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COLOURFUL OPENING OF GENERAL SYNOD

TWO CHALLENGING ADDRESSES

General Synod opened in Sydney last Tuesday after a round of formal functions and a flourish of pageantry, with a notable Presidential Address by the Primate, the Most Reverend H. W. K. Mowll.

All twenty-four diocesan bishops attended (the See of Grafton is vacant), together with nearly two hundred clerical and lay representatives.

The opening day began with the customary quiet celebration of the Holy Communion in S. Andrew's Cathedral.

The Synod Service at 11 a.m. was preceded by a procession of delegates from S. Andrew's Place to the Cathedral via Bathurst Street, which had been blocked to traffic by the police.

It was a typically Anglican procession: Its apparent casualness hid the careful timing and organisation which had gone before.

The bishops, of course, stole the show in their splendid crimson Convocation robes; but there were not lacking clergy, at any rate, who displayed an occasional vivid doctor's gown more hardly come by than some.

THE PROCESSION

Most were bareheaded. The Chancellor of the Diocese of Sydney, Mr. W. S. Gee, wore a venerable barrister's wig, which gave him an appearance of unwonted severity. The Bishop of Newcastle sported a purple tippet of Canterbury hat which, at a rakish angle, gave him the air of a jolly man. The Bishop of Armidale wore a black cap which, when its lovely gold tassels were untarnished five years ago, aroused the envy of the Archbishop of Canterbury.

Some delegates chatted as they walked. Others did their best to look solemn.

Some smiled or bowed to friends as they passed. One archdeacon, otherwise straight of face, winked.

There was only one Primateal train this year, as against the two which delighted Sydney five years ago. It was worn by the Primate who, resplendent

with Service ribbons and orders, brought up the rear.

In the van of the procession were the cathedral choir, theological students, readers, deaconesses and clergy who were not members of General Synod.

They were followed by clerical and lay representatives of the Provinces of Western Australia, Queensland, Victoria, and the extra-provincial dioceses in that order.

Then came the clerical and lay representatives of the Province of N.S.W. and officers of the Diocese of Sydney.

Last came the bishops—retired bishops, coadjutors, the Bishops of Melanesia, Borneo, Singapore and Polynesia, the diocesan bishops, the four archbishops. The Primate walked last, escorting the Presiding Bishop of the Protestant Episcopal Church.

ANOTHER WORLD

In true Anglican style, some of the bishops failed—by accident or design—to sit where they were supposed to sit; and so did many clerical and lay delegates; but it was a memorable service.

Whatever visitors from other States may criticise in the frantic bustle of Sydney, they found themselves in another world when, once inside the cathedral: For here was reverence, here was inspiration from across the Pacific, and here was music that is ageless.

All choir boys contrive to appear angelic; those at S. Andrew's are no exception. But they can certainly sing!

If Australia lacks the soaring Gothic architecture of the ancient cathedrals of England as yet, it was forgotten by delegates, who closed their eyes during a superb rendition of Handel's "Let the Bright Seraphim" from "Samson." Here was indeed a cherubic host in tuneful guise.

WISE WORDS

If the recipe for a good sermon is "have something to say, and say it," then Bishop Sherrill has shewn himself in his short visit to be a first-rate cook.

The theme of his Synod Service was simply that the Gospel story, and the Pauline Epistles, are as relevant to the needs of the world-to-day as when they were written.

"... as relevant as this morning's newspapers," he said.

Although he said plainly that he was thinking of that branch of the Anglican communion whose distinguished leader he is, what he said applied equally to the Church in Australia.

"I am not confident that we are sufficiently alive as a whole to to-day's challenge," he said.

It was all a question of whether society affected the Church, or the Church civilised society. "We don't want the Church to be a pale reflection of it," he said.

He spoke of the tremendous appeal of such ideologies as Nazism and Communism to millions of people, and said that church people "need to ponder" why they made such an impact.

(Continued on page 12)



The Primate of Australia, the Most Reverend H. W. K. Mowll, and the Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend H. K. Sherrill, leaving S. Andrew's Cathedral, Sydney, after the opening service of General Synod on Tuesday.

MISSIONARY RALLY FILLS THE SYDNEY TOWN HALL

Bishop H. K. Sherrill issued a challenge on Monday night when he said most Anglicans are "playing with the missionary task of the Church, the greatest task given by God to man."

He was speaking at the South-East Asia rally in the Sydney Town Hall on the eve of General Synod.

The hall was packed for possibly the largest Anglican gathering ever held in Sydney, to hear the Bishop of Singapore, the Right Reverend Henry Baines, and the Bishop of Borneo, the Right Reverend Nigel Cornwall, as well as the Presiding Bishop, speak.

Bishop Sherrill gave graphic descriptions of American missionary work in the Pacific.

He told of the Episcopal Church's help to the independent Church of the Philippines, which has three million members and where one parish had 2,000 confirmees in one year.

He told of the miraculous progress on the island of Okinawa, where two missionaries

started from nothing. The leper colony was bombed during the war and destroyed, and one elderly leper carried on the services alone for many years.

For work in Japan, General Convention has just voted 625,000 dollars. The Church in the U.S.A. was the chief supporter of the Church in Japan; although the American people had suffered bitterly during the war, they were more than ready to assist the indigenous church.

He said Americans no longer spoke of "foreign missions," but of the "Mission of the Church."

The Primate, the Most Reverend H. W. K. Mowll, presided at the rally, which, he said, he hoped would make all present more "Asia-minded."

All the archbishops, diocesan bishops and visiting missionary bishops were on the platform, dressed in academic robes.

Sir Kenneth Grubb, Mr. F. H. Gaunson, and the N.S.W. State Secretaries for A.B.M. and C.M.S., the Reverend W. H. S. Childs and the Reverend G. Fletcher, were also in the official party.

An offering of £552 was given during the evening.

The Bishop of Singapore spoke of the rapid growth in his diocese over the past five years.

Three doors, he said, had opened in that time: first, the political change leading to self-government had made it imperative to root the Church in the life of the people.

THREE DOORS

The next five years in Malaya would be decisive for good or ill both politically and in the development of the Church.

Second, as the doors closed on the missionaries in China the Chinese had become accessible to indoctrination by their grouping in the "new villages."

This indoctrination would be either by Christianity or by communism—by law and order or by disorder and confusion.

Our own Church was not yet in more than 30 of these 600 villages. Four of the missionaries there were from Australia.

Third, was the rally of the Anglican Communion to the Church in Malaya from the United Kingdom, the U.S.A., New Zealand, India, Hong Kong and Australia.

The Bishop of Borneo appealed to the gathering to let the "Cross of Jesus Christ shine throughout the whole of South-East Asia."

He said the great gathering was an outward and visible sign of the love of God.

The Bishop said that he noticed a new spirit within the Church in Australia since his visit five years ago and a new sense of responsibility for the task entrusted to it.

This was matched by the new picture of the missionary Church in Borneo.

(Continued on page 12)

FORMAL RECEPTIONS MARK THE OPENING OF GENERAL SYNOD

The Lord Mayor of Sydney, Alderman P. C. Hills, held last Monday the first of a series of formal functions which marked the opening of General Synod.

He gave a Reception in the Town Hall for the Presiding Bishop, the Right Reverend H. K. Sherrill, which assumed the character of a General Synod occasion because all the bishops were invited to attend, in addition to prominent citizens of Sydney.

Thanking the Lord Mayor for his hospitality, Bishop Sherrill said that he had never heard, through the length and breadth of America, anything but praise of Australia from Americans who had visited this country.

"Australia and the United States have tremendous common bonds," he said.

"I can remember that they existed even at the time when I was an Army Chaplain in France during World War I. The A.E.F. and the A.I.F. were both somewhat resentful of authority, and this gave them a great fellow feeling."

Isolationism in America, the Bishop said, was dead. Americans had learned

through hard experience that, "in this shrinking world of ours" no nation could live unto itself.

The failure of the U.S. to join the League of Nations, he said was "a tragic mistake. I called it that at the time."

"The tragedy of the succeeding years, and of the last war," he said, "has brought home to us in America that we cannot live alone in the world. The realisation came as something of a shock to us."

NO AGGRESSION

Bishop Sherrill said that Russian criticisms of America in the U.N. were baseless.

"We will never start a war," he said.

"We don't want aggression. We don't want any property that belongs to another country. We have an overwhelming desire for peace."

"We welcome the great change in the international climate in these past few months. At the same time, we are going to remain just as strong as we need to in order

to defend what we stand for."

Bishop Sherrill said that the Russian delegation which recently visited the U.S. corn belt had been given a "warmly enthusiastic" welcome, and that the visit had proved a great success.

Such visits, he said, could play a vital part in removing international misunderstandings.

He was glad to say that the U.S. State Department shared this view, and that it was helping to arrange a visit to Russia later this year, or early next year, by a representative group of American church leaders.

During the afternoon in the Town Hall more than 5,000 people attended a reception given by the Primate.

It was an extraordinarily representative gathering. It included the great and the wealthy of Australia, high judicial and legislative leaders, the delegates to General Synod and trade union leaders who mingled with humble workers from the parishes of the diocese.



Mr. John Guise, a delegate from New Guinea, with a Papuan friend in the procession at the opening service of General Synod on Tuesday.

COMICS STUDY

BIBLE STORIES DISTORTED

STORY OF RUTH BEING SLAPPED

ANGLICAN NEWS SERVICE
London, September 26

An investigating panel set up to study British comics has condemned many instances of violence and inaccuracies in Bible stories used in comics.

The story of Ruth is taken as an example.

"In 13 frames, from the son asking for water to his saying he will marry Ruth, there are seven frames concerning a made-up incident in which Ruth's mother slaps her face, with remarks such as 'I'll slap her face for every drink she gives.' 'I'll reward her... like this! Now perhaps she will obey me!'" their report says.

S. PAUL

It also describes a serial story dealing with the adventures of S. Paul as "a brave attempt to do something good" and one which should be followed up.

A general conclusion on which the whole panel is agreed is that "appraisal of religious stories appearing in comics requires informed and sympathetic criticism."

TWO OPINIONS

Whether stories from the Bible should be used at all in comic strips led to a division of opinion among panel members. The two points of view were:

1. Comics are a medium through which stories from the Bible may be introduced to children, who would not otherwise hear of the Bible at home.

2. Comics are probably an unsuitable medium for Bible stories.

The report stated that "something like 350,000,000 comics are bought annually by our children, many of them with their own pocket money. It is believed that, on an average, each comic bought is seen by about eight children."

The panel's findings are given in "British Comics: An Appraisal," published on September 14 by the Comics Campaign Council.

ROCKEFELLER GRANT FOR W.C.C.

ECUMENICAL PRESS SERVICE
Geneva, September 26

A gift of 260,000 dollars from John D. Rockefeller, Jr., to the World Council of Churches, will make it possible to carry on an international study and appraisal of Christian responsibility in areas of rapid social change—notably the countries of Asia and Africa—during the coming three years.

The announcement of the gift was made yesterday by the Geneva and New York offices of the World Council of Churches.

The Director of the World Council's Study Division, which will direct the study, is Dr. Robert S. Bilheimer, of New York, who was the executive for the Second Assembly of the World Council of Churches which met at Evanston, Illinois, last year. He is now an Associate General Secretary of the World Council with offices in Geneva and Switzerland.

The Assembly created the Division of Studies, with Dr. Bilheimer as its head, to co-ordinate ecumenical studies and international problems, and evangelism.

PRESERVING CHURCH RECORDS

ANGLICAN NEWS SERVICE
London, September 26

The records of 60 London churches, including some from churches damaged during the war, have been gathered into the strong-rooms in the basement of County Hall.

Among records deposited recently is an almost complete set of churchwardens' accounts from All Saints, Wandsworth, starting in 1545, the earliest volume bound in a parchment sheet torn from a pre-Reformation Latin service book.

RIOTS IN TURKEY

CHURCHES DESTROYED.

APPEAL FROM W.C.C. AND DR. FISHER

ECUMENICAL PRESS SERVICE
Geneva, September 24

A message from the World Council of Churches, assuring the Ecumenical Patriarch of the Greek Orthodox Church in Turkey that the Council is "concerned for the good estate of all its members and desires to express deep sympathy with Your Holiness in the present situation," has been sent to the Ecumenical Patriarch in Constantinople.

In the rioting last week in Turkey many Greek churches were looted or destroyed.

The Reverend Raymond Maxwell, secretary for Orthodox churches and countries in the Division of Inter-Church Aid and Service to Refugees, was sent with the message signed by Dr. W. A. Visser't Hooft, general secretary of the World Council, directly to the Ecumenical Patriarchate, seat of the Greek Orthodox Patriarch of Constantinople.

The message stated that the World Council of Churches "desires to render any help which may be needed and asks member churches' intercession that your church may live in peace and that wise counsels may prevail."

ANGLICAN NEWS SERVICE
London, September 26

The Archbishop of Canterbury has sent a telegram to the Ecumenical Patriarch of Constantinople expressing his grief and horror at the destruction of Orthodox churches in Istanbul.

A statement issued last week by the Church Information Board said:

"The Archbishop trusts that all Christian people in Great Britain will support with their earnest prayers their Orthodox brethren in Istanbul and the whole Orthodox Church in hearing this evil which has been inflicted upon them, and hopes that they will take any opportunities for giving practical help to them through the Inter-Church Aid and Refugee Service of the British Council of Churches or by other means."

WOMAN TO LECTURE IN THEOLOGY

ANGLICAN NEWS SERVICE
New York, September 26

Mrs. Dora Chaplin, a well-known member of the Episcopal Church in America, has been appointed to the staff of the General Theological Seminary, New York.

She is to be a full-time lecturer in Pastoral Theology and will conduct all the seminary courses in Christian Education. Together with Professor George Barrett, head of the department, she will supervise student field work in religious education.

Mrs. Chaplin was until recently the Associate Secretary of the National Council's Department of Christian Education and has been a regular lecturer at clergy conference at the College of Preachers in Washington.

JOHN WESLEY'S FIRST SERMON

ANGLICAN NEWS SERVICE
London, September 26

An appeal for £1,000 has been launched by the vicar, the Reverend F. Freeman, for restoration work at the ancient church of St. James-the-Great, Southleigh, Oxfordshire.

It was in this church that John Wesley preached his first sermon in 1726, the pulpit in which he stood being still in use.

Over the chancel screen are fourteenth and fifteenth century paintings in an excellent state of preservation.

MAJOR APPEAL LAUNCHED

WEST INDIES CRISIS

ANGLICAN NEWS SERVICE
London, September 26

The Archbishop of the West Indies, the Most Reverend Alan Knight, and all his diocesan bishops, have arrived in England to launch an appeal for the Province.

The Church in the West Indies is facing a major crisis.

More priests must be provided to take advantage of the unparalleled evangelistic opportunities presented by modern developments.

Two years ago the British Government made a grant of forty-four million dollars to Guiana for economic and social development.

This money is being used for re-housing, the development of new industrial and agricultural areas and the opening up of new lines of communication.

All these things call for a parallel development on the part of the Church.

NEW SECTS

The Church also is hindered by the readiness of unorthodox sects to begin work in the new areas.

Only one religious body will be able to work in the new areas. Unless the Church can acquire land and buildings and provide priests and layworkers, the opportunity will be lost.

The archbishop spoke at the launching of the appeal in Central Hall, Westminster, on September 20.

