

UNITY DECISIONS SHOULD BE MADE SOON, SAYS BISHOP GIPPSLAND SYNOD HEARS OF CURRENT PLANS

"All of us are living in substantial independence from and for the most part in damnable competition with each other," said the Bishop of Gippsland, the Right Reverend D. A. Garney, last week, of the disunity of the Christian churches.

He was delivering his Charge to Synod in St. Paul's Cathedral, Sale, on April 26.

Bishop Garney said the Archbishop of Canterbury's visit had stirred Anglicans to see the urgent need for reunion with other churches.

He spoke first of the negotiations for union between the Presbyterian, Methodist, Baptist and Congregational churches of Australia.

Those who drafted the Basis of Union hoped that Anglicans might join in the negotiations.

The General Synod Ecclesiastical Affairs Committee had now appointed three official observers to the Joint Commission. Instead of the two observers who had been the personal representatives of the Archbishop of Melbourne.

They were Dr. C. H. Duncan, Dr. H. R. Smythe and himself, who would attend the next meeting of the Commission in November.

It was probable that at General Synod next year there would be a meeting from the Ecclesiastical Affairs Committee asking the other churches to submit the Anglican Church as a full participant in the negotiations.

Bishop Garney then spoke of the covenant of unity proposed by the Anglican members at the A.C.C. conference on National Fellowship Strategy earlier this year.

He said that although it was an annual meeting of only three archbishops, three bishops and about twenty priests and laymen.

Their unanimous proposal was that the member churches of the A.C.C. be urged to enter within five years into a covenant to unite, and to complete negotiations for unity within five more years.

It has been criticised as presumptuous, as almost blasphemous, because it appears to set a deadline for the action of the Holy Spirit," the bishop said.

"We were aware of the danger of this interpretation during our discussion, and I hope that it will not be pressed."

BLASPHEMY?

"The matter should be discussed from this point of view: is it to propose what the Spirit is saying to the churches, or is it to demand that the Spirit should say what we want?"

"We shall then have a better chance of avoiding the charge of blasphemy of inaction or of deciding that the Holy Spirit never speaks, except at our own pace."

Bishop Garney commended the Church and Life Movement planned by the A.C.C. as an attempt to get local congregations to meet each other and to discuss the plans for co-operation in the new town of Shepparton (The Australian, April 15). The bishop said the main points in favour of the proposal

1. It enables the co-operating churches to serve the people of the new town for their own needs, and avoid any spiritual division as soon as they arrive; and

2. It enables the churches to serve the Gospel more faithfully, and avoid the temptation to push their own differing interests and institutions.

What we need to investigate

is how far we can extend our co-operation without starting a new department of co-operation, or breaking the fellowship of the congregation of Churchill and their respective churches.

Bishop Garney outlined some of the conditions of any sound plan of unity.

"It must be based on the fact that we are all Christians, as known in Christ. I believe that there is no shadow of doubt that Our Lord fashioned our race from one New Israel out of the Old Israel."

NOT EXPEDIENT

"Secondly, our search for unity must be conscious and intelligent, not casual or emotional. As the Australian must be decided by the many, not by the whole, the whole people of God, not by the leaders alone."

"Thirdly, let us not have it if we have it in order to save money."

"Fourthly, we cannot meet our needs by dividing our resources. If we ignore or turn our backs upon each other. He who divides public opinion between the United Mission was a clear-eyed man, and he needed and what he done."

More money, not less, would be needed to make a United Church really effective.

There needed to be more pro-

vision for post-ordination study by Anglican clergy. There were more than 200 scholarships at present.

"Until we produce competent thinkers and writers who use Christian money wisely, we cannot influence the way of life around us."

"That, too, is the purpose of the Church, that the life of the Church be a life of joy and sorrow, in its glory and shame, may be brought to its maturity and fulfillment in the Kingdom of God."

PRIVATE AND CONFIDENTIAL! HOW YOUR MONEY IS SPENT!

By FRANCIS JAMES

My dear John and Ruth,

Have you heard about last week's meeting of the Standing Committee of General Synod? It cost the rank-and-file Anglican taxpayer about £500, and I thought you might like this private note about what happened.

As you know, the General Synod has been meeting about every four years. To keep the ball of Church business moving, the Standing Committee meets twice a year, at five hundred pounds, or thereabouts, per meeting.

If I may refresh your memory as to its composition, it consists of the four archbishops, the chairman of committees and the

two secretaries, all ex-officio, plus 3 bishops, 9 laymen and 9 priests, elected by their mates in the Synod.

