancies remain for 2 weeks from 20th December.

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THE CHURCH OF ENGLAND BOYS' SOCIETY Golden Jubilee Celebrations

October 18th/19th: A "50-MILE WALK" will be held for Friday evening, 18th October, returning to Sydney approximately 8 p.m., Saturday evening, 19th October.

October 19th, A "REVUE '50" at the Conservatorium of Music, 11.30 p.m. Tickets at door. An invitation is extended to all.

October 27th, COMBINED PROCESSION and SERMON. VICE for all G.F.S. and C.E.B.S. members. The Procession will leave the Domain at 11.15 p.m. and travel via Macquarie Street, Market Place (a stop will be made at the Cenotaph for a short wreath-laying ceremony). Green Street, Park Street and Elizabeth Street to Hyde Park (south), where an Open-Air Service will be held. The preacher will be the National Chairman of the Church of England Boys' Society, the Right Reverend R. C. Kerle, B.A. This service will be open to the public.

"But it must be heard and obeyed by each Anglican Church, in terms of its own needs and situation."

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A CITY OF RUBBLE STARTS TO RE-BUILD

FROM the air the first impression is of a thriving city. Most of the large public buildings are still standing, and it is only as one comes closer that one sees that one-half of the buildings, or the whole central portion of it, has collapsed in a mass of rubble.

A very thorough city guide runs through the city. Though many of the public buildings are standing, or wholly, or partially, or in the process of being rebuilt, the residential blocks are partially, although with great care, or wholly or with one part destroyed. As in plague-stricken cities in the past all the houses have been marked.

There is a monotonous alteration of a strip of red (meaning that the building is irreparably damaged and must be pulled down) and a strip of yellow (the sign that the building could be reconstructed, but is a waste of money). Very rarely one encounters the strip of green which showed that a building, with all its windows shattered and obvious damage, is still structurally sound.

The people face their situation with great fortitude. Nearly all have seen their homes and possessions destroyed. They have adequate shelter at night, and all left without their closest relatives.

Everywhere in front of the houses there are great pathetic piles of the household furniture that could be salvaged. The belongings of many are still inside the buildings, which no one dares enter.

Near the centre of the city the picture is different. Here large numbers of flats have been reduced to rubble. Many have been already re-erected. The demolition workers, using air-conditioned roadways to keep out dust and noise, are working in a systematic way with bulldozers and cranes. Some men groups relatively quietly wait for the bodies, still trapped under the wreckage, to be brought out.

The living cannot afford to look out into the future. They are out material possessions, their places of employment destroyed or badly damaged, and in sufficient emergency for them.

Without adequate shelter they know they cannot really cope with the coming winter. Yet in spite of hardship and disaster survivors are active and keen to rebuild, though they at present lack the tools and materials to do much but clean up the debris of the city.

SHELTERS

All the buildings stand empty, but there is life in the city. In the outskirts of the city, in the houses, under the trees in the parks, in every green space, there are camps, with beds, tables and cooking stoves out open.

Not many tents, but most have constructed some kind of shelter from the sand out of pieces of board or tarpaulin. Most of the children and some of the families have been evacuated, but food supplies have been maintained for the winter. Temporary sanitation has been set up and water carts go round.

Already a few factories have restarted, and great efforts are being made to re-open shops that are so that the life of the city may go on.

The immediate task is to provide shelter before the winter for 100,000 to 150,000 people who must remain in the city for the first two years of the reconstruction period.

We saw no sign of people sitting around in the bleakness that is so often the natural reaction of an unimaginable disaster.

The only recorded earthquake in Skopje was in the sixth century, and it was not considered to be in an "earthquake belt." It seems strange to know that what should be doing, and to be getting on with it. The city's apparatus has been converted into an open-air town hall, and all the sections of the municipality

are functioning in open-air booths.

The streets are clear of rubble and traffic. The main thoroughfares are criss-crossed with family goods, other bringing cranes, and Red Cross lorries from many other countries bringing bedding and tents.