Both he and the diocesan bishops will tour England in the coming months to enlist air for their appeal.

DIocese's BIG EFFORT

SEVENTY MISSIONS IN LEICESTER

CHURCH INFORMATION SERVICE
London, September 26

During October, nearly seventy parishes in the Diocese of Leicester will be holding missions.

These will be part of a "Forward Movement," now completing its third year. There was first a year of prayer, followed by a year of teaching and a mission poster competition has been launched.

The Bishop of Leicester, the Right Reverend R. R. Williams, will commission the missionaries, who will be helped by the Church Army and village evangelists, on October 8 in the cathedral.

Everywhere the people themselves are making preparations—some pray for the mission as Big Ben strikes nine; churches have been cleaned; house-to-house visitation is taking place and a mission poster competition has been launched.

In the ten days of the campaign about 70 missionaries will have their meals in three different homes every day, involving 2,000 visits—the biggest "eating out" visitation the clergy have made for years.

ARCHBISHOP OF YORK RESUMES WORK

ANGLICAN NEWS SERVICE
York, September 26

On September 13 the Archbishop of York fulfilled his first engagement since his recent illness.

He opened and dedicated at Acomb Moor the first church to be erected in his diocese since the war.

Acomb Moor is a new housing area with a population of many thousands.

Until now services have been conducted by the vicar, the Reverend Alan Wood, in the homes of parishioners, in the

archbishop sat in a chair while he gave his address at the dedication service.

MUCH GOOD IN VICTORIANS

DR. FISHER AT Y.W.C.A. SERVICE

ANGLICAN NEWS SERVICE
London, September 26

It was wrong to jeer at the Victorian age, said the Archbishop of Canterbury, at the Y.W.C.A. centenary service in St. Paul's Cathedral on September 16.

The Victorians had many virtues which this generation lacked; they achieved much and talked less about it, he said.

"The world in which young people grow up to-day is radically different from that of the 1850s," he said.

"There were then very strong religious and social conventions which kept young people conscious of their religious and moral duties, and helped them, even compelled them, to be obedient.

"Things are very different now. Unless they happen to be fortunate in their home life, they begin with only slight attachment to the religious view of life and only rudimentary ideas, if any, of the nature of the Christian religion.

DESIRES FIRST

"If there be one prevailing idea, it is that what people desire they have the right to have."

Although there was plenty of room for alarm, there was one great ground for encouragement. Besides original sin, there was original goodness.

"You in the Y.W.C.A. are sent not to put it into them but to find it and bring it out," he added.

Before the service, the national presidents of the Y.W.C.A. from all over the world, many of them in national costume, entered the cathedral in procession.

PANELS POINT "THE WAY"

CHURCH INFORMATION SERVICE
London, September 26

Expert technical skill is plainly visible in "The Way" Exhibition showing at Bristol this month.

The group of two or three designers have lent their talents and, with the backing of some twenty helpers, have brought about a really remarkable exhibition.

They have centred their appeal on a series of panels, each one spot-lighting the work and faith of an individual.

By using dioramas, models, colour, and light, in fact by all the specialised arts of display, they have riveted attention.

And anyone who has tried to portray in graphic form some part of the Christian message will recognise readily how well this exhibition fulfils its purpose.

Some of the panels were shown in the T.V. epilogue on September 25.

"INDUSTRIAL CHAPEL" CONSECRATED

ANGLICAN NEWS SERVICE
London, September 26

In the old parish church of S. Giles, Matlock, Derbyshire, on September 20, a new chapel in the north aisle was consecrated by the Assistant Bishop of Derby, the Right Reverend George Sinker.

The chapel has been built and furnished entirely from materials supplied by local industries, and fashioned by local craftsmen.

Limestone quarrying firms, builders, textile manufacturers, decorators, joiners and a car distributing firm have contributed to the chapel.

The rector, the Reverend C. H. Ferris, believes that his "industrial chapel" is the only one of its kind in the country.

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THE ANGLICAN

FRIDAY SEPTEMBER 30 1955



ONE MINUTE SERMON

S. Mark 4: 1-20

THE VISION AND THE TASK

Most of us have, at one time or another, at last met a person of whom we have heard for a long time but never seen face to face. Usually—let us admit it—if we have regarded him from afar with admiration, we lose some of it after the first near encounter; but usually, again, we regain it before long. Similarly, how often have so many of us found that the person whom we regarded from afar with mistrust and suspicion proves upon closer contact not to be so bad a chap after all; and usually, the second impression, based on more complete knowledge, is the lasting because better one.

Many delegates must have approached the august deliberations of General Synod this year with some slight misgivings. The chief matter before them is one about which few of us know much in detail, but upon which a group of our leaders, representing faithfully as wide a diversity as could be found in the Anglican Communion, have lavished their gifts for tolerance and mutual understanding, and upon the substance of which they are now at one: the draft Constitution.

Such misgivings as had been felt at the outset had begun noticeably to fade by the end of the very first day. It is impossible to be wary of a man, with whom you know from afar you disagree, when you share with him the same good meal, when you pray with him for the guidance of the Holy Spirit in your deliberations, and when you come suddenly to realise that he is, after all, at least as honest a fellow as yourself, and by no means as you had imagined him.

To these catalysts at work there was another. Five years ago, when hope of a Constitution had all but vanished, it was the informal intervention of THE LORD ARCHBISHOP OF CANTERBURY which encouraged our delegates once again to persevere in their search. This time, it is THE PRESIDING BISHOP of our sister branch of the Church in America who, just as decisively even if he is all unconscious of it, has given to General Synod some part of the inspiration it needed to enable it to give to the Anglicans of Australia what we hope for from them.

Speaking of the Church in America, THE PRESIDING BISHOP confessed during his Synod Sermon that he found "so many good people who have such great convictions about the little things that do not matter." He deplored the existence, even in America, of "little ecclesiastical arguments," which weakened the witness of the Church before the world. While those who heard him surely appreciated his generosity in implying that these faults might have been peculiar to the Church in America, none present could have failed to examine his own conscience.

When THE PRESIDING BISHOP told the Synod on the same evening something of the fine central organisation of the Protestant Episcopal Church in America, equipped to deal with problems so grave that no one diocese, of itself, could possibly overcome them, he gave our own delegates a glimpse of what they are in duty bound to make it possible for the Church in Australia, too, to start doing. Our problems with a growing population are remarkably similar to those which confronted the American Church nearly a century ago, and which confront it still. National problems—as new housing areas are—can be solved only by a national Church, organised for action on a national scale.

If THE PRESIDING BISHOP unconsciously shewed the Synod, in his description of his Church at work, a picture of the kind of organisation they desperately wanted to see in Australia, his message was the more effective because given immediately after the four missionary bishops had spoken. Let us be thankful that they were given a better reception than five years ago, and that they will not go quite empty away. But it will not be lost upon General Synod, or church people throughout Australia, that the amount raised towards the Primate's Appeal for South-East Asia fell so far short of the target that it was not announced.

This is no "little thing." This is no pettifogging question of a word here or a clause there in a draft Constitution. The gratitude of the missionary bishops for the miserable bit we have done for their people should shame us—the more when we consider how much more we could have done had we only been organised on a national scale to do it!

We have domestic responsibilities, as well as those abroad, which must be tackled by a national Church on a national scale. One of these, in the North of Australia, this newspaper has already warned its readers it will attempt with their help to meet; but what one small newspaper and its faithful readers can accomplish is little, very little, against the enormous effort of which a national Church is capable, given the organisation. The first indispensable step towards the organisation is the Constitution.

A Hope For Synod

In this week in which the General Synod is meeting in Sydney the Church has one of its best opportunities for attracting the notice of the nation.

In saying that I do not imply that our representative churchmen will be deliberately disputatious merely for the sake of making newspaper headlines.

But I am sure that thousands of church people throughout Australia will be following the deliberations of General Synod with earnest interest, and will hope that there will emerge from this great gathering of Anglican leaders a series of decisions which will be an inspiring guide to the nation in the business of Christian living.

In these days of materialism and rank heathenism in many so-called Christian countries (including Australia) it is important that the Church should make clearly known its practical concern for the problems of ordinary men and women. I hope that will be one of the impacts General Synod will make on the national consciousness this week.

Sunday Liquor In Victoria

An example of the practical interest of churchmen in national problems comes from the Church of England Fellowship in the Diocese of Melbourne, which is urging that the sale of alcohol on Sundays should be prohibited throughout Victoria and that this amended law should be rigorously enforced.

The fellowship has been moved to press for this amendment because of its deep concern at the increasing accident rate, due largely to the excessive drinking that takes place in Victorian hotels on Sundays through abuse of the bona fide traveller's provision in the law. That, I understand, allows Sunday drinks to be demanded if a man or woman person can show that he has travelled 20 miles from home.

Without any alcoholic stimu-

lus week-end driving on roads near all Australian metropolitan areas is already hazardous enough. The tragic toll of death and maiming recorded in Monday morning newspapers is proof of that.

There can surely be not the slightest justification for the abuse of the Victorian law which is increasing the number of road accidents caused by drink-muddled motorists.

The comparatively new Victorian Government has shown a commendable readiness to act boldly on a number of questions. This Sunday liquor menace is one on which the need for drastic action is so obvious that one is puzzled to know why the practice has been tolerated for so long.

Mr. Menzies Casts A Wide Net

The Prime Minister, Mr. Menzies, did call A.C.T.U. leaders into conference after all as one in the series of talks he is having with representative people on "the problems of prosperity." But the criticism we made last week seems still to be valid—that originally he did not have that thought in mind but was prompted to act when the Leader of the Opposition, Dr. Evatt, announced that he would organise his own talks on the economy, including a conference with the A.C.T.U.

Apparently the A.C.T.U. leaders saw both Mr. Menzies and Dr. Evatt when they were in Canberra last week. That was all to the good, as Mr. Menzies' earlier conferences indicated a one-sided approach to the problems of the economy. As certain restraints are clearly to be imposed, either compulsorily or voluntarily, it is highly desirable that as wide a cross-section of the community as possible should be consulted. Housewives, I notice, have reminded Mr. Menzies that they, too, have points of view to express.

I hear that among those called into conference by Mr. Menzies were the financial editors of some leading newspapers, who gathered the impression that Mr. Menzies would like to get agreement on the action to be taken to curb inflation by agreement rather than by enforcement. By the time these comments have appeared Mr. Menzies should have given a broad outline of the Government's intentions.

The big mystery remains: Why did the Federal Treasurer, Sir Arthur Fadden, go out of the country while such an important series of economic talks was about to take place? Some candid friends of Mr. Menzies are saying that he is taking a suspiciously detailed interest in questions affecting the portfolios of two touring Ministers, Sir Arthur Fadden and the Minister for External Affairs, Mr. Casey. But, after all, Mr. Menzies IS Prime Minister, and Mr. Casey has to be out of the country a good deal to attend conferences and keep himself abreast of international developments.

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Common Sense On Foreign Doctors

The Queensland Government has given the rest of Australia an altruistic lead in deciding that doctors who have graduated in foreign universities should be permitted to practise in Australia after giving proof of their ability to a panel of experts, and, possibly, after serving a year on the staff of an Australian hospital.

It has long been a reproach to Australian fairmindedness that new Australians who are obviously highly qualified doctors should have to go again through the whole or part of a medical course before being allowed to practise. In many cases this has imposed great hardship, including foreign doctors working at menial occupations while, once again, they "put themselves through university."

Queensland's example of broadmindedness and common sense can be cordially commended to other States.

Out Of The West

Shouldn't the names of all members of Parliament be household words in Australia? Perhaps about a third of the names of the 123 members of the House of Representatives are known to most people. But it would be surprising if many people could name more than ten of the 60 Senators.

The Senate is a body which meets only spasmodically, and this column, as is probably well known now, has expressed dark doubts about its usefulness. Just how ignorant many of us are about the Senate was emphasised this week by the news that Senator S. D. Faltridge had been sworn in as Minister for Shipping and Transport. I would estimate that 99 per cent. of the people in the Eastern States had never heard of him before his elevation to Cabinet.

One hopes that he will justify the confidence of the Prime Minister. It is certainly desirable that every State should be represented in the Cabinet, and since the death of Mr. Curtin West Australia has not had much obvious part in directing Federal policy.

A Text For The Times

The "Adelaide Advertiser" turned up an appropriate and disturbing text the other day to round off a leading article on "the problems of prosperity."

The article made the point that, if adversity called for such virtues as courage and fortitude, prosperity called for temperance and moderation. The text? It was: "The prosperity of fools shall destroy them" (Proverbs 1.32).

—THE MAN IN THE STREET.

BISHOP HILL IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, September 24

The Bishop of Melanesia, the Right Reverend A. T. Hill, passed through Fremantle on September 19.

Bishop Hill is on his way from England to attend General Synod and a meeting of the bishops of the South Pacific in Sydney before returning to his diocese.

He was met at Fremantle by the State Secretary of the A.B.M., the Reverend Ernest Wheatley.

During the morning he was welcomed by the Rural Dean of Swan, the Reverend J. E. Stannage; and he then addressed the clergy of that deanery.

Members of the Board of Missions entertained the bishop to lunch at King's Park, one of the beauty spots of Perth.

The bishop sailed from Fremantle the same afternoon.

CLERGY NEWS

SIMONDS, The Reverend G. W., of Holy Trinity, Hastings, in the Diocese of Melbourne, has been appointed to the charge of Holy Trinity, Doncaster.

CLERICAL ILLNESS

ARKELL, The Reverend C. S., Rector of Sherwood, Diocese of Brisbane, is a patient in St. Martin's Hospital where he has undergone an operation. He is now making good progress.

FENNIS, Canon E. P., of Adelaide, is progressing satisfactorily after his recent serious illness.

INGER, The Reverend H. E., of Crafer, South Australia, is recovering from his recent serious illness.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

October 3: Miss Philippa Green.

October 4: The Reverend Alan Walker.

October 5: School Service. "Stories from the Old Testament—God Inspires Nehemiah to rebuild the walls of Jerusalem."

October 6: Dr. Alan Watson.

*October 7: Canon H. P. Finnis.

*October 7: For men: The Reverend John Falkingham.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL.

October 2: "This I Say — The Bishop of London, the Right Reverend J. W. C. Wand."

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

*October 2: The Bishop of Borneo, the Right Reverend Nigel Cornwall—with music by the Donan Singers, Melbourne.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T.

October 2: Maliland Methodist Church, South Australia.

THE EPILOGUE: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T. and W.A.T. October 2.

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

October 3: Monsignor James Freeman.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T. INTERSTATE.

*October 3-8: The Reverend James Waterman.

READINGS FROM THE BIBLE: 7.30 a.m. A.E.T., 8.10 a.m. S.A.T., 8.45 a.m. W.A.T. October 3-7: The Reverend Edwin White.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T. NATIONAL.

*October 5: "Pledgements — 14. After twenty years you are drifting apart." The Reverend W. G. Coughlan.

EVENINGSONG: 4.30 p.m. A.E.T. NATIONAL.

*October 6: S. Andrew's Cathedral, Sydney.

LETTERS TO THE EDITOR

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

Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

A SUGGESTED SCHOLARSHIP

S. AUGUSTINE'S COLLEGE

TO THE EDITOR OF THE ANGLICAN

Sir,—S. Augustine's College was re-founded in 1952 as the Central College of the Anglican Communion; "a place to which men could come for further study... a centre in which men from all parts of the Anglican Communion could meet each other." (Lambeth Conference Report, 1948.) I am sure that the few Australians like myself, who have had the privilege of attending the college will testify to the value, both of its courses of study, and of the fellowship with Anglicans of other races and nations which we enjoyed there.