My reason for dwelling on the £500 is this. You pay it!

The General Synod has no money that is really its own — except for a bequest which I'll come back to later. It gets its funds by

assessing the dioceses which, in turn, assess the parishes. And in the end your parish, like every other parish in Australia, depends on you to meet the bill.

In my opinion, you are entitled to know what happens to your money, and what the people who represent you on the Standing Committee say and do. If you have a word with your rector or vicar, I'd say the odds are about a hundred to one that will agree with this view. They don't tell him much even in the diocesan level, and the larger dioceses, anyway, about precisely where the money goes.

But less do they tell him any thing more than they have to about what happens to General Synod money.

GOVERNMENT

Put it this way. If your vicar, or the Bishop, comes along and asks you for a few pounds for a particular fund to help the

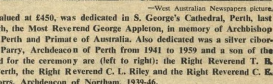
Synod, you naturally don't bother to ask for every detail you want of which of whom the money is ultimately given to, do you? Like me, you don't want to embarrass anyone, and we naturally leave it to the vicar, or the Bishop.

However, it is another matter when the money is requested for purposes of Church organisation or government. You are entitled to ask for every detail you want. Which is why your own parish's money representatives will tell you, if you ask them, that the biggest debate in any synod is always about the parochial assessments!

Other things apart — and I hope you'll forgive my appearing to preach to you — it is your duty to take an interest in what the Standing Committee of General Synod says and does with your money. If no one keeps an eye on the members, common sense being what we Christians have, they'll get on to — and get away with — the most reckless of things.

"None the less, I hope that President Johnson's offer to enter unconditionally into negotiations for peace will not continue to be refused since it

(See Leading Article, Page 4.)



Wm. Australian Newsroom shows.

A silver sanctuary lamp, a gift valued at £450, was dedicated in St. George's Cathedral, Perth, last month by the Archbishop of Perth, the Most Reverend George Appleton, in memory of Archbishop Le Fanu, former Archbishop of Perth and Primate of Australia. Also dedicated was a silver chalice in memory of Archbishop Parry, Archbishop of Perth from 1941 to 1959 and a son of the second Bishop of Perth. Gathered for the ceremony are (left to right): the Right Reverend B. B. Macdonald, the Archbishop of Perth, the Right Reverend C. L. Riley and the Right Reverend C. B. Storr, Archbishop of Northern, 1939-46.

NORTH-WEST AUSTRALIA

ELECTION SYNOD ADJOURNED

The Synod of the Diocese of North-West Australia which met last week at Geraldton for the election of a bishop to succeed the Right Reverend John Frewer, decided to adjourn on Friday.

This action was taken in view of the probable development that will take place in the north-west of the diocese, and of the possible alterations of the boundaries of all the dioceses in Western Australia which are to be considered by Provincial Synod.

The adjournment was probably due to the election of a bishop to succeed the Right Reverend John Frewer, decided to adjourn on Friday.

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ARCHBISHOPS SUPPORT DECISION TO SEND BATTALION TO VIETNAM

The Archbishop of Sydney, the Most Reverend H. R. Gough, issued a statement to the Press last Friday, April 30, on the Commonwealth Government's proposal to send a battalion to fight in the civil war in Viet Nam.

Sydney, and His Grace had rejected the proposition of President Johnson's offer to negotiate, and since Australia was bound to her allies by SEATO membership, she should fulfil her obligations under the pact now that attempts to negotiate had failed.

"Nevertheless, I believe that following the request of the South Viet Nam Government, the Federal Government's decision to increase Australia's military aid to that country is a natural consequence of our membership of SEATO and of our responsibility for the security of that country."

His Grace was subsequently reported in the Press in Australia, China, Greece, Russia and French radio broadcasts, and Radio Hanoi, as having issued his statement.

The timing of his statement has surprised the other Australian bishops, the members of the Executive of the Australian Council of Churches, and members of the Standing Committee of General Synod.

His Grace made the statement on his own initiative, without consulting any other members of the A.C.C. or the Standing Committee of General Synod.

Both latter bodies met in

the Standing Committee, only a few hours before the statement was issued.

The statement was, of course, made by the archbishop in his capacity as a private citizen, and has no official weight.

It has been made clear to him by the secular Press and radio broadcasting stations.

The Archbishop of Brisbane, the Most Reverend P. N. W. Strong, has also publicly supported the proposal to send a battalion to Viet Nam.

In the circumstances, he said, the decision was "right and inevitable."