A remarkable symbol of the city's spirit and discipline are the shop windows, ranging from great department stores full of goods, to the modest little shops with journals and books, and the windows shattered, but there is no looting.

There is no prohibition on circulating in the streets after dark, and, occasionally, there is a policeman near a large group of shops, but the good order obviously springs from the feelings of the people.

THE CHURCH AND COMMUNISM

By B. J. SEERS

A RECENT correspondent (September 26) has suggested that "Australia must be truly thankful that such organisations as the Communist Party and its right-wing agents are not fighting against this (Communist) menace." He is quite right, but I have reservations.

Belonging to a younger generation (and as an ex-member of C.M.F.), I am grateful to those persons who fought for freedom twenty years ago. But a definition of the U.S.A. is presented to us younger Australians often causes us to react with a warmer, almost a scornful, attitude.

However, my real reservation is that the U.S.A. is in the fact that Christ has not come to "fight Communism," but to "convert men to Christ." Since after I commenced my studies here at Ridley College, met a Communist, a Party official, distributing leaflets and sympathy to human derelicts in the slums of St. Paul's Cathedral, Melbourne.

I stood beside him and contemplated the man in a friendly conversation. He revealed among other things that he was a non-believer in the doctrine of Communism, but he wanted to be a Marxist.

Incidents such as these remind me that Communism are people and prompts the question: what positive impact can the Australian Church make on such a society?

First let it be quite clear that the Church is not a Marxist. Marxism contains all the elements of a Systematic Religion.

STRANGE CULTS

For instance the Soviet hierarchy of the Marxists are the bodies of Marxists who are clerical and lecturers in many cases; such veneration is understandable only when it is seen as a case of religion.

I predict that if Marxism is to continue to be a vital cultural force in the future, the religious element must be maintained. In fact, it is committed to this policy of Marxism: "The doctrine of the self-ownership and independence of the individual."

Originally, Marx's writings arose from his moral indignation at the conditions of the working class, and his indignation was shared by continental Christians and Jews.

It is shameful to realise that when Marx settled in London, his disciples in England's "Gospel" stood as a valid protest against the English's "Gospel" and his attitude to the working man's social needs.

Because of its ex-ecutional attitude, the Church and society today faces the world-wide "Gospel" of the Communist, less compassionate, and militant creed promising (ultimate) aboli-

tion of poverty and suffering, and final answer to every problem and question facing man.

Some churches such as the former St. Jean of Canton, but have been taken over by a socialistising theory of Communism. This may be a true Communist Church, but only as a revelation of the Marist's hate and beatitude-seeking programmes. The Church is not a Marxist, and guidance are not Christian.

For example a journalist recently described two thousand Soviet youth rehearsing a Moscow Party Parade in Moscow. At the end of the parade Lenin's Tomb. "Clay to be used to fight Communism," he said, but he was a Marxist.

Refusing to have the tract distributing Communist to enter the cathedral for Evenson, I

revealed that what he told me contradicted the discontent of Soviet marchers in a Communist Party. I had distributed Russian-language (Gosplan). His manner changed abruptly, his bitterness and execration.

How should we react to the Communist? Let us repeat for involved and despised human beings in our cathedral, and repeat for our own alienation from God. Perhaps hardest of all, let us seek unity with expressing gratitude and even love to such as these.

A feverish "pogrom" of "fighting Communism" within our Australian society is not the final solution. (Please note that I am not referring to armed aggression as in Malaya or Korea — an entirely different context).

The Christian Church must reject the Communist in our society, but to contact him.

FOUR ARCHDEACONS AND FIVE NEW CANONS

FROM OUR OWN CORRESPONDENT

Brisbane, October 14

The evening of October 2 proved to be a unique occasion in the Diocese of Brisbane, as four archdeacons were collated in St. John's Cathedral at the same time.