A letter from the Reverend G. F. S. Cray, one of the Fellows of the College, brings me the disquieting news that the college has only twelve enrolments for the next academic year, beginning in October. It is too late to remedy that situation; but, if the college is to continue to fulfil its important functions, it ought to have a continuous influx of priest-students from all parts of the Anglican Communion, including Australia.

The great obstacle, so far as Australians are concerned, is the distance to be travelled and the relatively high cost of fares. It ought not to be left to the initiative and still less to the resources of individuals to make the Australian contribution to the student body and so to the life of the college.

Could not the General Synod, now in session, establish a Scholarship Fund, to be financed by contributions from the several dioceses, which would, at the very least, pay the travelling expenses of one Australian priest every year? This would involve a contribution of no more than £10 from each diocese.

Yours faithfully,
(Canon)
ARNOLD HARRIS.
Cootamundra,
N.S.W.

WOMEN CONDUCT MISSION

TO THE EDITOR OF THE ANGLICAN

Sir,—I was very interested to read in THE ANGLICAN of September 23 of a mission to the Parish of Warwick in the Diocese of Brisbane conducted by the principal, vice-principal and students of S. Francis' College.

I thought that it may be of interest to your readers to know that a similar type of mission is being conducted this week (September 18 to September 25) to the Parish of Erskineville, Diocese of Sydney, by the principal and students of Deaconess House, Sydney.

The 23 students are holding children's rallies, each afternoon, women's rallies, open air meetings, fellowship teas, as well as evening meetings each night of the mission. It is planned that every Anglican family in the parish will be visited.

I believe that this must be the first time in Australia, if not in the whole Anglican Communion, that such a mission has been conducted by women alone.

Yours sincerely,
PATRICIA J. NELSON.
Turramurra, N.S.W.

EMBER DAYS

TO THE EDITOR OF THE ANGLICAN

Sir,—Last week was an Ember Week when we were bidden to pray, with fasting, for those to be ordained. That such prayer and fasting are needful is beyond dispute, but would to God it were all that is necessary.

A crying need is better training in our colleges—men need to be trained for the priesthood, not merely assisted to pass, if they can, a theological examination.

It is unfair to the Church, to the people to whom they minister, and to the men themselves to turn them out ill-equipped for the sacred calling of the priesthood.

And what shall be said of bishops who do "lay hands suddenly" on men who have had little or no training in any way. Surely the present shortage can never excuse such actions.

It is distressing when one hears a layman say of a priest that "he knows nothing about the Church." Could such a thing be said in any other Communion? Then why should it be said, or why is it possible for it to be said in the Anglican Communion?

These are questions for the bishops and colleges to answer and, I submit, that calls urgently for immediate answers in action.

I am,
ORDAINED.

THE DEFINITION OF DOCTRINE

TO THE EDITOR OF THE ANGLICAN

Sir,—Your zeal for the draft constitution has led you, I feel, to do less than justice to Archbishop Brown's claim, at the Carpentaria Diocesan Synod, that the definition of doctrine should belong to the bishops alone. There is reason to believe that the commission to the apostles by the divine Founder of the Church, "As my Father hath sent me, even so send I you," has been inherited by the bishops exclusively.

The facts you cite in no way conflict with this view. You rightly point out that others besides the bishops, both of the inferior clergy and of the laity, and even an unbaptised Emperor, have been active in the process of defining the Church's faith, but I think you miss the point of this, viz, that their activities consisted of bringing pressure to bear on the bishops, with whom, as all recognised, the decision lay.

It is not without interest to notice that the Twenty-first Article of Religion suggests that the influence of secular rulers is one of the reasons for disbelieving in the infallibility of General Councils.

Yours, etc.,
E. J. WINGFIELD
The Reverend
Norman Park, Queensland.

"WILD MEN" IN CARPENTARIA

TO THE EDITOR OF THE ANGLICAN

Sir,—Among the many excellent points that you made in your scathing leading article of September 16 about our local "wild men," I noticed one in particular.

It was your emphasis on the fact that the extreme Anglo-Catholic party no more represent the majority of this diocese than do the equally extreme Low Churchmen of the Diocese of Sydney.

As an elected church warden of the cathedral here, I desire to assure you that the "wild men" do not represent the European laity, but only some of the clergy, and a noisy minority of the lay deacons staff.

Yours, etc.,
R. P. T. GRAVES,
Thursday Island.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of
THE ANGLICAN
(See Rates, Page 12)

THE SOUTH INDIA PROBLEM

TO THE EDITOR OF THE ANGLICAN

Sir,—The recent decision of both English Convocations to recognise the amalgamation of certain Christian bodies in South India is a matter of vital importance to seriously minded churchmen.

Unhappily, the present situation is a different story from what people originally were led to believe would be the course to be followed: A reunion on a traditionally Catholic basis after all trace of unatholic elements were worked out of the system.

To achieve that state, a space of thirty years was regarded as a suitable testing period. Thereafter the position was to have been reviewed, which, surely, was not an unreasonable proposition.

Instead, however, of adhering to the original proposal and awaiting result of thirty years' labours, speedsters in England have seemingly now decided to force the issue. With twenty-two years to go they have decided to short-circuit proceedings and secure official recognition of a body which, by "Church Universal" standards, lacks the qualifications to support its claims to be a Church.

(The Prayer Book term Church Universal is used to denote the Mother of Catholic Churches—the visible undivided Body of Christ on earth, A.D. 33-1054, of which the Church of England is the authentic regional section.)

Compared with the Trinitarian Ministry of the Church Universal, bishops, priests and deacons, the ministry of the new Indian sect comprises:—

1. Moderator.
2. Bishops, said to be in C.U. orders.
3. De jure priests (in C.U. orders).
4. De facto priests (men not in holy orders).
5. Deacons.

To approximate the ministry to that of the visible Holy Catholic Church, the *de jure* and *de facto* priests teamed up under the title of presbyters—a term once in use in the kindergarten days of the Church of God, but changed to priests as (churchmen believe) under the guidance of the Holy Spirit.

While *de jure* priests are said to minister to confirmed Christians only and the *de facto* to all others, one service book, based on the English Prayer Book, is used by both. It is here where the most serious objection to premature consideration of recognition comes in.

Our Book of Common Prayer rightly insists that only bishops and priests in holy orders may perform priestly duties. Despite that, *de facto* priests in South India are allowed to pronounce the solemn words of Absolution and celebrate the Eucharist, something their sects formerly denounced.

Yet some English bishops and priests seem willing to confer recognition of an undeveloped Christian unit years ahead of schedule. One wonders how the Mothers' Union would react to any suggestion to open its membership list to *de facto* wives!

What the English speedsters certainly will achieve is this: The Church in England, should the National Assembly not reverse the Convocations' unhappy decision will, on turning her back on tradition and granting immediate recognition of the new South India sect, concurrently reduce her historical status of a Church to a mere sect also.

As such, she can hardly expect but to be deemed, if only technically, out of communion with those of her daughter Churches who elect to remain loyal to the discipline, order, teaching and practice of the Church Universal.

Yours, etc.,
C. SOBEY,
Northbridge, N.S.W.

SWAN HOMES

NEW HOUSE COMPLETED

OPENING BY GOVERNOR

FROM A SPECIAL CORRESPONDENT

Perth, September 26
Sixteen young girls had the front door of their two-storey home opened for them by the Governor of Western Australia, Sir Charles Gairdner, on September 23.

The girls are at the Anglican Swan Homes at Middle Swan, and the house has just been completed at a cost of £200,000.

After the ceremony, the 200 boys and girls at the homes, aged from four to sixteen years, entertained the visitors at a fete and a "field day."

The new home has been built under an agreement between the State and the Federal Governments and the board of management of Anglican Homes. Each will meet a third of the cost.

Swan Homes provide care for children who are mainly orphans and the victims of broken marriages.

The new building is named Freeman House, after the late Mrs. C. L. Freeman, who was one of the Homes' most generous benefactors.

BIBLE COLLEGE RESULTS

The second term examination results of the Church of England Bible College are as follows:—

D. W. McDonald 58 per cent, Ivy Mahoney 72, Grae Hurford 83, Margaret Bowering 74, Glenice Allen 82, Edith Mann 52, Shirley Keeley 87, Mrs. N. Keys 73, Marjorie J. Walker 79, Hilda Hartland 63, E. J. Waterhouse 77, W. Drennan 75, Margaret Dooley 81, Elaine F. Best 67, Jill Hansby 79, Joan Martin 76, Jack Dykes 66, R. F. Nettelm 74, Nancy Fish 69, R. Carruthers 72, Fay Needham 72, G. Pike 68, Patricia Edwards 86, Audrey Moss 87, A. C. Hampton 52, C. E. Dickens 60, E. Garvie 60, M. Krause 77, John L. M. Dooley 77, R. C. Stubbs 69, B. M. Matthews 73, B. Deogetty (Miss) 66, A. J. Gray 81, Jeannette Lawrence 81, Betty Durham 87, D. Harris 73, Joan Morby 72, Daphne Pease 74, Vida Russell 17, L. Evans 64, Ann Roberts 76, Margaret Heesh 76, Janice Kidd 77, David Wolfe 55, Joan Lawrence 61, Ian G. Gilbert 71, Norman A. Williams 70, Maureen Caudell 74, V. J. W. Austin 79.

FAIRBRIDGE FARM CHAPEL

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of September 23 there appeared on page 5 an item to the effect that the Governor-General, Sir William Slim, had opened the new chapel at the Fairbridge Farm School at Molong.

This was incorrect. The building which was declared open by the Governor-General was the new woolshed.

The Reverend Roland Bigg, mentioned in the paragraph, is the Chairman of the Memorial Chapel Fund Committee for the proposed chapel.

Yours faithfully,
A. G. BENNETT,
Asst. Secretary.
Sydney.

MISSION BY STUDENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—In your last edition of THE ANGLICAN (23/9/55), you referred to the recent mission by students of S. Francis' College, Brisbane, at Warwick as unique in Australian Church life.

I would like to draw your attention to the fact that at the end of May this year students of our college held missions at Hurstville and Campbelltown. Speaking as a member of the Hurstville team, I would like to tell you that many accepted the Lord Jesus Christ as personal Lord and Saviour, and others came to Him in full surrender. I remain,
Yours in Our Master's Service,
R. M. RADCLIFF,
Moore Theological College,
Sydney.

MANY DECISIONS AT HONOLULU

GENERAL CONVENTION OF AMERICAN CHURCH

FROM A SPECIAL CORRESPONDENT

Honolulu, September 26
The Protestant Episcopal Church in the U.S.A. has decided not to change the name of its church, has voted to send a special delegation to visit the Church of South India, and approved an increase of 600,000 dollars for domestic and overseas missions.

These were some of the main topics discussed at the General Convention held at Honolulu this month.

General Convention accepted the invitation of the Diocese of South Florida to hold the Convention of 1958 at Miami Beach.

A number of deputies asked questions about the problems of segregation and were assured that there is no discrimination in housing, food, or transportation at Miami Beach.

The last Convention that met in the south was thirty years ago at New Orleans.

Both Houses of General Convention voted against a change in the name of the Church.

Some speakers opposed the word "Protestant" in the name of the Church because it is not commonly used.

Another speaker said that the fact that the name has been used so long made it legal and pointed out the possible effect

PADRE THORPE'S VOYAGE

Padre Harry Thorpe, of Bathurst, who has now arrived in England reports an interesting voyage on the "Otranto" from Australia.

Holy Communion was celebrated on board by himself and the Reverend Lance Shilton, who was until recently Commissioner for Ridley College and who has gone to England for further studies.

The padre baptised a baby boy, born on the ship, while in the Mediterranean.

He used the ship's bell as a font; the English parents gave the baby the names Stephen Patrick, after the two ship's doctors. The captain of the Otranto and one of the nursing sisters acted as godparents. A christening cake was provided by the ship's chef.

The padre conducted a burial at sea of a lady passenger from Melbourne who died on board. He met her two daughters on arrival at Southampton.

He met the former Warden of S. John's Morpeth, Dr. T. M. Robinson, at Marseilles, where he had been relieving chaplain at that port for three months.

Padre Thorpe collected three prizes on board ship for sports and entertainment.

On his first Sunday in London, he went to S. John's, Penge, where, after the evening service, a religious film was shown outside the church to attract passers-by.

CHELMSFORD'S WEEK OF PRAYER AND GIFTS

ANGLICAN NEWS SERVICE

London, September 26

The Bishop of Chelmsford, the Right Reverend S. F. Alison, has arranged for a week of prayer and gifts from October 9 to 16 in his diocese to help forward the Church's work in new housing areas in Essex.

Since 1951 plans have had to be made for new churches in 44 new areas of the diocese.

In exactly half those areas churches have now been built, although a few of them are not yet complete. Money has also been set aside for eight new churches that will be built shortly.

There are still another 14 housing areas needing churches urgently in the near future. No money remains for these since the diocese has exhausted all its resources on the other 30 churches.

At least £250,000 is required—hence the week of prayer and gifts next month.

of a name change on our relations with other Churches.

Dean Pike of the New York Cathedral said that the character of a Church can be shaped by the name, and that the word Protestant reminds members that they are truly Catholic in the midst of constant Reformation.

Both Houses voted to send a special delegation to visit the Church of South India and to report its findings to the next General Convention.

At a previous session the House of Deputies had concurred with the Bishops in asking the Church to study the Church of South India during the next three years.

These actions were the result of a recommendation of the Anglican Congress at Minneapolis in 1954 which suggested "that an early evaluation be made by an officially appointed body in each member Church of the Anglican Communion of the situation as it is developing in the Church of South India."

A report of the Joint Commission on Approaches to Unity said about work with the Methodist Church:—

"The Methodist Church is very serious in its determination to do something. A concrete proposition will come during the next triennium."

"Inter-communication is an approach to unity; it is not organic unity. Also inter-communication seems to be necessary for the authorisation of inter-conservation."

"The Methodists received this idea with enthusiasm. But they will submit proposals on their part."

The General Convention approved a record new budget for the next three years of 6,807,947 dollars.

This is approximately one million dollars higher than the budget for the past three years.

One of the largest items which the new budget proposes is more than 600,000 dollars in increases for domestic and overseas missions.

"We are on the verge of a great missionary advance," said the Programme and Budget Committee in response to questions about this item.

Both Houses passed a resolution calling on the Department of Promotion of the National Council to provide materials on stewardship and tithing in its promotion work.

As a token of hospitality shown to them during the Convention, both Houses and the Women's Auxiliary made an offering to be used for the construction of a church at Pearl Harbour where the congregation now worships in a quonset hut.

"We train women for work in the Church, knowing more likely than not they will be treated as second or third class citizens," said Bishop Donegan of New York.

He was reporting for a committee on recruiting for Christian service of which he is chairman.

"An alarming percentage of our clergy are theologically as well as emotionally unequipped to work with women, a fact which may well indicate inadequacy in other areas, as pastor, for example."

Bishop Donegan said he hoped that a plan could be developed to encourage people to think through the man-woman relationship in the Church in the light of God's revelation.