"If Australia had refused the request for military aid made by South Viet Nam and the United States, we should have appeared to be giving lip service only to our South East Asian commitments."

"I believe our own ultimate freedom and that of the free nations is involved in seeking to bring to an end the present communist aggression in Viet Nam."

"None the less, I hope that President Johnson's offer to enter unconditionally into negotiations for peace will not continue to be refused since it

(See Leading Article, Page 4.)

COLONIAL ACTS REPEALED

The Legislature of Fiji last month passed an ordinance to repeal seven statutes which constrain the Church in the Colony. They are Act of Settlement (1700); Ordinances for Colonies Act, 1819; Church Discipline Act, 1853; Colonial Clergy Act, 1874; and Public Worship Regulation Act, 1888.

As these acts will no longer have the force of law, the Church in the Colony of Fiji will have the freedom to order its own affairs and to develop its relations with other churches.

(Continued on Page 12.)

U.C.C. ISSUES STATEMENT ON VIETNAM CONFLICT

PRIME MINISTER ASKED TO SEEK CONFERENCE

A.C.C. SERVICE

The Executive Committee of the Australian Council of Churches issued a statement on April 23 saying it "believes that the time is now opportune" for governments not involved in the military direction of the Vietnam conflict to strive for a conference.

The short executive statement was addressed to the governments and peoples of Australia and has been forwarded to the Prime Minister, Sir Robert Menzies, it says.

"The Executive Committee of the Australian Council of Churches welcomes the offers to negotiate a settlement of the 19-year conflict in Vietnam. We are aware that the complications facing our leaders in this situation are of daunting complexity. But we, nevertheless, believe that the time is now opportune for all those governments, including our own, not charged with the immediate direction of military operations to strive for a conference.

"The complexity and inter-relatedness of the interests of the people of ravaged Vietnam and the maintenance of stability in the South-East Asian area generally rule out any easy or universally acceptable solution to the Vietnam problem.

"But we believe that God vindicates those who seek justice and eschew violence, and we ask for the prayers of all Christian people that our leaders may be given the wisdom, determination and courage that are needed to bring peace with justice to this troubled part of the world."

STUDY PAPER

The council has also sent for study and information to its 11 Anglican, Protestant and Orthodox member churches a paper on the Vietnam situation prepared by the council's Commission on International Affairs in Canberra.

This longer statement provided the background on which the executive statements were based. It reads:

"The Council on Vietnam: The Commission of the Churches on International Affairs of the Australian Council of Churches welcomes the initiatives towards a settlement of the 19-year conflict in Vietnam which have recently been made by the United States in offering negotiations and by the United Kingdom in offering a special envoy. Sir Hon. Patrick Gordon Walker, to the area. It also recognises that the United States offer follows upon increased military action

over the past six months.

"Christians find themselves in a dilemma: they must recognise that considerations of military and economic power govern the thinking of political leaders on both sides of the ideological barrier, but at the same time they must affirm that war can never be an acceptable solution, even if on occasion an inevitable result of international disputes.

"They believe that moral considerations must be constantly brought to bear, that the conception of power, which should include economic, cultural and political influence, and affect the manner in which war is carried out.

"As the World Council of Churches has stated: 'War is contrary to the will of God; we must, therefore, strive constantly to seek to avoid war and bring it to an end when it has broken out.'

DISCUSSIONS

"We, therefore, urge our governments to make the most strenuous efforts, by diplomatic or any other means available, to bring about a situation in which the quest for a solution is shifted from the battlefield to the conference table. We are convinced that the battlefields of the people of Vietnam now earnestly desire peace.

"We consider that, rather than direct escalation of hostilities, the time has arrived when determined efforts should be made to hold discussions with any or all of the parties involved on the other side. These include the Hanoi Government, the Viet Cong and the Peking Government.

"The initiative for a conference could be taken in several ways, either separately or jointly. Each is open to objections, but we believe that various possibilities should be genuinely exhausted before fresh initiatives in the military field are taken. The most hopeful course seems to be:

• Approaches by those Great Powers who are less firmly committed — the U.S.S.R., Britain and France — to the parties directly involved;

• Use of the good offices of Asian or other governments not involved in the conflict;

• Use of the United Nations or the office of the Secretary-General;

• Fresh action by the members of the 14-power conference which drew up the 1954 Geneva Accords.

"We are aware that the complications facing our leaders in this situation are of daunting complexity. But we, nevertheless, believe that the time is now opportune for all those governments not charged with the immediate direction of military operations, including our own, to strive for a conference.