Archdeacon Harold Richardson, of St. Paul's, Brisbane, who has actually been an archdeacon since 1956, asked to be re-dedicated to the office of archdeacon by the Diocesan Synod this year by Archbishop Strong.

He was collated over the bodies of Marston halls by the Very Rev. Canon J. G. Morrison; the Very Rev. Canon W. B. Ward for the Diocese of Brisbane; and the Very Rev. Canon J. G. Morrison, who was administered by the Chancellor of the Diocese, Mr Justice C. Wardell.

Following the collation, the Dean of Brisbane, the Very Rev. Canon W. B. Ward, administered five new honorary canons.

PASTORAL WORK

They were the Reverend W. D. C. Dunbar (Hamilton); G. R. Gibson (Adghroby); J. A. Linday (Southport); W. Grayson (Maryborough); and G. N. Lindsay (Maryborough).

The dean was formally licensed and blessed as archbishop's honorary chaplain and diocesan chaplain, and Canon Arthur Dupon was commissioned and blessed as secretary to the Home Mission Society.

In his sermon, the archbishop stressed the value of the work of an archdeacon in assisting his

ling normal life during the reconstruction.

The first aid phase is already nearing completion. The wounded are hospitalised, 10,000 children are being treated, and there are plans for the evacuation of a further 20,000 leaving only 10,000 to be educated in Skopje during the next two years.

The older people will have to be evacuated or housed before winter. The Red Cross of a dozen countries, plus the Churches of Australia, Europe, the United Kingdom, the United States and Yugoslavia itself have played a part in this. We saw a great deal of relief work from the Russian Red Cross.

The third phase — the final rebuilding of the city — is expected to get under way in a year and will not be far advanced in two years.

However, the second phase,

the immediate re-building of the people who must remain in Skopje, must receive urgent attention.

The authorities know that the people cannot remain in tents during the winter and that the severe in Skopje, and they do not want to build a city of 200,000 people on "palliatives" that will be useless, or in the way in a year or two's time.

Five areas on the outskirts of the city are therefore to be developed immediately as suburbs with prefabricated housing for 100,000 people.

The World Council of Churches appealing to Churches in all lands is seeking a total of 500,000 dollars to provide 2,000 prefabricated houses for a year and a half, of 9,000 in the new suburbs of Koc, south-west of the centre of the city, on the lower slopes of Mount Vodna.

THE MYSTERY PLAYS

BOOK FROM RESEARCH

AMERICAN NEWS SERVICE

London, October 14
Canon John Purvis, who translated the York Cycle mystery plays, is preparing a new book, which he hopes will demonstrate the part played by medieval city governments and townsmen's guilds in the presentation of religious

Dr Purvis, who is a canon of York, is in charge of two York parties in the city at the end of the year. He will spend a year in the city, and will publish a new book.

The mystery plays cycle dates to the fourteenth century, but now Canon Purvis is exploring documents about religious drama one hundred and fifty years ago.

Half of the book will be devoted to the part played by the city government in the production of the plays. The other half will be devoted to the part played by the city government in the production of the plays. He said.

The mystery plays were in charge of the production but the city government is in charge of the production. He said.

He added, "The Church obviously played a great part in the growth of English drama, but curiously enough, there are few records of the Church's connection with the production of the mystery plays. This is a matter which I am going to research, so I hope to be able to publish the book fairly quickly."

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CONVERSION

This sort of witness means turning from man's will (whether Marx's, the R.S.L. or our own) and dedicating ourselves to God's will: it means being converted to obedience to Christ. Such conversion is endorsed by the Holy Spirit and is no mere psychological phenomenon but a spiritual one.

Most Australian churches and R.S.L. members seldom meet Communists. This need not mean that Australians can treat Communists as if they were not. It is our role to persecute; we are to stand firm in the Faith and to seek to save.

Let us briefly consider our Lord's commissioning words at Matthew 5:13: "You are the salt of the earth; but if salt has lost its taste, how shall it be restored? It is no longer good for anything..."