S. A. ORDINATION FOR CHINESE STUDENT

S. MICHAEL'S HOUSE SERVICE

FROM OUR OWN CORRESPONDENT

Adelaide, September 23

Michael Chin Khen Nyap, a Chinese theological student from Borneo, was ordained a deacon by the Bishop of Borneo, the Right Reverend Nigel Cornwall, in the Chapel of S. Michael's House, S.S.M., Crafers, South Australia, last Wednesday.

Michael Chin is the son of Canon Chin Phu Yin, from Kudat, in the northernmost part of North Borneo. He was educated at S. Thomas' School, Kuching, where he became head boy.

Now aged 24, he came to Australia at the beginning of 1952 to begin his training for the Ministry of the Church. He will continue his course at S. Michael's House until the end of 1955, when he will return to Borneo to be ordained priest and work in his own diocese.

"To-day forms a landmark in our work in Australia," said the Australian Provincial of the Society of the Sacred Mission, Father Basil Oddie, after the ordination.

"Michael Chin is the first Asian student trained in this House, and the first to be ordained from here. But he will not be the last. The work of the S.S.M. began for the mission field in Korea, and has always had connections with the work of the Christian Church in Asia.

"We in Australia are continuing that tradition, especially as we know how the destiny of Australia is involved in that of

South-East Asia and the Pacific. We shall continue to train men from these parts," added Father Oddie.

Father Gabriel Hebert preached the ordination sermon, and the candidate was presented by Father Oddie. Father John Lewis, S.S.M., was chaplain to the bishop, and the litany was sung by Father Keith Chittleborough, S.S.M.

Others who took part in the service were, Brother Henry, S.S.M., the Reverend M. K. Small, and the Reverend S. A. Munro.

Among the guests at the ordination and afterwards at breakfast were the Bishop of Adelaide, The Right Reverend B. P. Robin, and Mrs. Robin, the Dean of Adelaide, the Very Reverend T. T. Reed; the Reverend John Bond and Mrs. Bond; the Diocesan Organising Secretary of the A.B.M., the Reverend A. H. Botz; the Reverend P. A. Day, the Reverend J. Gilbert, the Reverend A. R. Hogan and Mrs. Hogan, the Reverend F. Mayer, the Reverend G. J. Reglar, the Reverend D. K. Rowney, and the Reverend J. Ward Walters.

BISHOP SHERILL IN BRISBANE

ADDRESS ON RELIGION IN AMERICA

FROM OUR OWN CORRESPONDENT

Brisbane, September 26

The Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend H. K. Sherrill, and Mrs. Sherrill arrived in Brisbane on September 23.

They were met at the airport by the Archbishop of Brisbane, the Most Reverend R. C. Halse, and a group of churchmen.

During the afternoon, Bishop Sherrill and his wife were received by the Governor, Sir John Laverack, at Government House and also at the City Hall by the Lord Mayor, Alderman Groom.

At the civic reception, the bishop said that Australia and America were more closely bound than ever by defence interests in the Pacific, where they had a common purpose.

In a statement in the *Courier Mail* attributed to the bishop, it is said that he believes in a policy of universal, rather than unilateral, disarmament, if the world was to have peace, and the Christian Gospel had a plan for that peace.

A large congregation attended a special Evensong in S. John's Cathedral on Friday night, at which Bishop Sherrill attended and preached. The Archbishop of Brisbane presided and introduced the visitor to those present.

Also attending were the Bishop of New Guinea, the Right Reverend P. W. Strong, about 40 of the metropolitan clergy, the Archimandrite of the Greek Orthodox Church, the Very Reverend C. M. Boyazoglu, other Church denominational leaders, including the Reverend T. Rees Thomas, Professor Peter, Mr. Robert S. Byrnes, the Reverend R. H. C. Crowe, and the Reverend H. W. Whyte.

The precentor sang Evensong, the dean took intercessions, and the students of S. Francis' College led the congregational singing.

MUCH INTEREST

At the request of the archbishop, Bishop Sherrill told the congregation something about the Christian religion in the United States of America, and more especially about the Church which he represents.

He said that although there is a complex situation, there is strong evidence of a rapidly growing interest in the Christian faith and the practice of that faith.

The Episcopal Church has a larger attendance than ever before, Church schools are bigger, there are more theological students and so on.

The bishop stated that since 1947 the Episcopal Church has doubled not only in attendance but also in parochial and district buildings.

Religion was creating a new atmosphere in the spheres of learning, and Bishop Sherrill told the congregation that Christianity had become "intellectually respectable" in universities and colleges, and that, all round, man was realising that he could not master the world by himself and that men and women were finding the solution to world problems in the fact that the nation could only proceed under God.

EXTREME SECTS

He said, however, that there were disturbing elements even in religion itself, and one of these was the increase in extreme sects of most peculiar practice.

They were growing, and it was nothing to find 70,000 persons coming together for services arranged by these people.

Perhaps, said the bishop, it was a judgement on our too conventional Christianity and a lesson for the Episcopal Church to shew an equal zeal and fanaticism for the teaching and expression of the true faith.

The bishop closed his sermon on some points on the progress of the Ecumenical Movement in the U.S.A. and the great work of the National Council of Churches.

After the service, the bishop and Mrs. Sherrill were entertained to supper by the archbishop in S. John's Social Hall, and the clergy and their wives were given the opportunity to meet the visitors.

PORT MORESBY BIBLE HOUSE

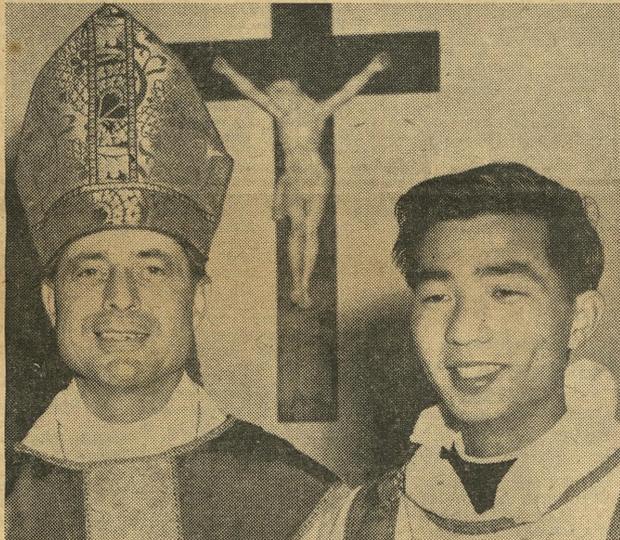
On Saturday, October 15, the Administrator of New Guinea, Brigadier D. M. Cleland will open the new Bible House at Port Moresby.

The Bishop of New Guinea, the Right Reverend Philip Strong, will dedicate the building.

A memorial plaque will be unveiled by John Chrysostom, one of the Papuans who carried wounded Australian soldiers over the Owen Stanley Range.

It is expected that the balance of the money required will be received in time to open the building free of debt.

The Bishop of Borneo, the Right Reverend Nigel Cornwall, with the Reverend Michael Chin, whom he ordained deacon at S. Michael's House, Crafers, South Australia, last Wednesday week.



—Adelaide News picture and block.

NEW ORGAN AT ASHGROVE

FROM OUR OWN CORRESPONDENT

Brisbane, September 26

The Archbishop of Brisbane, the Most Reverend R. C. Halse, dedicated a new organ at S. Paul's Church, Ashgrove, Brisbane, at the 9.30 a.m. Sung Eucharist on Sunday, September 25.

The instrument, which is to cost in the vicinity of £2,700, is the workmanship of the Brisbane firm of organ-builders, Messrs. Whitehouse Brothers.

It is a fine instrument of good tone and, judging by the past enthusiasm and zeal of the Ashgrove folk, should soon show important additions.

The organ has the distinction of being the first one placed in the Brisbane diocese since the war.

It is a further interesting fact that the S. Paul's building was the first brick Anglican church built since the war, and the fine lych-gate is the first memorial in the British Empire to be erected to the memory of the late King George VI.

The Michaelmas Fair was held on the Saturday afternoon and proceeds are going towards payment of the new organ.

The rector is the Reverend G. R. Gibson.

NEW SOCIETY STARTS WORK

FROM OUR OWN CORRESPONDENT

Adelaide, September 23

The newly-formed University Anglican Society held its first Corporate Communion this morning in the Lady Symon Hall in the Union Buildings. Over 50 members were present.

The Bishop of Adelaide, the Right Reverend B. P. Robin, celebrated.

Since its formation, the Anglican Society has sponsored two public meetings in conjunction with the S.C.M. They were addressed by Brother Charles Preston, S.S.F., and the Bishop of Borneo, the Right Reverend Nigel Cornwall.

Bishop Robin has written the following prayer for the use of the society:

"O God, Who hast set us in this Communion of Thy Universal Church and hast preserved to us herein the faith once delivered to the saints:

"Illumine this University with the Light of the Cross;

"And grant us by godly learning ever to advance in the knowledge of Thy truth, and by godly living to bring others to Him Who is the Way, the Truth, and the Life;

"Through the same Thy Son, Jesus Christ our Lord. Amen."

COMBINED SERVICE AT COONAMBLE

FROM A SPECIAL CORRESPONDENT

Coonamble, N.S.W.

September 24

A large congregation attended the Holy Communion service at S. Barnabas' Church, Coonamble, Diocese of Bathurst, on Sunday, September 11, the first day of the town's centenary celebration week.

A combined service was held in the Plaza Theatre at 11 o'clock which was broadcast by the A.B.C.

The rector of the parish, the Reverend A. F. Dryden, conducted the service, and the address was delivered by the Reverend John Price, headmaster of the Junior School of The King's School, Parramatta.

The Methodist minister, the Reverend L. Arthur, spoke briefly on the history of Coonamble, and the Reverend A. Smyth, the Presbyterian minister, read the lesson.

Mr. Colin Lloyd officiated at the organ and the town band rendered a voluntary.

In the afternoon, the members of the S. Barnabas' Women's Guild acted as hostesses at an afternoon tea served in the parish hall to about 200 people.

At Evensong the Reverend John Price preached again to a packed church.

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GENERAL SYNOD MEETS

The meeting of General Synod in Sydney this week is an occasion which deserves the widest publicity, for a number of reasons.

Despite the frequent reminders of our unhappy divisions, here is a fresh demonstration of a broad unity among the members of the Church of England in Australia.

That single fact holds promise for the future. Leaving other considerations aside, we have the machinery, in our episcopal and parochial organisation, for extending the Kingdom of God throughout Australia.

But it is to our shame that as a part of the Catholic Church, to which half Australia's population claims adherence, we lack the strength to make our presence really felt in the community.

Why should we "muddle

through" while other sections of the Church, numerically smaller, are driving on with the job and getting somewhere.

Two obvious reasons are lack of cohesion and lack of spiritual power.

Of these, the latter is the more important. Despite our divisions, if we were a spirit-filled church we would be a far greater force in society than we are at the present time.

This is basically a personal matter. A spirit-filled church means spirit-filled people. But the Spirit of God will fill only those who are walking in full surrender and dependence upon Him.

If this matter were settled, it would go a long way in overcoming our lack of cohesion. God has no special laws for the Church of England in these things. Neither is there one law for the clergy and another for the laity.

If we are to keep the unity of the spirit in the bond of peace, as referred to in next Sunday's epistle, we must look deeper than our labels and our collars and stocks, and in our private dealings with God, come to Him as needy men and women.

No branch, not even one with an Anglican tag, can bear fruit unless it abides in the vine.

If General Synod can give the Church a lead in these matters it may accomplish more than even constitutional reform.

—THE YOUTH EDITOR.

G.F.S. BRISBANE SERVICE

FROM OUR OWN CORRESPONDENT
Brisbane, September 26

The annual intercession service of the Girls' Friendly Society in the Diocese of Brisbane was held in St. John's Cathedral, Brisbane, on Sunday afternoon, September 25.

The service, which was held in the presence of the Archbishop of Brisbane, the Most Reverend R. C. Halse, was conducted by the diocesan youth chaplain.

The Reverend John Hazlewood, vice-principal of St. Francis' College, gave the address. The Dean of the Cathedral, the Very Reverend Denis Taylor, presented the loyal membership awards.

This is one time in the year when the whole G.F.S. in the Brisbane Diocese, juniors, intermediates, seniors and associates, meet together in worship.

The service included a procession of clergy and branch representatives with relative banners and incorporated intercessions and thanksgivings for G.F.S. work over the year.

The G.F.S. World Day of Prayer was held on St. Michael and All Angels' Day, September 29, and in order that Brisbane should take part members of the G.F.S. attended Evensong at the cathedral that afternoon.

G.F.S. TOUR TEAM RETURNS

FROM OUR OWN CORRESPONDENT
Melbourne, September 27

The Girls' Friendly Society overseas tour team arrived in Melbourne last Saturday evening on the *Strathnaver*, under the leadership of the Commonwealth chairman of G.F.S., Miss Beatrice Gerdes.

The team was welcomed by the G.F.S. executive at the home of Mrs. Bright-Parker in Caulfield, on Sunday afternoon.

A party of G.F.S. girls will take part in the march and demonstration organised by the Associated Youth Committee at the Showgrounds to-morrow.

CHILDREN'S FESTIVAL

“THE MAKING OF A PRIEST”

FROM OUR OWN CORRESPONDENT
Perth, September 26

St. George's Cathedral was full for the annual Sunday School Festival held on Saturday, September 17, when the theme was “The Making of a Priest.”

The whole of the service was taken by Canon R. R. Davis, and organised by Mrs. L. Evensen.

Colour parties from the various churches made a pleasant and picturesque scene as they preceded the clergy and choir into the cathedral.

The Administrator of the Diocese, Bishop W. E. Elsey, presided.

The two lessons were read by clergy who have a special interest in youth, the Reverend Gordon King (Youth Director) and the Reverend S. H. Best.

TABLEAUX

There was a series of five tableaux in the pageant, and each of the five scenes was introduced by the Reverend Warwick Bastian, the priest-in-charge of the Willagee Areas.

The five scenes were: Baptism (Initiation), The Server (Devotion), Confirmation, Ordination, The Holy Communion (Celebration).

The priests taking part in the tableaux were Bishop Elsey, the Reverend J. H. Thompson, the Reverend Mark Kirby, and the Reverend D. Finlay, who acted as chaplain to the bishop.

There was a sense of devotion and reverence throughout the whole of the service, which lasted just over the hour, and the older children must have realised that the vocation to the priesthood is developed from baptism and the influence of a good home where parents and godparents realise the true meaning and nature of the promises made at Baptism.

The Children's Festival was held in Fremantle on the following day, Sunday, September 18, at the parish Church of St. John, whose rector is the Reverend W. B. Kirby.

MELBOURNE G.F.S. JUNIOR CAMP

FROM OUR G.F.S. CORRESPONDENT

Melbourne, September 26
One hundred G.F.S. juniors and twelve leaders spent a week at the Toc H Camp, Point Lonsdale, during the school holidays.

The Bible study centred round the theme “Our Aboriginal People and Our Neighbours in South-East Asia.”

The girls showed great keenness in these studies, and contributed £7/10/- toward the South-East Asia appeal at the missionary fancy dress evening on the last night of camp.

Particular interest was shown in the Holy Communion service taken by Canon E. H. Hoffman at St. James' Point, Lonsdale.

The service had been explained to the girls beforehand at a camp study session and was followed by a time of discussion and questions.