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GOVERNMENT ORDINANCES

LITTLE PROGRESS REPORTED

There has been little progress in the new Constitution in passing Ordinances in the House of Representatives of England eight years ago.

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The dioceses affected are Sydney, Lord Howe and Norfolk (and the Northern Territory); Canberra and Perth (Cocos Islands); and New Guinea (the whole of the Territory of Papua and N.G.).

The Prime of Australia made representations to the Prime Minister as long ago as 1958.

In order to extend the provisions of the Constitution, in particular the provisions relating to Commonwealth Territories, it is only necessary for the Federal Parliament to approve short Ordinances.

The Deputy Leader of the Opposition, Mr. E. G. Whitlam, who has endeavored to persuade the Government to act in this matter, put down a question two years ago.

A.C.T. DRAFTED

He has now asked: "What progress has been made since his reply to me on August 13, 1963 (Hansard page 66) in drafting territorial Ordinances to supplement the Church of England in Australia Constitution Act passed by all the States in 1960 and 1961?"

Sir Robert Menzies has replied: "The answer to the Honourable Member's question is as follows:

"The Ordinance for the Australian Capital Territory has been drafted and the Prime and the Bishop of Canberra and Melbourne have now approved its terms. It is expected that printed copies will be available shortly for submission for approval of the Governor-General in Council. The Attorney-General's Department is seeking additional information from the relevant churches to enable the drafting of Ordinances for the other Territories to be completed."



— Adelaide. "Adventures" picture at the head of the procession.

BISHOP GARNSEY CRITICISES EDUCATION POLICY

In his address to synod on April 26, the Bishop of Gippsland, the Right Reverend D. A. Garnsey, said it was a "deplorable decision" that Victoria was not likely to get a country university for at least ten years.

He said the government should be urged as strongly as possible to change this.

"Australia must move and better education at all levels, primary, secondary, tertiary and post-graduate.

"This education must be technical and it must be humane. Purely technological learning is grossly inadequate.

"If we are going to make a creative contribution, let alone survive in this stormy world we need ideas; we need truth; we need by which men, women and children live.

"This involves the study of literature and history, religion, philosophy, sociology, psychology, as well as constantly expanding fields of the natural and applied sciences.

COMPARISONS

"At present Russia spends 7.1 per cent. of the Gross National Product on education, China 6.4 per cent., Japan 5.7 per cent., the U.S.A. 4.6 per cent., but Britain 4.2 per cent. Australia 4.2 per cent. Australia's grossly figure is 2.2 per cent.

"It is here that public opinion should press our Parliament to act."

FAMILY WEEK

A.C.C. SERVICE

Australia's 6th National Marriage and Family Week will be observed from May 9, to May 15.

The theme of the 1965 week is "Family focus on the children" and it will be concerned with the needs of children up to 12 years of age.

The observance is arranged by representatives of the major Christian churches in Australia in community and many community organisations. It aims at achieving greater stability and understanding in Australian family life.

The chairman of the National Marriage and Family Week Council, the Reverend C. J. Wright, of Melbourne, has invited churches to participate in the observance by offering special services and meetings.

An emphasis this year is the opportunity the week provides for co-operative efforts by churches and other organisations such as school groups, youth associations and service clubs.

TRUMPETERS IN PROCESSION

FROM OUR OWN CORRESPONDENT

Adelaide, May 3

On Easter Day in St. Peter's Cathedral, Adelaide, two trumpeters took part in the liturgical procession walking on each side of the crucifer.

They accompanied the singing of the hymns with their stirring music, which seemed particularly fitting for the triumphal processions of Easter.

The service was the Choral Eucharist at 11 a.m., and which was broadcast on radio.

The Bishop of Adelaide, the Right Reverend T. I. Reed, presided at the Eucharist, and the sermon was preached by the Dean, the Very Reverend A. E. Weston.

The cathedral was filled with worshippers.

BISHOP R. LIPP

The Right Reverend Richard Lipp, formerly Vicar of St. Mary's, Cammerwell, Diocese of Melbourne, who has served as a C.M.S. missionary since 1963 in the parish of Secunderabad in the Church of South India Diocese of Madras, has been appointed Associate Secretary of the C.M.S. Synod.

His special responsibility will be the implementing of the resolutions of the document "Renewal and Advance", the report of the ninth synod of the C.M.S. He will continue as a C.M.S. missionary.

tax in more heavily so that we may learn to live more responsibly. And public opinion should be led by Christian education seriously.