I suggest that we who claim to be the salt of Christ ought to be going in our witness, for if we salt without savor, unless, so likewise is C.O.E. salt that stays in its collar.

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ADULTS

SHOESTRING SURVEY . . . B

THE TOWER OF LONDON

By ELIZABETH ROBIN

NO tour of England would be complete without a visit to London—the heart and hub of the land.

On our many trips to London last year, but on this trip, as we time was running out, we spent one whole day at the Tower of London—fortunately not as prisoners.

The Tower has been said to be impregnable—but that was before the advent of atomic warfare—and as we made our way towards it in the heart of the White Tower, right in its heart clearly visible from some distance away, it looked a formidable place.

On the left flows the Thames and nearby is "The Pool of London" for shipping, and Tower Bridge which is quite an attractive feature in itself and which serves its central aim to let ships through.

The Beefeaters, waiting for us by the gate, provided a colour note in their Tudor uniforms and our guide was of an amusing disposition.

He told us how, a few hundred years ago, some prisoners being brought to the Tower were rescued or run away, and that another means had to be devised to ensure that the accused arrived safely for their executions within the Tower!

A special water gate called "The Traitor's Gate" was built before the tower from the Thames for this purpose and the important and unfortunate prisoners were brought up river by the gate at night or early morning, slipped in through "Traitor's Gate" the great iron-sloped structure then being closed—and there was no further chance of escape.

TWO LENGTHS

The guide pointed out that in the Tower they were adept at two improvements on a man—they could lengthen him or let him slack; or shorten him on the block.

The White Tower, which is the Keep, is immensely solid and stands firm on the green lawns the ravens feed.

"Don't just think they're there for ornament," said our beefeater friend.

"They belong to the days when sanitation wasn't all that advanced, and when all the refuse from the White Tower was tossed out of the windows. The ravens were introduced to eat up so much refuse and disease."

"During the war (when most of the very scarce in Britain) the ravens, under their ancient decree, still got their regular meals."

ROCKHAMPTON CHARGE TO SYNOD

The Right Reverend T. B. McCall gave his last Charge to the Synod of Rockhampton on October 4 when he outlined the main difficulties with which the diocese has been faced and what progress has been made.

The population of to-day (119,000) was slightly lower than in 1892 when the diocese was founded from Brisbane, whereas Brisbane's population had increased from 230,000 to one and a half million.

The boundaries of the Land Department dividing Queensland into southern, central and northern sections, which were followed, had been found to be unwelcome by government departments.

The three first bishops were broken by the worry and the physical conditions.

They followed Bishop Ash, who spent almost his life episcopally trying to set the diocese in order, and by the

supply, and so (concluded our talk) "the diocese is not a bed of roses and not as it used to be."

There is a legend that when the Tower was built, the ravens in the Tower would fall, so, needless to say, it is not true. There are always plenty of ravens in the Tower, and they are very noisy.

Many, many and women have had associations with the Tower of London. In the Queen's courtyard is a square set apart by a steel column, which is said to be a small slab which records that Queens Anne Boleyn, Katherine Howard, Lady Jane Grey, Anne and other eminent persons were executed and the others by her own request and the others by her own order. Inside in the

RECREATION HALL OPENED

FROM A CORRESPONDENT

Ballarat, October 14. The Bishop of Ballarat, the Right Reverend W. A. Hardie, opened the new Recreation Hall at St. Catherine's House at Colac on September 29.

The Church has always expressed its concern for the underprivileged and the needy. It has provided service work such as St. Catherine's Home for Colac since September 29.

For from being an admission to the Church that help was sought from the government through the welfare work done by the Church was, in fact, a tribute to the work of the Church and a concern in this area of human welfare.

However, neither government nor effective Church administration is sufficient. The Church's job is like this to such a happy and contented life. The love and human interest of private enterprise represented by the work of the Church, the Bishop at Colac and scattered throughout the diocese.