The Camp leaders felt there was just good material for Confirmation in this group of one hundred girls, 9 to 13 years, with only thirteen confirmed.

COLOURFUL PARADE AT BALMORAL

FROM A SPECIAL CORRESPONDENT
Balmoral, Vic., September 26

A colourful parade of pets, decorated bikes, dolls and teddy bears was arranged by the children of St. Mary's Sunday School, Balmoral, Diocese of Ballarat, as part of the celebrations to mark the diamond jubilee of St. Mary's Church.

The parade was judged by Lady Mary Gausson of Gringegalonga and Archdeacon R. E. Richards of Ballarat.

G.F.S. AT PORT FAIRY

BY A SPECIAL CORRESPONDENT
Port Fairy, Vic., September 26

The G.F.S. branch at St. John's, Port Fairy, Diocese of Ballarat, was re-constituted on September 11.

A new banner was dedicated and eighteen members were enrolled.

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MELBOURNE C.M.S. CAMP

FROM A SPECIAL CORRESPONDENT
Melbourne, September 14

From August 29 to September 5, the members of the Young People's Union of C.M.S., would-be members, leaders and staff gathered at Dromana for their annual camp.

The ages of the 125 campers ranged from 11 to 14. Canon C. Maling was camp chaplain, assisted by the Reverend E. Constable. Miss G. Camm, on furlough from Tanganyika, was camp mother. Mr. G. Wall was commandant.

Each morning there was Bible study, divided into three age groups, led respectively by Canon Maling, Mr. Constable, and Miss Camm.

Other activities included a hike to Arthur's Seat, sand modelling on the beach, a concert, and a quiz.

On Thursday night there was an open meeting in the Dromana hall, attended by some of the local people.

On Sunday the campers attended St. Mark's, Dromana, for morning and evening prayer. Those who were communicants went to Holy Communion at 7.30 a.m.

Canon Maling preached at the morning service and Mr. Constable at the evening service.

G.F.S. CAMP IN TASMANIA

FROM A SPECIAL CORRESPONDENT
Hobart, September 12

A G.F.S. camp for junior members between the ages of 10 and 12 years was held from August 29 to September 2, at the Youth and Recreational Centre, Montgomery Park.

The camp's capacity was more than taxed by the thirty girls and six leaders who took part. A very happy spirit prevailed, and this, accompanied by good weather made for one of the most successful camps yet held.

Daily Bible study groups on various aspects of Christian character in every-day life, were led by Misses M. Poole, J. Davies and M. Absolom. A bus trip to a neighbouring district, Woodbridge, sand modelling competition, concert, birthday party, folk dancing, singing, handwork for a missionary parcel, etc., made the days pass all too quickly.



Boys and girls confirmed at St. Edmund's Church, Gunning, Diocese of Canberra and Goulburn, by the bishop, the Right Reverend E. H. Burgmann, on September 11. The rector is the Reverend B. Boddington.

FOR SMALL PEOPLE

WORD-PICTURES FROM THE BIBLE

WEDDING

Have you ever been to a wedding?

If you have, you know how exciting and lovely a wedding can be.

Let us pretend that you are going to a wedding to-day.

The postman has brought you a beautiful card, asking you to come to the wedding of two friends of yours at your church.

Off you go to the church. It is not long before the bride and bridesmaids arrive in their big, shiny black cars. Long white ribbons run out along the bonnets of the cars.

Inside the church you join in the wedding service, and at the end you watch the bride and

groom walk slowly to the door while the organ plays. Then everybody leaves for the wedding party or "breakfast" as it is called. In Jesus' day, it was called a wedding feast. There you join in the happy time which the bride and bridegroom are having on their wedding day.

People have always liked going to weddings and wedding-feasts.

But in Jesus' day some people always tried to get the best places to sit. They wanted people to think that they were important. They wanted people to notice them and talk about them. They were proud.

Jesus told them how wrong they were.

"When you are asked to a wedding feast," He said, "don't try to get into the chief places. Wait until you are asked."

Then Jesus went on to point out to these people that God does not want us to push in and think we are important. We must quietly wait our turn.

Remember this in everything you do.

Dear Boys and Girls,
This week's story is an important one for us all. Think carefully about it won't you?
Now I want to ask you all to pray each day for our bishops and others who meet this week and next in Sydney.
They have much important work to do for our church.
Don't forget them, will you?
God bless you all.
Your friend,
UNCLE PETER.

BOOK REVIEW

A CLERIC IN MOSCOW

I WENT TO MOSCOW. Mervyn Stockwood. Epworth Press, London; p.p. 198; English Price, 15/-.

WHEN the Dean of Canterbury writes about Russia the Russians applaud and the British public, including those belonging to the Anglican Communion, shrug their shoulders. Nobody expects a disinterested account either of Marxism as a doctrine or Communism as a way of life.

The conclusion is foregone. When Canon Mervyn Stockwood tackles the same subject after a private visit to Moscow the most refreshing comments, criticisms and appreciations flow from his pen.

The reader is aware that socialist as the Canon prefers to call himself, he has not been bamboozled by propaganda or stumped into mental stupidity by the prospect of being shown what is probably the most interesting if perhaps the most terrifying experiment in history.

Canon Stockwood, well read in Marxist doctrine and knowing what Christianity is and isn't, takes an informed, alert and penetrating mind to Moscow and lets it loose on facts.

This book is an exceedingly well-written, witty, factual yet breezy account of the visit of a curious cleric to a place he had always wanted to see, and to a people in whom he was genuinely interested.

Mervyn Stockwood is no woolly idealist. He knows life, is a hard-working parish priest anxious to relate the Gospel to the totality of human conditions, has a probing mind replete with experience, and is interested in, even if he does not agree with any experiment designed to make men happier and the world safer for decent people.

HE WENT to Moscow because he wanted to see things for himself. He had no desire to be shown the "Workers' Paradise" in company with adoring "fellow-travellers," or under conditions where he could not ask the most pointed questions.

So he managed after many difficulties to get a passport, and was shown Moscow, the Kremlin, schools, churches, shops, theatres, and the Muscovites in company with an in-tourist guide.

No doubt this guide did his best to "guide" the footsteps of a man who is apparently a glutton for facts and knows precisely how to ask nasty questions. But what can a poor guide do when the visitor refuses to equate propaganda with facts, or insists on reading aloud whole pages of Russian text-books and calling them "lies" in front of an accredited Russian educationalist?

Obviously nothing, except still try to "guide." In this he appears to have failed most dimly. For Canon Stockwood probed, pushed and queried, smiling all the while and insisting on criticising with the utmost good humour. And it must be admitted that he may be very close to the truth when he says that he thinks most of the men he questioned in spite of their excellent manners and good humour, were not quite as sure of the truth of their assertions as they would like visitors to think.

THE real value of the book lies not in the interesting account of what the author saw with his own eyes, but rather in the way he allows his critical faculty full play. When shown something supposed to be the last word in progress, whether a scientific experiment or a children's creche, Canon Stockwood is able to make a quick assessment of value.

Sometimes he candidly admits that what he saw is worth copying in democratic countries. He has genuine sympathy with the actual progress made in making human conditions better for post-Tzarist Russians. He is no more bamboozled by glib democratic propaganda than he is by its Russian counterpart.

But he does not hesitate to go into action with Marxists who make preposterous claims,

founded either on ignorance or blinding indoctrination. And he generally appears to have the best of the argument, though it is plain that those with whom he argues eventually give him up, along with his socialism and his Christianity, as a valued member of the bourgeoisie.

THIS BOOK ought to be on every cleric's desk, if only to help him argue with the adorings and the hypnotised. It will not make him a Russophile any more than it will assist him, if he is that way inclined, to make Russia the arch-enemy of all that is good.

It will supply him with facts and values delightfully presented. It will open his eyes to the necessity of discounting propaganda on both sides of the iron curtain; and it will make him wonder how on earth he are going to get a people fed on phony facts and believing fanatically in the saviourhood of Marx, Lenin and Stalin to live and work amicably with the rest of the world.

A NEW WAY TO SPEND A HOLIDAY

By BRIGADIER L. J. BRUTON

AN ARMY Commanding Officer receives all sorts of reasons for an application for leave, but rarely does he get such a reason as "to attend an ecumenical work camp." Such a one was received recently in Japan.

The first and obvious questions were—What is an ecumenical work camp? How is it organised, and what does it do? These camps are organised by the National Christian Council of Japan and are held once yearly.

Farm buildings in some areas in Japan have been destroyed by fire and floods. Some churches need repairing. Houses for widows and children also need repairs, and playgrounds require to be built. Assistance in these projects is provided by the members attending the Ecumenical Work Camps.

One of our soldiers decided to take his leave at such a camp and here is his story. This particular camp was held at a place called Miwamura, near Kochi on the island of Shikoku. The soldier's first difficulty was to get there. Without any knowledge of the Japanese language, but with great determination and a map together with the assistance of one or two English-speaking Japanese he found on the way, he eventually arrived.

THE OBJECT of this particular camp was to build a children's playground. The timetable went as follows:—

5.45 a.m. Reveille.
6.15 to 7 a.m. Bible Study.
7 a.m. Breakfast.

7.45 a.m. to 12 Noon. Work consisting of carting in Japanese 3 wheeled trucks, metal and stone from a quarry to the playground.

During the morning there were two "breaks" for iced water and water melon.

At noon there was time off for a shower and lunch followed. After lunch there were committee meetings and discussions. The committees were organised to appraise the work and to apportion the various tasks. In this camp there were twenty-two Japanese, eleven Americans including two missionaries, and our one lone Australian.

The period from 2.30 to 3.30 p.m. was devoted to a "quiet time." Further discussions followed until 5.30 p.m., which was supper time. The evenings were devoted to a variety of things.

Evaluation of the work done and planning the remainder occupied one evening. Games, square dancing, community

But it will at least reveal the wisdom of those who press for the inter-change of nationals, and often risk offending their more conservative countrymen by admitting that, if we are patient as well as cautious, the very development of the Russian intellect may at last undermine the uncritical mental attitude of its people.

It is a strange comment on the obvious devotion of the Marxists to university education that their very eagerness to equip the mind may possibly one day sterilise, if not destroy, the doctrinal-cum-propaganda on which higher education is at present based.

If Canon Stockwood comes to any conclusion, apart from the danger to the world of a great people living in terms of an out-moded myth and feeding on doctored facts, it is this: the very processes of education are already sowing the seeds of future liberalism, and the day may come when the educated mind will pass judgement on the food fed it. — EDWIN GIPPSLAND

[Review copy from the publishers]

singing occupied other evenings. Talks on the members' own countries were given by the Americans, Japanese and our Australian. On Saturdays the ladies of the local church took the camp members on organised tours to places of interest in the district.



Difference in height causes some difficulty for volunteers at an ecumenical work camp in Japan, when they try out the Oriental way of carrying baskets.

IT WAS intended that the language to be used for all would be English, but this was found to be impracticable, so both English and Japanese was used with the aid of interpreters.

Meals were all Japanese and eaten Japanese fashion i.e., sitting on the floor at a low table. All slept Japanese style on Tatami matting on the floor. One large room was used for the ladies and the men slept Barrack room fashion in another.

When asked his impressions of his holiday, our soldier said they were three. First, he learnt more about the Japanese people and their country than ever before; secondly he found that Christianity despite language, race, or denomination is the most potent factor in bringing peoples together in real fellowship and understanding; and thirdly he had had one of the best "leaves" of his army career.

DEAN MOORE TO REPRESENT S.P.C.K.

FROM OUR OWN CORRESPONDENT

Perth, September 26
The Archbishop of Perth has nominated the former Dean of Perth, the Very Reverend R. H. Moore, to represent the Society for the Promotion of Christian Knowledge in the diocese in succession to the Reverend R. G. Pym who died on August 10.

Dean Moore's address is Osborne Parade, Scarborough, W.A.

FRIENDS OF S. FRANCIS'

FROM A SPECIAL CORRESPONDENT

Brisbane, September 26
The second annual meeting of the Friends of S. Francis' College, Brisbane, was held on September 21.

The archbishop presided, and those present included the Bishop of New Guinea, the principal and vice-principal, Mrs. H. H. Dixon, and the registrar, Mr. R. T. St. John, together with 20 Friends.

The annual report showed a total enrolment of 349, an increase of 120 since the last annual meeting.

Funds raised during the year towards the College Building Fund amounted to £952/16/1, leaving a balance of £2,277/19/5 to wipe off the debt on the new wing.

The following office bearers were elected:—Chairman, Mrs. H. H. Dixon; Honorary Secretary, Mrs. D. C. Ord; Assistant Honorary Secretary, Mrs. G. A. Lupton; Honorary Treasurer, Mr. D. C. Ord.

Membership application forms for the Friends of S. Francis are available from the principal or the honorary secretary.

The three clauses on the form state that members undertake to:—

1. Regularly remember the work of the college in prayer;
2. Encourage vocations to the Sacred Ministry; and
3. Pay an annual subscription of at least £1/1/- to the college.

WORLD Y.W.C.A. PRESIDENT

ANGLICAN NEWS SERVICE

London, September 26

Miss Isabel Catto, daughter of Lord Catto, has been elected president for the next four years of the executive committee of the World Young Women's Christian Association.

NEEDHAM MEMORIAL LIBRARY

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FAREWELL TO RECTOR

FROM A SPECIAL CORRESPONDENT

Nowra, N.S.W., Sept. 9
Nowra parishioners last week tendered a farewell to their parish priest, the Reverend H. E. S. Doyle, who will shortly take over the charge of the Parish of St. John the Baptist, Milson's Point.

The Reverend A. W. Bray and the Reverend A. T. P. North, of the Ministers' Fraternal, each spoke of the good work done by Mr. Doyle during his stay in Nowra.

Mr. L. Carrington, on behalf of the parish, presented Mr. Doyle with a cheque. Miss E. C. Glanville presented Mrs. Doyle with a gift.

Mr. Doyle, responding, said he regretted leaving the district.

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"THE RENEWAL OF THE CHURCH"

BY THE REVEREND J. R. NYMAN

WE ALL know of the valiant stand made by the Church in Norway during the war, and of how, under Bishop Bergraev, the Church identified itself with the Resistance Movement. Since the war, the Norwegian Church has found itself in a strong position for evangelising those who have slipped away from the worship of the Church for, in Scandinavia, as everywhere else, there has been a loss of people from the Church, and especially a loss of the workers.

In Denmark, too, there is a movement to get people back into the Church. The Lutheran emphasis is on preaching, and in the eighteenth and nineteenth centuries it was easy for Rationalism and Liberalism to eat away the foundations on which the Church stood. The rationalistic preaching made the life and worship of the Church irrelevant to everyday life, and so people drifted away.

Pastor Grundtvig (1763-1872) tried to counter the prevailing teaching by preaching an austere scriptural Christianity. The rationalists attacked his interpretation of Scripture and he was obliged to find a hard and fast term which would be generally acknowledged as expressing what Christianity is.

He believed he found this in the sacraments instituted by our Lord in the Gospels, Baptism and Holy Communion, and he taught that in these we hear the Word of the Lord. Thus, despite what might be said from the pulpit, the congregation knew that they could hear the Word of the Lord in those sacraments.

Grundtvig has been very influential and, when I was in Copenhagen with a party of friends, we saw the breath-takingly immense, yellow-white brick church erected to his memory. But this is not the full extent of his influence; it is the rule now in most churches in Denmark to have Holy Communion every week, instead of very infrequently as before.