"We cannot hope to impress others unless we ourselves take education seriously.

"A recent conference, at the request of the Church of England in Australia expressed the shallowness of our theological education."

OTHER CONTACTS

"I do not think the answer is to send Ordinances for longer periods into our present theological colleges.

"It means raising standards all round, making contact with university life and thought and also with the actual life which ordinary people live.

"All this means more money and we should go on increasing our budget for training of our demands for in-service training of laymen, children, youth and adults."

Bishop Garnsey quoted the observations of the Indonesian churchmen that the education of Australian clergy is at a far lower level than their own in Indonesia.

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JOHN'S CHURCH

Miss Amelia Smith of Forbes, N.S.W., outside St. John's Church during service. She was confirmed by the Bishop of Bathurst when she was 98 years old. The rector, the Reverend R. C. G. Cross, is seen behind Miss Smith.

Mr. Moses Mahomed Razak being commissioned on Easter Day in Suva by the Bishop in Polynesia, the Right Reverend J. C. Vocker, in order to the Diocese of Melanesia for a term as a mission carpenter. The Archbishop of Polynesia is on the left and the Dean of Suva on the right of the picture.

"A LOOK AT DIRECTORIES"

By THE EXECUTIVE OFFICER OF THE ANGLICAN COMMUNION, THE RIGHT REVEREND RALPH DEAN.

a need known, but by itself it does not more.

What happens then depends upon the prayer and thought and sense of Mutual Responsibility of the whole Church of the Church in the local area where the need is, no less than in the other parts of the communion.

Every Bishop is an indication to himself, by itself, no more than that it does not by itself, guarantee response. Secondly, let us say a word about the present position. Since Toronto 1943, fourteen Regional Directories including revisions and supplements have been issued.

They have come from the provinces of Africa, India, Pakistan, Burma and Ceylon, from Latin America and the Archdiocese of Jerusalem, from the South Pacific and from South-East Asia. Of course, all these are from what we once called the "younger churches".

In due course we can expect

directories from the United Kingdom, the United States and other immediate areas and New Zealand.

The needs of such areas no doubt are different in kind but they will be nonetheless different in degree. They certainly will be even more obviously "invitations to mission."

Within the directories already issued, there are about 750 projects. As I write, 22 projects have been completed, 17 partially so, though, of course, a large number of others are being considered, and in many cases help has been promised.

URGENT PROJECTS

But the figure given in the indication that so far not a great deal has been accomplished. For obvious reasons. Geographically and the impact of the Congress, response has been more swift in some areas than others, but there is much more to be done.

What is particularly serious is that some projects are of such immediate urgency that they are not yet on the opportunity to have been promised.

Thirdly, what are we to say about those projects to which we have no response made? It is a sobering thought to realise that there are about one-half of the total.

How long will the diocese concerned be left in the hope that it will eventually receive help for such projects? Must the time come when we must say that we are no longer made? Is it so unlikely of support for them?

These are searching and painful questions. It should be enough to make us understand that we have much still to learn about Mutual Responsibility and Interdependence.

And if such reflections force us to deeper self-examination then the question, "What R.L. is really all about."

Bishop Dean

WITH the Anglican Congress of 1963 now nearly two years behind us, this might be a good time to look at the matter of Regional Directories.

Just in case anyone does not know what they are a word of explanation may be helpful.

A Regional Directory is a systematic presentation of the needs of a particular region or province in terms mostly of men and money.

Of course, in principle, there is nothing new about directories. Wherever a need is felt, help is expressed and help sought the principle has been in effect.

The beginnings of it can even be seen in the New Testament, for more than once S. Paul expresses thanks on behalf of one of the local churches for help received from another.

And certainly as long as there have been missionary societies the process of making needs known and having them met has been going on.

What is new about Regional Directories is that, under the name of M.R.L., they have been carefully categorized, and the needs are seen in the light of the whole Anglican Communion.

Some one imagines that the present scheme is perfect or perfect improvement, but it does not. It does represent a careful attempt to be responsible and to take account of the needs of long range planning and strategy.

There are at the moment nine directories in which the needs of the local churches are made known, and the very categories themselves show something of the thought that is being put into the matter of response to M.R.L. The categories are as follows:

(1) Ordination and Post Ordination Training.

(2) Training of the Laity.

(3) Areas of Primary Evangelism.

(4) New Resources for New Areas.

(5) Development of Episcopal and Diocesan Ministry.