The Bishop spoke in warmly affectionate terms of the late the Reverend J. T. Matthews, who had made the provision for the new Recreation Hall.

NEW WORK FOR CAPTIVE TOUR

ANGLIAN NEWS SERVICE

London, October 14. A new work by Mr. John Foubert, a young South African composer who is lecturer in music at the Barber Institute, Birmingham University, has been commissioned by the Friends of the George's Hotel, Cape Town, South Africa, for the cathedral festival in November.

The festival, which will be conducted by Mr. Keith Jewell, the cathedral organist.

At the same time he had literally worn himself out before his time he had been a very busy man. He had made considerable facilities, but could do no more. He was a very capable bishop. However, in eleven years, despite shortages of money and men, he had made a great deal.

He had built up a real diocesan unity and reinvigorated the spiritual tone of the diocese to a degree which was a great deal.

With this foundation, the diocese was in a very secure position and there has been considerable building of rectories and parishes.

There was then no cause for surprise when the diocese was placed under the pressure point in diocesan financial matters.

"Near-churchy state etc etc" were made in the Brisbane Press and the diocese was in a very secure position.

museum section we saw an actual "block" of polished wood stained with blood—nearby, the wax.

Thinking of these women naturally brought to mind King Henry VIII, who was very glad to work in his own beautifully worked armour and riding an enormous stallion.

POLITICS

This was the man who had the power of life and death over these women, in the great game of politics and love.

Murder and treachery are everywhere recorded in the stone and mortar of the Tower.

DOWNS YOUTH FESTIVAL

FROM A CORRESPONDENT

The Downs All Anglican Youth Festival commenced on the sports oval of the Glennie School, Toowoomba, on October 5 when the Rev. David Richardson, of Gatton, welcomed the 250 members.

A composite committee representing all 25 congregations of the Darling Downs area was led by the festival organizers, the Reverend R. L. Roberts, Rector of Oakley.

The convener of the sports programme was the assistant Curate of St. James', Toowoomba, the Reverend A. Gate, who was supported by a very efficient band of starters, judges and stewards who directed the straight race, relay, ball game and novelty events.

The final count went in favour of Pittsworth "A" team with an aggregate of 45 points. Glenie "C" team did very well to gain 43 points since they had no mixed event; Pittsworth "B" came third with 29.

The festival chairman presented to Pittsworth "A" the trophy donated by the Reverend R. L. Roberts for the winning team, and to Pittsworth parish went the pennant for the winning parish.

In concluding the sports, the chairman congratulated the convener and his assistants, and most heartily thanked Miss L. Thompson, Glenie principal, her staff and the girls who so wholeheartedly assisted on the day.

More than 200 festival members then moved to the Glennie barbecue area where catering committee Ngari Williams, with many helpers, had prepared much steak, bread rolls, etc. that were readily consumed.

S. Thomas', Toowoomba Company of the Commodore of St. George were in charge of the cooking and some 400 festival members assembled for a most enjoyable evening.

Sunday morning, 7.30, saw our members at St. James' of

the room where the little prince are believed to have been murdered by agents of their wicked uncle, afterwards King Richard III. There are many traditional spots associated in some form with the festival, including the high, and with Archbishop Laud and Laud also draw the crowd.

Not should the serious practical difficulties be overlooked. Permitted to be in the festival, special training and homes where they could be taught, which would be a great help, where there were already difficulties in maintaining semi-regular.

Visitors for the priesthood might fall off, especially if these permanent decisions were not backed by the rule of celibacy.

CARDINAL ON DIACONATE

ANGLIAN NEWS SERVICE

London, October 14

Objected to being heard at the Vatican Council in Rome on October 13, and he was asked for a revised diacoinate in the draft decree.

Cardinal Spellman, New York, said the diacoinate as a permanent institution in the hierarchy had become obsolete and no further should be considered in its present form without careful consideration of reasons which led to the original change.