BUT it is in Sweden that most seems to be done towards making religion relevant. The Swedish Church was never as reformed as were the Danish and Norwegian Churches, although it is Lutheran. The Swedes kept intact the succession of bishops and so, by the decision of Lambeth in 1920, the Church of England is in partial communion with the Church of Sweden, and we were able to receive communion at the hands of a Swedish priest.

Until about twenty-five years ago, Holy Communion was celebrated in most Swedish Churches twice per year. Although they called the Sunday morning service "High Mass," it only corresponds to our ante-communion service with sermon, i.e., the service ended with the prayer for the Church militant except twice per year, when the full communion service was offered. In Sweden there was (and still is) a large mass of people who had no connection with the Church and, as one pastor remarked, they couldn't be blamed, for who wants to listen to a sermon an hour or more long every Sunday? In the industrial areas the churches were almost empty.

About twenty-five years ago, a movement began, and it now bears the name "Renewal of the Church." Its supporters proudly call themselves "High Churchmen," and they really do have a high view of the Church and Sacraments.

We were privileged to meet Father Gunner Rosendal, the leader of the movement. He is the pastor of a parish in the country town of Osby, in the south of Sweden, a tall, slim, greying man with an infectious smile and a forceful personality. There is a Kollegium Sancti Petri attached to his vicarage consisting of about six ordinands whom he is training before they go to the universities. There

These impressions of Church life in Denmark, Sweden and Norway were gained when the writer visited these countries earlier this year. After his ordination, Mr. Nyman served on the staff of S. Paul's, Burwood, Diocese of Sydney, for two years, and for the past two years has been reading Theology at Oxford and serving on the staff of S. Philip's and S. James' Church, Oxford.

are no theological colleges in Sweden.

One of the lads showed us over the church. It is of the usual type of Swedish church, but behind the High Altar is a small chapel with a plain stone altar. (All altars in Scandinavia are stone, but usually have frontals.) Here Mass is offered every morning, and the priest adopts the basilican position, i.e., he faces the people across the altar. Thus the altar becomes even more the centre of the chapel. The daily offices are said in this chapel, and on that Saturday afternoon six people came to say Sext.

THE HIGH CHURCH movement aims at restoring the full Communion service to the "High Mass" every Sunday and at reviving the ancient practices of penance and unction. In restoring the complete Communion service, they aim at making religion relevant by showing how the whole of one's life is taken up and offered to God in this sacrament. The experience of the parish priests in this movement is that this idea works and does give meaning to religion and work to working people.

For example, in Orebro, where all the shoes in Sweden are made, is a new housing estate consisting of 6,000 people and 2,000 children housed in multi-story flats. All the men are factory workers and none had any connection with the Church or even knew what the Church teaching was. The pastor told us that he had to begin from scratch as they knew nothing.

At his first service 18 months ago, six people came for the sermon. Now he has 250 regularly every Sunday, and so amazing is his work that a Stockholm newspaper made a special report of it. He showed us photos of his services, clubs and picnics, and then we inspected his church-cum-parish hall, in the basement of one of the flats. The altar is a simple wooden table with an altar stone, the hangings are home-made, the furniture was bought by the parishioners. On summer Sundays, he sets up an altar in the large children's play area and has Mass there. Everything was plain, and we felt that religion was real here, although a vast amount of work still remains to be done.

At Uppsala we met the chaplain of the university. He said that most of the students knew nothing about religion, and his method is to teach the full doctrine of the Eucharist and the meaning of the Church year and how these give a fuller meaning to life. He showed us his church near the cathedral, which he fills every Sunday and has forty communicants on Wednesdays.

THERE is some opposition from the Low Church priests, but it is of a different nature to the High-Low tension in the Church of England. Everyone calls the Sunday service "High Mass," whether it proceeds beyond the prayer for the Church or not. Everyone uses vestments (however, the maniple has never been used), and takes the Eastward position.

The opposition is not a matter of ceremonial but more a matter of opposition between older men trained in the old ways and younger men who have been inspired by this movement. This opposition is more clearly understood when we realise that most young priests are High Church.

We spent a whole Sunday at the retreat house of the movement at Gammla (that is, old) Hjelmseryd. The twelfth century church here was deliber-

ately ruined in 1863 when a new church was built several miles away. In the thirties the vicarage was given to some university students who had been inspired by the movement and who wanted to live more fully the "renewal of the Church" way of life, and they re-built the church. We went to Lauds, High Mass and Compline here.

The services were in Swedish and sung to unaccompanied plainsong chants. The Swedes sing very well. The church is very plain and austere and I thought it looked rather Franciscan. Here the Eucharist is the centre of life and special arrangements are made for teaching the meaning of the service. We heard a lecture on the service and one of the women translated it for us. Several girls are living here in a kind of religious order and they hope to form a proper women's order later. A men's order is also envisaged and it will be probably on the lines of the Mirfield Fathers, whom the Swedes hold in high esteem.

AT THE retreat house we had time to learn more about the theological position of the Swedish Church. Father Rosendal had told us that he insisted on the lads in the Kollegium being *au fait* with all of Luther's writings.

We had noticed reservation in the chapel at Osby and at Hjelmseryd we asked one of the priests, a missionary in South Africa, whether this meant a swing away from Luther's doctrine of consubstantiation, i.e., the Real Presence of the Body and Blood of Christ in the Sacrament at the time of Reception, to the traditional doctrine of the whole Catholic Church that there is the Real Presence of the Body and Blood of Christ in the elements at and after Consecration. He agreed that there was a change in doctrinal emphasis.

We also learnt that a conflict with the State is probable. The Church in Sweden is a department of the State and the members of this movement object to State interference. For example, the State passed an Act of Parliament moving S. John Baptist's Day from June 24 to the nearest Saturday, so that the traditional midsummer festivities would fall on a day which would be a more convenient holiday.

Parliament is considering a Bill to allow women to be ordained to the priesthood and

this is causing much anxiety. Many of the clergy do not wish to see disestablishment, as the stipends paid by the State are good, but as only 62% of all taxes go to support the Church, many think that the Church would be better off if it could raise its own money and pay its pastors. Some have found that the refusal of the State to increase the amount given to the Church a serious barrier to their work as it often means that urgently-needed churches cannot be built.

WE LEARNT that of the two universities in Sweden, one, Lund, is more Low Church and the other, Uppsala, is more High Church. Uppsala is world-famous for its Biblical studies, especially in the Old Testament, and we were interested in finding out whether the characteristic Uppsala approach to the Bible had an effect on the High Church movement. As would be expected, in a large number of cases it does characterise the movement but, nevertheless, there is a wing of the movement which is more Biblically fundamentalist. This does not mean that the Uppsala school is Liberal: enlightened scholarship is a better label for it.

The High Church movement tends to look to the Church of England for inspiration and there is also a small amount of influence from the Orthodox Church. There is a little influence from the Roman Church, mainly from the liturgical movement centred at Maria Laach. Incidentally, the Roman Church is almost non-existent in Scandinavia. There are 8,000 Roman Catholics in the whole of Denmark and their number in Sweden can be gauged by the fact that of 7,000 students at Uppsala, 10 are Roman Catholic.

I found myself in an atmosphere very much like what I imagine the Oxford movement to have been in 1860. There is the same caution, a pride in having a Sunday Eucharist, and a desire at all costs to make religion relevant. In many places I saw evidence of the good work the movement is doing and in my opinion it is rightly named "the renewal of the Church."

FEDERAL MINISTER TO OPEN GATES

FROM A SPECIAL CORRESPONDENT
Wangaratta, September 26
The Minister for Agriculture, Mr. J. McEwen, a former chorister at Holy Trinity Cathedral, Wangaratta, will open the Inchbold Memorial gates on Cathedral Close on November 27.

The gates are in memory of the late Mr. P. P. Inchbold who was a churchwarden and helped establish the Holy Trinity Boys' Hostel.

C.M.S. STEPS OUT IN W.A.

NEW VAN AND BOOKROOM

FROM OUR OWN CORRESPONDENT

Perth, September 24.
The Archbishop of Perth, the Most Reverend R. W. H. Moline, dedicated the new C.M.S. van and opened the C.M.S. Jungle Doctor book-room on September 8.

The van was dedicated in the grounds of S. George's Cathedral.

The archbishop was attended by Canon G. Arblaster and the Reverend John Best.

Immediately afterwards the book-room at Bible House was officially opened.

A special feature of this ceremony was a recorded message from the Jungle Doctor, Paul White, who assured all present of his personal enthusiasm and prayers for this new venture.

Also present, to offer a greeting on behalf of Victorian C.M.S., was Mr. Allan Kerr, deputy chairman of committees in Victoria.

The opening ceremony happily coincided with the arrival of several new titles of Jungle Doctor books.

These include "Jungle Doctor's Fables" concerning which Dr. White himself is most enthusiastic, and three of the older titles translated into German.

His Grace said how he hoped that C.M.S., through the book-room, would make a very real contribution to the Church life of the diocese.

COLLEGE CHAPEL IS TOO SMALL

FROM OUR OWN CORRESPONDENT

Adelaide, September 26

Extra chairs had to be brought from the library below to provide enough seating for the 24 members of S. Mark's College who attended the usual 8 o'clock celebration of Holy Communion in the college chapel today.

There are over 100 men in college this year. The 9.15 service of Matins each Sunday is held in the Cathedral nearby.

"It should be now obvious that the college chapel is far too small, and altogether completely inadequate," a member of the chapel committee told THE ANGLICAN.

In May, 1946, the Bishop of Adelaide, the Right Reverend B. P. Robin, blessed and set apart as a temporary chapel the old Downer Stable Loft, adjacent to the Newland Building.

CANCELLATION DEFENDED

BISHOP UPHOLDS HIS DECISION

ANGLICAN NEWS SERVICE

London, September 26

The Bishop of Birmingham, the Right Reverend J. L. Wilson, denied on September 15 that there were any political implications in the decision to cancel the appointment of Dr. Marcus James.

The decision announced last week (THE ANGLICAN, September 23) cancelled Dr. James' appointment as diocesan chaplain for work among the city's coloured population.

The presidents of the West Midlands branch of the British West India Association and the Afro-Caribbean Association, Dr. Winston Pilgrim and Dr. C. J. K. Paliso, had suggested that Dr. James' outspokenness as a "priest and sociologist" had been the reason for the cancellation.

They further said that the coloured communities in the city were prepared to consider ways and means of bringing Dr. James to work among them without the financial support of the Diocese of Birmingham.

WELFARE WORK

The bishop said that "if he (Dr. James) could come here to fill a post in welfare work or politics I personally should be delighted."

He added: "We are willing to appoint a priest in Birmingham to minister to the coloured workers and we should prefer a coloured clergyman, but the appointment cannot be made at present."

"Dr. James is not the man to come here in the difficult situation that has arisen. The reasons are housing and financial, and other reasons which I do not wish to elaborate."

"I have to make the appointment, and regardless of what people say there will be no restoration of Dr. James."

LOCKHART RIVER CHAPLAIN

The Reverend John Badams Goodman, on the staff at Dubbo, Diocese of Bathurst, has been appointed Chaplain of the Lockhart River Mission, Diocese of Carpentaria, and not the Reverend James J. Goodman, Rector of Rockley, in the same diocese. As one initial only was given in our issue of September 16, some confusion has arisen.

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FAREWELL TO CANON BUTTERWORTH

FROM A SPECIAL CORRESPONDENT

Townsville, September 26
A very large number of parishioners and representatives of other denominations met to farewell Canon Ivan Butterworth at S. John's, South Townsville, on September 18.

Canon Butterworth has retired after twenty-eight years in Townsville.

The Bishop of North Queensland, the Right Reverend Ian Shevill, spoke of the deeply spiritual qualities of Canon Butterworth and of his faithful attention to his many duties.

Archdeacon W. F. Hohenhouse and the Reverends Ross Fraser, Brian Kugelmann, Harold Lambton and Alan Innes paid tributes to the retiring priest.

Representatives of the various diocesan organisations also stressed the canon's great spiritual gifts and his fruitful ministry.

It was recalled that he had largely founded the Missions to Seamen in the diocese, had for a long time been the representative of S.P.C.K., a leader of the A.C.U., and at one time missionary secretary.

The People's Warden, Mr. F. Carter, presented Canon Butterworth with a wallet of notes.

In responding, the canon recalled the early days of his ministry, the depression struggle, and the help which so many present had given him.

Canon Butterworth will live at Gordonvale.

C.E.F. CALL ON LIQUOR SALE

FROM A SPECIAL CORRESPONDENT

Melbourne, September 15
The executive committee of the Church of England Fellowship, Diocese of Melbourne, calls for the prohibition of the sale of liquor on Sundays.

At its last meeting the executive unanimously passed the following minute:

"We, on behalf of the executive officers and the members of the Church of England Fellowship in the Diocese of Melbourne, being deeply concerned at the increasing accident rate resulting in serious injury and tragic death in Victoria, largely due to the excessive drinking in Victorian hotels on Sundays as permitted under the existing law, do suggest:

(1) That the sale of alcohol on Sundays be prohibited throughout the State, and that this law be rigorously enforced.

(2) Failing adoption of (1), we earnestly suggest that the existing law be amended to provide that the present bonafide limit be extended to 150 miles."

PAPUANS BECOME CHRISTIANS

KU-NE KANE KOYA

BY CANON JAMES BENSON

This is the first instalment of the next story in this series. It tells the legend of how fire came to New Guinea and links it with the first missionaries. "Ku-Ne Kane Koya" means the "Hill of the Dog."

The second instalment will appear next week.

I KNEW that a missionary must be a man of many parts; therefore, I was not particularly surprised when I went to New Guinea in 1919 to find myself, among other things, a lighthouse-keeper.

The lighthouse was at Mukawa, on the tip of Cape Vogel. Moreover, it was an historic lighthouse, for it was the first of all lighthouses in that benighted and primeval land.

Since the coming of Tama and Sina (Samuel and Elizabeth Tomlinson) to Mukawa, in 1898, gold had been discovered up north on the Mamba and the Yodda rivers; and there was quite a considerable coming and going of schooners up and down the coast.

As Cape Vogel is a nasty lump of rock sticking out into the sea, and there are lots of dangerous reefs running around it, "Tama," not wishing to have the messy nuisance of wrecks around the place, had erected a timbered frame on a post on the highest point of Dog's Hill, glassed it in, set a reflector at the back, and there every night he placed a well-trimmed hurricane lamp, the light of which was visible 15 to 20 miles away, and was soon well known to all Papuan old-timers as "the Dog's Hill light."

By the time I got there as locum tenens to "Tama," in 1919, Sir Hubert Murray, the Lieutenant-Governor, had had the light recognised, and a kindly Government provided the kerosene and replacements, but we did the job, and my name is still somewhere on the records, I suppose, as "acting lighthouse-keeper."

It is purely coincidental, but strangely prophetic, that Ku-Ne Kane Koya, the hill of the dog, is the very spot marked by all the local legends as the place of the coming of light and of fire.

AS USUAL in all such stories, there are variants, and this is not the first time the story has appeared in print—it has its place in the "Papuan Reader"—but, so far as I know, the significance of the lighthouse has not been brought into the story.