(6) The Church in Education.

(7) Hospitals and Medical Services.

(8) Literature.

(9) Provincial and Inter-Provincial Development.

Of course, always possible to include emergency needs which we may not fit precisely into the categories.

The very categories reveal the thought and care that is being put into the matter of response to M.R.L. The categories are as follows:

The so-called conflict between the two is a conflict between the really a conflict between religion and science, which occurs in the religion claimed to have all the answers to the problems of the world.

"Biblical interpretations of the Bible treated it as though it were a compendium of biology, geology, and astronomy, and the like."

These views of the Bible were held led it to a rejection of its teachings by conflict with their own knowledge.

Science and Christianity had under the humanistic aspect of itself, and where it had disparaged the world's sciences, it had erred.

Science and Christianity could, and should, be friends. "In this creative world God makes Himself understood not only through theology but through all the sciences," said the archbishop.

Christian humanism was a view of the world which was both unworried and untroubled by God.

The Christian view of man was contained in the belief that man was the creature created by God.

NEVER CREATOR

To say that God was the creator of the world that things in the world were dependent upon Him was to make Him a creature, and would never be a creator.

When the relationship with God could become intimate it was always through love and dependence. When man glorified God he became truly a creature, and was no longer a creature.

This is a common view of man glorifying God was seen in history in the lives of the great men of the world and women who were reflecting God's goodness and glory in the world.

They did not mind the depth of man's predicament and frustration. They believed that man's life was a struggle to increase scientific knowledge and to overcome his own limitations.

Christians believed that man's predicament arose through a

ARCHBISHOP OF CANTEBURY "THRS AT HEALING" "HRS AT HEALING"

FROM OUR OWN CORRESPONDENT

Addressing a gathering which crowded the Withrop Hall of the University of Western Australia, the Archbishop of Canterbury said, at his last function in Perth this month, that religion had nothing to fear from the relatively new sciences.

The Christian in the modern scientific age needed to make a critical assessment of it.

He had also to be willing to learn from the sciences what he himself was still rejecting it.

But it had been possible for Christianity to be a part of the evolutionary biology rather than contradicting what the Bible said about the origin of life.

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real splendour of God and the world. It was a world that was made and filled with love more perceptibly than it had been able to do before.

"Some critics say that Heaven is a kind of pie in the sky, we die," the archbishop said.

"It is a world of love. The belief in Heaven as a kind of pie in the sky is a kind of pie in the sky. The Christian view of the world described in the Scriptures clearly showed that the Christian view of science to religion and vice versa."

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OUR BEST BOOK "BUYS"

THE ANGLICAN Book Department, in co-operation with the Church of England Information Trust, has pleasure in now offering to

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THE PARKERVILLE HOME FOR NEEDY CHILDREN



—Richard Woodhouse photo.
The Superintendent of the Parkerville Homes for Needy Children, Mr. Albert Wales, with some of the children in the "Babyland" cottage.

IN 1903 three Sisters of the Church with eight children in their care arrived in Western Australia.

Their names were Sister Kate (who went on to found Sister Kate's home), Sister Jane, Sister Sarah, and Madeline, a novice. They had come to establish a home for needy children. The Sisters acquired 300 acres of land in the Darling Hills about 20 miles from Perth. On this land already existed a tiny wooden shed. This was the first cottage of what was to become the Parkerville Children's Homes.

The Parkerville cottages have been for needy children. That is their one function. Any child who is in need of care and a home is cared for by a mother and father who are on the Parkerville staff.

Children come from many areas and as the result of many causes. Most come from broken homes where parents have separated.

In every case the children at Parkerville come to be there as a result of some cause other than their own.

For this reason no child is ever forced to home there and so far as funds permit Parkerville children have the same things to enjoy as children living with their own families. Children at Parkerville live in "families" of 15 or so in nine cottages.

Each family has its own cottage mother and father who look after their children just as they would in a normal home. The children are disciplined to do simple jobs around the house to make their own beds under supervision and do whatever small jobs they are capable of such as help with washing up, laying the table for breakfast, running errands and fetching the daily milk supply, etc.

As far as possible, children

FOR JESSELTON

Mrs. Pamela Louitt, a nurse from Queensland and Miss Jan de Lise, a graduate teacher from N.S.W., leave this month for their first tour of service as C.M.S. missionaries in the Diocese of Jesselton, Sabah.