He should the serious practical difficulties be overlooked. Permitted to be in the festival, special training and homes where they could be taught, which would be a great help, where there were already difficulties in maintaining semi-regular.

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Gatton, Q., October 14

Michael Diner, All Saints' Toowoomba, "Shilling" St. Catherine's School, Warwick, "Progress to Forthrighting" by T. B. Morris, St. James', Toowoomba. "The Little Hill" by Hans Andersen; Gatton, "The High Back Chair" by Norman Holland; Dalby, "It's Only a Child," "The Passing Show," Crow's Nest, "Brod of Faith" by C. O. Francis.

The adjudicators were Mrs. D. McManis and Mr. M. Crowdon, who judged the winners of the competition. The Rev. Rector of St. Luke's, addressed the festival members in a speech of welcome just before tea and congratulated the organisers and members of the festival.

When the festival chairman commenced to read the names of the members to the festival organisers, he was interrupted by the Rev. Rector of St. Luke's, who said that no description of his efforts was necessary.

However, all the way through, the organiser declared that he was very much impressed by the efforts of the members themselves, both conveners and members, in that the festival would not have been possible without their efforts. "It was a teenagers' show."

Billing of company members was in the afternoon. Mr. Williams, who placed 40 visitors for the festival, was presented by Glennie School, "Enter a Queen."

A.B.M. FILM

A recent 16mm sound film entitled "Amos of Paganus" was presented to illustrate the New Guinea Mission at work.

"The Church" was put on trial in a "Court Case" and the film with witnesses in her own defence, the audience were the judges and found "The Church" to be guilty.

A film featuring the Primate of Australia and the A.B.M. Australian chairman in a straight-from-the-shoulder missionary challenge was screened.

Ken Spreadbrooth, missionary programme chairman, summed up this session by describing the challenges open to those who are called to missionary service.

The Reverend R. L. Roberts was convener of the One-Act Play competition which was held in St. Luke's Hall on the afternoon of Sunday.

Seven plays were presented by Glennie School, "Enter a Queen."

WORK CAMP VACANCIES

FROM A CORRESPONDENT

Melbourne, October 14

During the coming Christmas holidays to be held at Newhaven, Christian Youth Council is organising an ecumenical work camp to be held at Newhaven, Phillip Island.

The purpose of the erection of a holiday home for the European-Australian Christian Youth Council is to provide for those who need migrant folk a holiday.

What are needed are 40 enthusiastic young people between the ages of 18-30 years who can attend the camp between the 20th of December and January 11, 1964.

Applicants are preferred, skilled people and not so skilled, both boys and girls.

The camp's contribution to the costs of this camp will be more than £12 for the whole period of the camp. Financial assistance will be available in special cases.

OTHER CAMPS

Over the past years there have been many ecumenical work camps held in Australia and Anglicans have been involved from the beginning.

Last year's camp was instrumental in the creation of several holiday flats for the Aborigines Advancement League. It was also instrumental in starting as an experiment in concrete Christian service which could be done on an ecumenical and international level. Beginning with the year 1947, the programme has increased to 17 camps in 1960 when it came under the sponsorship of the World Council of Churches.

It soon expanded to other continents so that in 1962 there were at least 61 camps in 43 countries involving more than 1,500 young people.

Ecumenical work camps are a real performance. Further information contact: Victorian Ecumenical Council, 3rd Floor, 57 Swanston Street, Melbourne, C.I.

ECUMENISM IN SPAIN

ECUMENICAL PRESS SERVICE

Geneva, October 14

Two new chairs dealing with the ecumenical movement will be established at the Pontifical University of Salamanca, Spain. Mass Media Press greeted the announcement with comments that it reflected the "winds of change" in predominantly Roman Catholic Spain caused by the Second Vatican Council, Pope John XXIII and Pope Paul VI.

A Chair of Protestant Theology will be created soon, and the report, which noted a rising interest in "ecumenical problems" by university students.

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