Neither has the story itself been told as fully as the old men told it to me around the cooking fires at Murimuriana, Uirapia, Baave, and at Mukawa proper, as well as at the associated villages of Rausewa and Boga-Boga.

Albert, the then Taupauma (chief man) of Mukawa, showed me as evidence for the truth of the story the big flat rock underneath his house—a venerated treasure—on which

C.M.S. IN WESTERN AUSTRALIA

FROM OUR OWN CORRESPONDENT

Perth, September 26
The C.M.S. has purchased a permanent home for its W.A. Organising Secretary, at 107, Byson Street, South Perth.

The Reverend W. and Mrs. Spencer and family moved in on Saturday, September 17. The home phone number is MU2932. Miss Jillian Moore has joined the staff where her assistance with typing and service in the office and book-room helps considerably.

The attention of clergy is drawn to special leaflets prepared by the Editorial Secretary of C.M.S. for placing in the hands of confirmation candidates. Its aim is to show the important place which the missionary call must have in the Christian life.

These leaflets may be obtained from the C.M.S. Secretary, Bible House, 167 S. George's Terrace, Perth. Please write and state number required.

the hero, Sebare, and his brave dog, Ku-Ne, sailed back from Voyara, the land of the sun-rising, with the fire that so changed all life.

As, however, the rock under Albert's house is a splendid piece of coral, and not pumice, the story takes on far more of the miraculous than is really necessary, for it most certainly would not float according to recognised laws. However, here is the story.

It was ages and ages ago, when men and women were poor things like the animals—the wallabies, and the dogs and the pigs. They just ate their food as it came to them out of the ground; even there were times when they ate the grasses, and the leaves, and the bark of the trees; and always there were the cold nights.

The only real joy was in the mornings, when the sun appeared around the shoulder of Voyara, the great island so far away, and men and women and

all things recovered their strength in its warmth. "Oh that we might have this with us always," they said. "Why cannot the sun stay with us forever?"

And the women began to upbraid the men, "You men, some of you go over to that other land and bring the sun to earth, and bring him to us here." Now, there were no canoes in those days, only poor logs.

And sometimes men would lash two logs together with vines and, after fond farewells, would go off into the sunrising trying to reach that far land. Many went during many years, and none ever returned, and the people continued poor as animals, because there was no fire.

Then one of the bravest and strongest, whose name was Sebare, he made a fine canoe. He chose two logs, and he worked hard to cut and shape them. Then he thought to make them lighter by hollowing them.

EVANGELISM IN SOUTH AMERICAN STATES

AUSTRALIAN AUXILIARY FORMED IN SYDNEY

BY A CORRESPONDENT

"Latin America appears ready for a twentieth-century Reformation," the Reverend A. W. Morton told the inaugural meeting of N.S.W. Auxiliary of the South American Missionary Society in Sydney last week.

"It is of the utmost importance that the political, social and religious ideas implanted in this vast area are Christian and democratic," he said.

The well-attended meeting in the Chapter House of S. Andrew's Cathedral was presided over by the Archbishop of Sydney, the Most Reverend H. W. K. Mowl.

Greetings and good wishes were received from Dr. Wyde, Bishop of Bathurst, and Dr. Moyes, Bishop of Armidale.

"Latin America, which contains twenty republics, is a neglected mission field," said the archbishop. "It is likely to have an increasing influence in international affairs."

The secretary of the provisional committee, the Reverend Eric Mortley, commented on the widespread interest in South America.

Mr. Kevin Bewley, missionary designate for the Chaco Mission, showed slides of isolated, unevangelised, native tribes.

PATAGONIA

Dr. Morton, who is Rector of S. Oswald's, Haberfield, spoke of the heroism and martyrdom of Captain Allen Gardiner, who with six companions died of starvation when attempting to establish the missionary cause in Patagonia.

The work was consolidated by the Reverend Waite Stirling, who ultimately became the first Bishop of the Falkland Islands.

To-day Latin America was advancing materially, Dr. Morton said. It had given four presidents to the United Nations. Brazil had one fourth of the known iron ore of the world, Bolivia the richest silver mine in the world, and Chile

enough copper to supply the world for two hundred years.

A spiritual vacuum existed in Latin America, and millions of people were absorbed by pleasure, materialism and superstition, he said.

The response to the preaching of the Gospel and to the distribution of the Scriptures in Portuguese and Spanish had been astonishing. A short time ago audiences of over 200,000 people had assembled to hear an American evangelist in Buenos Aires.

ENTHUSIASM

Pentecostal groups were progressing, and it was said that at present the response to evangelical Christianity in Brazil, in numbers and interest, was unequalled elsewhere in the world.

In spite of persecution and the superstitious opposition of animism, missionary work was progressing. The Diocese of the Falkland Islands, which embraces Latin America, now had ordained native clergy, hospitals, schools and mission centres supported by the S.A.M.S.

The Treasurer of the Auxiliary, the Reverend N. Keen, reports that over £430 has already been received for the work, and the prospects are most encouraging.

Joseph Medcalf

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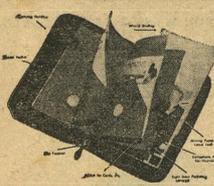
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DIOCESAN NEWS

ADELAIDE

S. MICHAEL'S HOUSE
S. Michael's House, Crafters, had several episcopal visitors during the past week. In addition to the visits of the Bishop of Borneo and the Bishop of Adelaide, the Archbishop of Perth, the Most Reverend R. W. H. Moline, lunched at the House on Wednesday on his way through Adelaide to General Synod in Sydney. He was accompanied by Archbishop R. E. Freeth and Mrs. Freeth, Archbishop L. Bothamley and Canon R. G. Hawkins. The Bishop of Melanesia, the Right Reverend Alfred Hill, who is also passing through Adelaide on his way to General Synod, spent Thursday night at S. Michael's, where he had talks with the Father Provincial.

ARMIDALE

DEBUTANTES BALL
The presentation of the debutantes at the annual parish ball on Friday night was the highlight of the event, for the eight young ladies presented to the Mayor and Mayoress, Alderman and Mrs. Davis Hughes, in the Town Hall, which was crowded for the occasion. The dean, the Reverend M. C. Jones, welcomed the guests, and thanked Mrs. F. N. Woods, who had prepared the debutantes and their escorts for the ceremony, the energetic team who, under Mrs. Walton, had organised the supper, and the secretary M.C., Mr. John Purkiss. The debutantes were Helen Cooper, Coleen Hardman, Fay Bayliss, Marie Sewell, Pauline Rowlings, Daphne Smith, June Youman and Janice Cadan.

COLOUR IN CHURCHES

The Vicar of West Tamworth, Canon G. A. Baker, believes that churches should make greater use of colour and modern decorative schemes in preference to those they have used for centuries. The Education Department has adopted varied colour schemes, and through them achieving a definite effect in the child mind; that is a point that church decorators should consider. Canon Baker made these comments when talking part in a Methodist Church Hall opening, the interior of the new building having ice blue walls, with a primrose ceiling and red doors.

DEAN RETURNS

On Sunday night the Dean of Perth, the Very Reverend John Bell, was in the pulpit at St. Peter's Cathedral, Armidale, which he had so often occupied before when he was Dean of Armidale. Taking part in the service were many old friends, the present dean, the Very Reverend M. K. Jones, the Reverend John Rymor (chaplain at the university), and the Reverend R. F. Kirby (Curo). After Evensong, Dean Bell met many old friends at the social hour which was held on Sunday night.

BALLARAT

BALMORAL JUBILEE
S. Mary's, Balmoral, celebrated its diamond jubilee this month. Archbishop R. E. Richards preached at the special service. Mr. L. B. Smith, who was the first child baptised at S. Mary's, and Mr. J. H. Schofield, who was present at the opening of the church sixty years ago, read the lessons. Also among the large congregation was Mrs. T. Jasper, who was the first bride to be married in the church, which was opened on January 24, 1895.

BATHURST

CONFIRMATIONS
The Bishop Coadjutor, the Right Reverend d'Arcy Collins, has held Confirmations recently in several parishes—September 15 at Dundoo; September 16, at Coolah; September 19, at Lyndhurst; in the parish of Carcaro; September 20, at Cudal; and September 21, at Mani Wra, in the Parish of Cudal. The Bishop Coadjutor spent Saturday evening, September 17, and Sunday, September 18, at Holy Trinity, Orange.

BRISBANE

FETES HELD IN BRISBANE
Church functions held on Saturday afternoon, September 24, included a fete at S. Luke's Church, Harewood, which is part of the Fortitude Valley Parish. It was opened by the rural dean, the Reverend W. D. C. Dunbar, who is also Rector of Hamilton. Another important function was

the fete and garden party organised by the Parents' Committee of S. Michael's School, Clayfield. This was opened by Alderman White and was held in the school on September 2, the date of the title fete, in the presence of the Archbishop of Brisbane, the Most Reverend R. C. Halse, who also preached the sermon. On the Sunday before S. Matthew's Day, the youth organisations met for a Fellowship tea and attended Evensong. After that event, Canon J. A. C. was the speaker at the tea and preached at the later service.

PATRONSAL FESTIVAL, HOLLAND PARK

Festal Evensong was sung at S. Matthew's Church, Holland Park, on September 2, the date of the title fete, in the presence of the Archbishop of Brisbane, the Most Reverend R. C. Halse, who also preached the sermon. On the Sunday before S. Matthew's Day, the youth organisations met for a Fellowship tea and attended Evensong. After that event, Canon J. A. C. was the speaker at the tea and preached at the later service.

CANBERRA AND GOULBURN

TEMORA
All Saints', Springdale, has been beautified. The church with its outward attractive appearance, always makes an appeal to the discerning eye. Recently through the efforts of the parishioners the interior has been painted in pastel shades of pale cream and light blue, and new windows have been placed in the sanctuary and the electric light and power installed; thus a complete transformation has taken place, the result making a very pleasing atmosphere.

TARALGA
The report presented at the Churchwomen's Union annual meeting showed that the branch had had a very successful year. The branch endeavoured to do with almost every function held in the parish as well as raising over £600.

ANGLICAN MEN'S MOVEMENT

A new branch of the Anglican Men's Movement has been formed at West Goulburn. A service of admission of new members was held at Evensong on Sunday, September 25. Office bearers elected were as follows:
Patrons: Bishop Burgmann and Bishop Clements; chaplain: the Reverend C. E. Nagle; president: Mr. Kevin Blundin; vice-president: Mr. Hans Isler; secretary: Mr. Gordon Stewart; treasurer: Mr. Frank Butlin; publicity officer: Mr. Ernest Croker; catering officer: Mr. Jack Hill.

S. JOHN'S, CANBERRA

Members of S. John's Parish, Canberra, took part with people of other denominations last week in a conference on Christian Life and Action, arranged by the Canberra Committee for the Australian Council of Churches. Speakers included the Reverend W. G. Coughlan. Conference members were divided into sections for study and discussion on the Gospel message. Christian study, evangelism and social action.

GRAFTON

ALSTONVILLE
The extensive restoration of Alstonville's fine church of S. Bartholomew is proceeding constantly. There is still a credit of £660 in the fund, and it is hoped that the rest can now be replaced. The estimate for the main roof with Wunderlich stamped and stove-enamelled Zincann e.a.l., which is popular in the district, is £1000, and the rector, the Reverend E. Williams, has emphasised that the balance must be forthcoming if the stone church is to be waterproof.

Bazaars and flower shows have been flourishing in the parish and the people "up north" are living up to their reputation as good givers.

LOWER MACLEAY

Visitors from all parts who come to South West Rocks will soon know which is the parish church of the Holy Trinity. A distinctive painted iron notice board is being erected near the fence on the main road (soon to be sealed), and it will be easy to know what is the church which tops the neighbour-

ing hill" at the Rocks. Jerseyville and Spencer's Creek combined to hold a most successful Fair and Flower Show on Saturday last, September 24; they were keen to rival Kinchela, which cleared £116 a fortnight ago.

EUREKA-CLUNES

S. Aidan's Church, Eureka, the first church built in the old Byron Bay, celebrated its 125th anniversary of its dedication on August 31 with a thanksgiving service. The Rector of Casino, Archdeacon O. C. J. Van, preached the occasional sermon; a number of the clergy were present. This was followed by a luncheon at which 160 people were present.

GRAFTON

Clunes Fair, opened by Canon J. V. J. Robinson, of Lismore, was one of the best yet, about £27 being taken. One of the largest gatherings seen in the Rosebank Hall was present at the Harvest sale of gifts, preceded by tea and a concert, organised by Mrs. T. Hoskins. More than £25 was cleared.

BIBLE READING FELLOWSHIP

The B.R.F. continues to gain more members, but many parishes are still not taking any notes. The importance of regular Bible reading needs no stressing. No one should be without a Bible if they are men. If you are interested (as indeed you must be, to at least some extent) then write to the Reverend T. A. Barr, The Rectory, Coraki. We need hundreds more members, else we shall be guilty of neglecting our bounden duty and service.

MELBOURNE

ARCHBISHOP'S ENGAGEMENTS
Archbishop Booth will dedicate the Mission Church and Hall of S. Francis in the Fields, Mooroolbark, at 3 p.m. on Saturday, October 8. On Sunday, October 9, Archbishop Booth will preach at St. Paul's Cathedral at 11 a.m., and will conduct a Confirmation service at S. Paul's, Geelong, at 7 p.m.

AIR FORCE SERVICE

An Air Force Sunday commemorative service will be held at Evensong in S. John's Church, Healesville, on September 18. The vicar, the Reverend R. Lovitt (ex-R.A.A.F.), conducted the service. The first lesson was read by Mr. B. Franet (ex-R.A.A.F.) and treasurer of the "The Young Men's Club of the Epiphany, Northcote. The Healesville Boy Scouts and Girl Guides paraded and there were present a goodly number of ex-servicemen, especially of the R.A.A.F.

PERTH

BIBLE SOCIETY
The financial year will close on October 31. Receipts to September 20 total £5,500; an additional £2,500 is required before the year closes. For the first time in this State sample bags will be sold at the Bible Society's stand at the Show. The bags will be priced at 2/-; the stand is at the western end of the Exhibition Hall.

BAPTISM

David Mark, the infant son of the Rector of Scarborough, the Reverend A. C. Holland and Mrs. Holland, was baptised at Evensong on September 5. The congregation was invited afterwards to the cutting of the christening cake.

SYDNEY

FAIR REALISES £932
The Rector of S. Basil's, Artarmon, the Reverend L. T. Lambert, announced last Sunday that £932 had been raised at the fair held in the parish the previous day. A small additional amount is expected to come in. Parishioners of S. Basil's are working to raise funds to build a new church, and the proceeds of last week's function will be used towards this purpose.

A GREAT IRISH SAINT

THE STORY OF S. BRIGID OF IRELAND. Diana Leatham. Faith Press. Price 4/2.

The story of that great missionary to Ireland, S. Patrick, is now fairly well-known. Diana Leatham has done us a service by drawing attention to another great saint of the Church in Ireland.

Admittedly, some of the details are based on conjecture, yet S. Brigid in the Middle Ages, was as famous as S. Patrick, and her ability, humour and charm rival those of S. Teresa of Avila.

The story of S. Brigid of Kildare, one of her white-cloaked followers, makes delightful reading. It is simply told yet it leaves an impression which inspires.

Christians ought to know the stories of the great saints, especially one so truly in touch with eternal values as this one. In addition to the life of S. Brigid, and an appreciation of her, Miss Leatham gives us a valuable picture of the Ireland of the fifth century.