FOR TANZANIA

Mrs. Jeanette Boyd, a teacher and former student of Deaconess House, Sydney, who holds the Th.L. with first class honours, has been accepted as a C.M.S. missionary in Tanzania, where she hopes to be engaged in the training of women.

to do their homework under supervision of a qualified school teacher.

The children under five spend their whole day in the cottage called "Babyland". They have an old train to play in during wet weather which they think is good fun.

With 147 children around the place discipline is important. Yet to the visitor to Parkerville the first thing that strikes one is how happy and friendly all the children are.

It is the more surprising when one considers the sort of home life most children had before they came there.

For this pleasant and well-disciplined atmosphere one has to thank the superintendent, Mr. Albert Wales, an ex-major in the

Army and a man who, by his bearing and kindness, commands respect and friendship.

The 147 children are cared for at Parkerville cost £53/- a week each to keep.

Towards this the Parkerville committee state 51/- per child from the Child Welfare Department for State wards only.

Children in need of care who are not State wards are financed as far as possible by the parents. In many cases, though, the parents are not able to pay even the smallest amount.

In addition the homes receive 15/- per child per week for their own property and 10/- per child per week from the Lotteries Commission.

This leaves a net loss of 27/- per child per week minimum or

approximately £200 per week overall.

Against this Parkerville committee have to raise the difference.

The 600 acres now belonging to the homes is now being opened up for farming, mainly for the raising of beef cattle. It will be several years more before the full benefit of the ready Parkerville can supply all its milk and eggs and show a small overall profit.

FARM HELPS

The Parkerville farm is under the supervision of successful farmers who own their own property. The success of much of this development comes from the Letter Committee and the Anglican Church.

Apart from the farm Parkerville

also receives income from one street each year, appeal each year, Parkerville field day, Christmas dinner and the annual bazaar.

The balance is forthcoming from Anglican Churches. (Though the ultimate responsibility for Parkerville rests with the Anglican Church no barrier is raised against children from any faith. The only criterion is that they should be in need. Aboriginal and non-Aboriginal children go to Sister Kate's Home.)

The Anglican Church's bank balance is about £7,000 in the red but, as Mr. Wales says, under the circumstances, the church does not expect otherwise, and for several years yet the committee will have to work hard to keep even this debit from worsening.

"R.H.B." STEPS DOWN

FROM OUR OWN CORRESPONDENT

Melbourne, May 3

An outstanding ministry of fifty-six years on the Active List of the one diocese came to an official end on April 30 when the Venerable R. H. B. Williams retired as Vicar of St. Margaret's, Caulfield.

R.H.B., as he was affectionately called, was a wide thinker, was known well beyond the Diocese of Melbourne because of his wide interests, and diverse activities over many years.

But a multiplicity of responsibilities, and variety of appointments, were only the background to an extremely strong pastoral sense, and it was typical and fitting that after his retirement from diocesan office, the last few years should be spent in a small parish, where he could be pastor to his people, without the distractions of outside calls.

Archdeacon Williams was trained at St. John's College, Melbourne, and is one of the few surviving students of that college.

Following ordination in 1909 and 1910, he served as assistant curate, and then vicar, in a succession of parishes, until 1946.

This gave him experience of the country, and of industrial and residential areas alike.

A man of immense activity, he was aware of the claims of the Church, and as well as the parish and this led him to be a member of many committees, from time to time, and often secretary of them.

He had an interest in journalism, and was associated with

"The Church of England Messenger" for twenty years, first as Sub-Editor, and then Editor from 1925 to 1942.

In addition to this, he also edited the C.E.M.S. monthly magazine "The Australian Churchman", from its inception until 1938.

When THE ANGLICAN began publication he was first Melbourne Correspondent, and then Editor.

His administrative ability was recognised in 1946, when the Archbishop appointed him to be Organising Secretary and Director of the Home Mission Fund, and the following year appointed him Archdeacon.

The fifteen years during which Archdeacon Williams was a familiar figure to the cathedral buildings gave full scope for his ability in numerous diocesan and parochial appointments, and he was able to keep count of his position, and to coordinate and direct his regular activities, and to give a "back stop" to the diocese, and his was the first name for an acting apostle to some temporary vacancy.

ARCHDEACON

In 1957, he became a Canon of St. Paul's Cathedral, and when Bishop McKie was appointed Archbishop of Victoria in 1959, the Venerable R. H. B. Williams became Archdeacon of Melbourne.

On his retirement in 1961, he was made Archdeacon Emeritus. This retirement was for his diocesan appointments, for his administrative continued, and he was appointed the first Vicar of St. Margaret's, Caulfield.