—A.L.
[Our review copy came from Church Stores, Sydney.]

UNIVERSITY DRAMA FESTIVAL IN MELBOURNE

THE NATIONAL UNION
Several of the cast should have been given a chance to let us see them in something more worthy of their talent, especially Janie Clarke, who played the part of the Headmistress, and Tony Manley, the garage owner.

Unfortunately it is a trifling yarn of a call-love episode between a school-girl and the boy down at the garage.

The production and costumes were first-class and the Union Repertory Company should not go short of players in future while such fine artists as June Davis, Philip Sargeant, Don Murray and Noel Battye are available, June Davis, in particular, should be in one of the professional companies.

The play is in blank verse, which makes less demand on the memory of the players and is more euphonic to the audience.

ADELAIDE

The Adelaide University Dramatic Club made rather a poor showing of the Emylin Williams play, "Night Must Fall." It suffered also by comparison with its performance in the National Theatre, Melbourne, a few months ago by the "Little Theatre Company."

Nigel Samuel apparently had to stand in at the last moment as understudy for Basil Caldwell and showed it by frequently forgetting his lines.

Patricia Rebbeck's was the best performance of the evening, but the producer, Avis Wilson, let the company down by the complete unreality of the final act. That was really too bad.

TASMANIA

The University of Tasmania sent a group of their first year students over to present to us a storm-in-a-school-tea-cup in Delderfield's play, "The Orchard Walls."

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WESTERN AUSTRALIA

Western Australia's contribution was Cocteau's extremely difficult and unreal play—"The Eagle Has Two Heads." The reference being to the coat of arms that was at one time on the flag of France.

It was too difficult a task for this company, and Cocteau has too many long-winded speeches.

Joan Gray almost made the grade as the Queen, fighting a losing battle against disloyal courtiers, but she lacked the fire and fighting quality that either Maree Tomasetti or June Davis of Melbourne would put into such a part, and she received poor support from the rest of the cast, and the two rather poor sets did not help matters at all.

SYDNEY

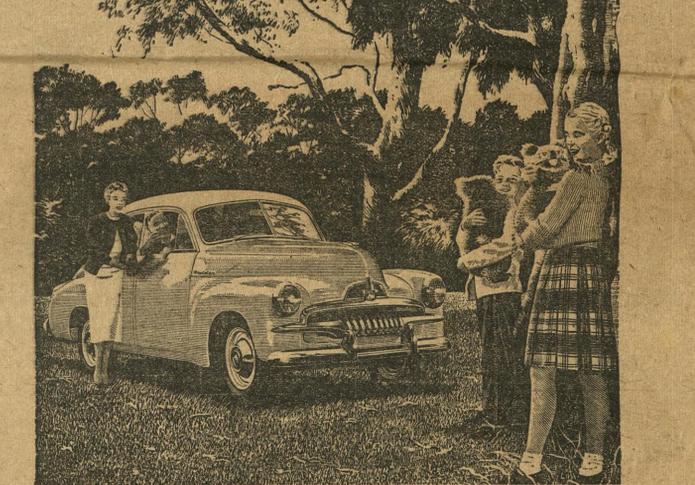
The final performance was the Sydney interpretation of Christopher Fry's witty fantasy, "The Lady's Lot for Burning."

It was a brilliant performance and the highlight of the week.

Acting honours go, by a very small margin to Peter O'Brien, as Thomas Mendip, the philosophical rascal who pesters the mayor by demanding to be hanged; but almost as excellent were Philip Colledge as Skippis, the rag and bone collector; Alan Kendall as the chaplain; Jennifer Davidson as the witch; Dacre King as the mayor; Martyn Corbett as the judge and Hugh MacIndoe as the mayor's clerk.

The costumes and set were excellent and except for a very rare forgetting of lines the whole performance a treat to behold.

—W.F.H.



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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mrs. Judith Wright of Cohuna, Diocese of Bendigo, who sent us this picture taken on the day of the foundation of the parish branch of the Mothers' Union.

LOVELY GIFT FOR YASS CHURCH

FROM A SPECIAL CORRESPONDENT
Yass, N.S.W.

September 27

A pair of lovely brass standard candlesticks for the sanctuary were dedicated at S. Clement's, Yass, N.S.W., on Sunday, September 25.

They were dedicated at Evensong by the rector, the Reverend H. P. Reynolds, in memory of Donald Argyle McLeod, who for many years was a worshipper at Bookham, a country centre of the parish. The candlesticks were given by the late Mr. McLeod's widow and children. Immediately following the dedication the candles in the memorial were lit and were left burning for the rest of the service.

Other memorials ready for dedication and use in the parish church are a brass sanctuary lamp in memory of the late Esther Rivers and a brass processional cross in memory of the late Ray Duddleston.

In the service mentioned above Mr. Donald Wallace Noble was admitted to office as a lay reader in the parish.

After Evensong parishioners gathered in the tennis clubhouse to say farewell to Mr. and Mrs. H. Bridge, who are leaving for Goulburn.

Mr. Bridge was choirmaster at S. Clement's, a member of the parochial council and treasurer of the parish.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN See Rates, This Page.

"TO RETAIN PEACE"

FRIENDSHIP NEEDED

C.M.S. PRESIDENT IN HOBART

FROM OUR OWN CORRESPONDENT

Hobart, September 17
Straight human friendships were required with understanding, sympathy and help if peace were to be retained in the world to-day, Sir Kenneth Grubb said in Hobart on September 11.

Sir Kenneth was visiting Tasmania at the invitation of the Church Missionary Society and the Tasmanian branch of the World Council of Churches. Sir Kenneth told a large Town Hall audience that Australia was doing this and playing its part in the scheme of world peace.

In particular, it was allowing large numbers of Asian students to study at Australian universities, and was giving aid through the Colombo Plan.

He spoke on the role of the churches, in an era of atomic energy, towards removing the cause of war.

CHURCH'S ROLE

One point on which the churches could contribute to world peace was to increase the number of Christians, he said.

"When we speak of the universal church we speak of something that should be very strong, but it is very weak," Sir Kenneth said.

The application of the principles of the Gospel to the field of international relations was another sphere in which the church could serve.

He thought it would be a good thing if nations at times would make an admission of mistake.

ANGLICAN HISTORY

SOCIETY TO BE FORMED

Mr. G. A. King, a member of the Royal Australian Historical Society, suggested at a meeting in the rectory of S. Stephen's Church, Newtown, Sydney, on Monday evening that a Church of England Historical Society should be formed.

He said that other denominations had historical societies, and the formation of such a body for the Church of England was overdue.

Mr. King said that Mr. P. W. Giedhill and others interested in the history of the Anglican Church were also favourable to the proposal.

He was speaking at the opening, by Major-General the Reverend C. A. Osborne, of an exhibition of Mr. King's pictures of old Sydney and other historical articles.

The suggestion was taken up enthusiastically, and Major-General the Reverend C. A. Osborne moved that a Church of England Historical Society be formed; that its headquarters for the time-being be at S. Stephen's Church; and that details of the society be prepared by the Rector of S. Stephen's, the Reverend S. J. Buckman, and Mr. King.

Major-General Osborne said that the society would help to mould an Australian tradition, and that those present should be foundation members.

The motion, seconded by Mr. O. Brown Deverel, was agreed to unanimously, and other parishes will be asked to become associated with the society.

Mr. Buckman said that he

GENERAL SYNOD

(Continued from page 1)

If the Church was to meet the challenge of our times, to play the vital role in which it was cast, then divisions within it must be healed, otherwise it would be seriously weakened.

There are, he said, unnecessary disagreements within the Church.

"It is not that church people are wicked in the ordinary sense of the word," he said.

"In my experience, there are just so many good people who have such great convictions about the little things that do not matter."

Nothing more weakened the Church in its task as the "little ecclesiastical arguments, sometimes not in a very good spirit, which are unifying," he said.

OTHER CHURCHES

Most delegates lunched at the C.E.N.E.F. Centre before the session started at 2.30 p.m.

After the opening prayers and the singing of "Veni Creator," the acting secretary of General Synod, the Venerable Clive Kerle, presented to the Primate the visiting leaders of other denominations.

These were led by the grave, bearded Greek and Russian Orthodox archbishop and bishop, wearing their distinctive head-dress, and included representatives of the Methodist, Presbyterian, Congregational, Baptist and Lutheran Churches, the Churches of Christ and the Salvation Army, and the president of the Australian Council for the World Council of Churches.

To all of these the Archbishop of Melbourne, the Most Reverend J. J. Booth, expressed the thanks of the Synod for their greetings.

The first adjournment followed within the hour, to enable delegates to take afternoon tea with the Governor of New South Wales, Sir John Northcott, at Government House—a happy and decorous occasion.

The Primate's Presidential Address, delivered when the Synod met again on Wednesday, was notable for its strong appeal for unity within the Church.

UNIFYING FORCE

His Grace said: "We have our different interpretations of tradition in the Church of England; but in variety we have unity—not a unity of compulsion, but through a common faith and heritage, as well as through ties of affection. "We are members of the one Church, with a unique contribution to make, especially that of conciliation between races, in these days of racial discrimination, so that all may walk together in the fear of God.

"We should be a unifying force in the life of Australia to-day, and in the wider sphere of the Asian nations, to whom we are such close neighbours." The Primate said this immediately before outlining the gradual growth of the organization of the Church in Australia in the time of Bishop Barker, whose centenary is being celebrated this year.

"It is right," he said, "that we should recall his name with honour as we address ourselves to the task of considering the new draft Constitution."

His Grace outlined some slight improvements reported to him in the number of clergy in some dioceses; but said that "I greatly regret that there is still a grievous shortage of men available for active ministerial work."

"Serious attention needs to be given to the whole question of recruiting for the Christian ministry."

His Grace then dealt at some length with the effects of television, Australia's responsibility for the spiritual development of South-East Asia, and the part of the laity in the Church.

A full account of this part of his Presidential Address, together with the speech given by Bishop Sherrill, will be published in next week's issue of THE ANGLICAN.

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertions. Classified advertisements are accepted under the following headings—

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and
FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses, Wardmasters, Cook-Housekeepers.

Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

HOSPITAL CHAPLAIN for General Hospital required to join Hospital Chaplaincy staff of Melbourne Diocesan Centre. Opportunity to participate in developing the Church's Ministry of Healing. Further particulars from the Reverend G. Sambell, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, Victoria.

S. CATHARINE'S SCHOOL, Warwick. Staff required for 1956: 1. Two mistresses to teach English and History to Junior Public standard, French and Mathematics to Senior standard. 2. Mistress for Scholarship Form. 3. Sports mistress. Applications stating qualifications and experience to the Sister-in-Charge.

PART-TIME PRIMARY Teacher required now for growing Church of England School. This position is available for a Christian Teacher who would like to participate in the growth of a Church of England Primary School. Apply FA2232.

POSITION WANTED

CLERGYMAN'S DAUGHTER. 17-year-old, Hobart, seeks accommodation, in return would do light duties, small wage. Reply No. 40, THE ANGLICAN.

PERSONAL

S. MATTHEW'S, WINDSOR, Australia's oldest Parish Church, requires urgently, people to contribute generously to the restoration of the Church. £10,000 needed immediately. Send your donation to the Treasurer, S. Matthew's Parish Council, The Rectory, Windsor, N.S.W.

COUNTRY PRIEST will officiate Sunday services, Adelaide suburbs, three consecutive Sundays between January 1 and February 7, for use of Rectory. Apply No. 9, C/- THE ANGLICAN.

CHAPLAIN M. A. PAYTEN, serving with 1st Aust. Training Bn., Kapooka, Wagga Wagga, N.S.W., is planning to spend next January in Sydney. He will be glad to apply his services to any Sydney Rector wanting to take his holidays away from his parish at that time. Further details may be had from the Editor of THE ANGLICAN or the Chairman of A.B.M. RECTORY AVAILABLE in pleasant Sydney suburb in return for essential duties or will consider exchange, December 26 to January 19. Reply No. 20, THE ANGLICAN.

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CHURCH BELL required, preferably of deep note and suitable size. Prices and particulars to R. Reilly, P.O. Box 74, Narragita, Western Australia.

EDUCATIONAL

CANBERRA GRAMMAR SCHOOL. P. B. SAUVAGE SCHOLARSHIP TENABLE BY an Anglican boy (11-13 years) entering the School in First Year in 1956. Value £90 p.a. for 5 years. To be awarded after interview and an examination to be held on October 15. Entry forms and full information may be obtained from the Headmaster, Canon D. A. Gurnsey, M.A. Entries close October 5.

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TOWER FOR ROMA CHURCH

FROM A SPECIAL CORRESPONDENT
Roma, (Q.), September 26

After forty years the completion of S. Paul's, Roma, Diocese of Brisbane, is now in sight.

A thirty-foot tower is to be added to the church as a memorial to those who fell in the World Wars.

With it will be realised a long-held ambition of the rector, Canon A. F. Eva, and the parishioners of this grazing district in south-west Queensland.

This work, together with the installation of a carillon, valued at £1900, extensive lighting alterations and the provision of additional memorial seats will cost £9000, most of which is in hand.

Canon Eva, who is nearly 80 years of age, came to Roma thirty-four years ago, and has played an outstanding part in the out-back community life of south-west Queensland.

LAYMEN IN THE PULPIT

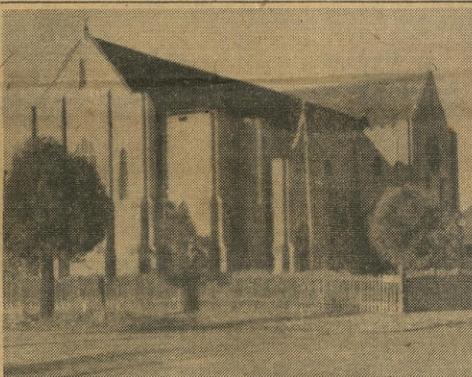
FROM OUR OWN CORRESPONDENT
Albury, N.S.W.

September 21

During the month of October five sermons are to be preached in S. Matthew's Church, Albury, by laymen.

The panel of preachers will include a lady.

The following are the speakers: Mr. A. S. Coughlan (bank manager), Mr. G. R. Gadden (agronomist), Mrs. A. C. M. Edwards (housewife), Mr. T. Jones (insurance officer), and Mr. R. P. Christie (headmaster).



All Souls' Church, Roma, Diocese of Brisbane, which is being completed by the erection of a tower.

welcomed the decision, which was appropriate because S. Stephen's Church and the Camperdown Cemetery had considerable historical interest to their credit.

S. Stephen's, he said, was built during the episcopate of Dr. Frederic Barker, the second Bishop of Sydney, the centenary of whose enthronement was being commemorated this year.

MISSIONARY RALLY

(Continued from page 1)

Five years ago there were 4 European priests, now there were 15; 3 European teachers, now 11; but more important still the 12 Asian priests had grown to 21 priests and deacons.

He stressed the importance of strengthening the work among the Chinese, who were the economic power of South-East Asia.

This could be done by the example of Christian living shown by the white people, in the schools and in the churches.

He said that the Christian Faith was the only thing that could take the place of the old customs among the Dyaks, otherwise their society would break down.

Both Bishop Baines and Bishop Cornwall paid moving tributes to the Primate's vision and work for the missionary cause in South-East Asia.

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