The Archdeacon had a long interest in the Sisters of the Community of the Holy Name, and for sixteen years was their Warden. For twenty years he was Warden of the Diocesan Mission to Streets and Lanes, which is conducted by the Community of the Holy Name.

As a member of the Anglican and Provincial Synods, Archdeacon Williams was active on national and provincial boards and committees, and for a number of years was Immigration Commissioner.

Mrs. Williams died several years ago, and the archdeacon's children are all married.

Retirement will free the Venerable R. H. B. Williams from all personal responsibility and the cares of office. Those who wish him to remain in it are certain it will not mean inactivity.

UNITED RETREAT

ECUMENICAL PRESENT

New York, April 26

Nineteen Episcopates, 15 Presbyteries, and 16 Roman Catholics joined in a weekend retreat this month in St. Michaels, A.S.U. held under the official auspices of their churches.

STONE SET FOR RECTORY AT KILBURN

FROM A CORRESPONDENT

Adelaide, April 26

As for twenty years the Priest-in-charge of Kilburn has lived in a rented house about three quarters of a mile from the church, it was a notable occasion when the Archdeacon of Adelaide, the Venerable Mr. W. G. Goss, laid the foundation stone of a rectory on April 11.

The new rectory is being built on the last land to the church, the architect is Mr. Paul Bulbeck.

The presence of crucifer servers and visiting priests walked from the church to the ground where the new rectory is being built.

The congregation were seated on chairs in front of the partially completed building.

ARCHBISHOP TO SET STONE

ANGELAN NEWS SERVICE

London, April 26

The foundation stone of the new St. John's Rectory, Anglican and Red Coat Church of England, was laid today by the Bishop of London, Dr. Robert Stopford, and set by the Archbishop of Canterbury, Most Reverend George Appleton, on April 26.

The new school will link the Archbishop's new Rectory with the St. John's Case (Lambeth) School in the City of London and the Red Coat Secondary School at Stepney, which were founded respectively in 1710 and 1724.

It will be a voluntary aided secondary school, providing accommodation for 850 boys and girls on a site of more than three acres opposite St. Dunstan's and All Saints, and its religious education will be in accordance with the principles and practice of the Church of England.

The Archbishop of Perth was the Church of England's representative on the new school during the time when he was Archbishop of London. When he left for Australia the Archbishop of Adelaide, the Venerable Mr. Hodgins, was appointed to take his place.

A SONG OF PARISHES

Saint James, your followers praise

No cruck with power of St. Jude;

As for the power of James the Less

When meeting them the 'v's almost fade'

S. Chud's folk do peculiar things

And the 'v's of the Young Men's Club

Are S. Columba's the Sanctus rings

As according to the 'v's of St. Paul

Your people, Blessed John, are sure

And the power to lead and lead

But this may prove no sinuous

When ever's strong against S. Walf's

Let's people lead and lead and lead

The Bishop never preaches there

And the power to lead and lead

And was collated-shoulder everywhere

Who's for Apollon? Who's for Paul?

O brothers, humbly meet ever kneels

Ye know, each one, that Christ is All

And the power to lead and lead

And your Saint's beauty your rivalries

In Him alone your faith is based

And the power to lead and lead

In God's dear Name, let us adore

Proceedings began with speeches by the churchwardens who told the history of the Kilburn Mission and the endeavours of those who had worked hard for the rectory building over a number of years.

The congregation was preceded with the short service of Holy Communion and setting the stone.

A lesson was read by the Organising Chaplain of the Bishop's Diocese, the Rev. Mr. Goss, with a loan for the building and has, in the past year, been provided with mission grants to the Kilburn district.

The new rectory was provided in the parish hall by the ladies' association.

POPE HAD "POWER OF LOVE"

ANGELAN NEWS SERVICE

London, April 26

Cardinal Hume, Archbishop of Westminster, spoke in London on April 13 at a Forty Hours luncheon to mark the publication of Pope John's "Journal of a Soul".

"Everyone of every religion who reads this book will never agree that there is never was a Pope like John in modern times," he said.

Pope John had been described as a great revolutionary, a man who wanted to break with the past and make all Catholic theology sound Protestant, but his preoccupation always was to be a good priest first.

He had no sense for what was bogus in the practice of the Church," Cardinal Hume said. "He had a power to lead, whereas most people have a love of the power. He was a man with a heart so big that he could embrace the whole world."

—Richard Woodhouse photo.
The older children help with the washing up. This week it is the boys' turn.

