

COORDINATION IN MELBOURNE

S. HILDA'S SOLD: A NEW PROPERTY AT PARKVILLE

FROM A CORRESPONDENT

Melbourne, June 29

Two well-known Melbourne Church institutions have now been brought closer together in the hope that their co-ordination will greatly strengthen the life of the Church.

S. Hilda's Missionary Training House in East Melbourne has been sold and a new property acquired practically adjacent to Ridley College in Parkville.

S. Hilda's, East Melbourne, acquired through the generosity of the late Mr. and Mrs James Griffiths in 1915, was two miles distant from Ridley College as established at its present site near the university in the same year.

For many years past S. Hilda's have had an awkward journey to Ridley involving two trams and the expenditure of much time.

Both of these activities in the Christian life of Melbourne will now be able to help each other more effectively than when they were separated and located in different suburbs.

The transfer to the new site for what will be the Federal Missionary Training College of the Church Missionary Society has caused some local competition in the property.

The new women's college in the life of the Anglican Church in Melbourne is in spite of strong representation from the University of Melbourne. It is inadvisable to have two institutions of the same name and student community at Parkville, and as the missionary training house did not have an adequate right to the use of the site, it was with great reluctance that it had to be conceded.

The original Griffiths foundation is now under the control of the Church of England Executive Council, and the trustees have decided that the new name for the property at 190 Avenue, Parkville, is to be St. Ann's. It will be opened on August 1.

The Church Missionary Society have the right to use of the property according to the terms of the Griffiths bequest.

NEW BUILDINGS

During the past 18 months close liaison has been maintained between the C.M.S. and the trustees in the planning of the buildings on the new site.

The 70-year-old villa, the colonial style has been thoroughly renovated for classrooms, club, library and dining room. A residence has been built for the warden.

The other new building on the large site is a three-storey building of student rooms suitable both for single and married students.

The finance has been completely arranged by Ecumenical Trust and the C.M.S. The building was a gift of about £1,000 in excess of necessary expenditure and the resources available.

It is hoped that church people will be able to see the new buildings in their present domains and future bequests.

For some years the East Melbourne S. Hilda's has not been able to fulfill capacity for missionary training.

YOUTH PEACE CONFERENCE

A Combined Youth Peace Conference will be held at the Methodist Youth Centre in Oxford, N.S.W., from July 17-19.

The aim of the conference is to bring together young people of ideas of young people on "Paths to Peace".

The conference will be introduced by Mrs Jean Richards, Dr Jim Cullen and Mr Ted Woodhouse. Fees, including meals, are £2 for students and £2½ for others. Application should be made to Mr Allen, P.O. Box 184, Sydney South P.O., Sydney.

Melbourne Church institutions have now been brought closer together in the hope that their co-ordination will greatly strengthen the life of the Church.

Under this re-organisation of Melbourne Church institutions mission work abroad and evangelism will be vigorously promoted.

The honorary secretary of the Evangelical Trust is Mr R. J. Mason, 128 Wellesley Street, Most Able Melbourne, E.H. who will give information concerning its activities.

SENIOR PRIEST OF DIOCESE FAREWELLED AT HAY

FROM OUR OWN CORRESPONDENT

Griffith, June 29

S. Paul's Pro-Cathedral, Hay, Diocese of Riverina, was packed on June 27 for the celebration of the Eucharist on the occasion of a farewell to the senior priest of the diocese, Canon Colin Kirkpatrick.

The Eucharist was celebrated by the Bishop of Riverina, the Right Reverend H. C. Robinson, Canon Kirkpatrick presiding.

Canon Kirkpatrick preached the diocese for a period of 41 years and would achieve his sacerdotal golden jubilee on August 1.

He conferred on Canon Kirkpatrick the Cross of St. Andrew, S. Paul's Pro-Cathedral, Hay, and friends met in the afternoon for the purpose of saying good-bye to the priest who has been his rector for the last 15 years.

Canon Kirkpatrick was in hospital recovering from an operation on his leg, but he was brought to the diocese for a short period.

All present were very happy to see that she did not completely lose touch with the diocese. He was able to say goodbye to her in the afternoon and to the minister of the property according to the terms of the Griffiths bequest.

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At the farewell at Hay on June 21 to Canon Colin Kirkpatrick: the Bishop of Riverina, the Right Reverend H. C. Robinson, Canon Kirkpatrick, and the Bishop's Warden, Mr. R. S. T. Mathews.

ROCKHAMPTON'S PLAN FOR STATE AID

FROM OUR OWN CORRESPONDENT

Ballarat, June 29

The Synod of the Diocese of Rockhampton this month adopted a plan on State aid to present to the Queensland Provincial Synod and General Synod.

The plan asks that the Educational Department co-operate with interested denominational groups in establishing fully-staffed and equipped high schools.

These schools would have denominational chapels or boarding colleges completely under the supervision of the denomination groups. Established in the areas surrounded by the schools.

Synod agreed that the colleges, although independently established, should be regarded as an integral part of the school so that the school organisation could provide for daily school services, lessons for day students and boarders.

Synod affirmed its support of the principle and practice of State aid to Church and independent schools.

Synod also agreed that the Church's name should be assigned to the Anglican Church of Australia.

Y.A.F. RALLY AND CONFERENCE

FROM OUR OWN CORRESPONDENT

Ballarat, June 29

More than fifty members of the Young Anglican Fellowship in Ballarat, the Diocese of Ballarat assembled at the Ballarat Hotel for the conference over the Queen's Birthday holiday weekend.

The Bishop of Ballarat, the Right Reverend H. C. Robinson, was present and was the celebrant and preacher at the Eucharist on the Sunday morning.

The conference sessions were held in the afternoon at the Pennington, assisted in part by the Parish of Elizabeth. The Bishop of Ballarat, the Right Reverend H. C. Robinson, was present and was the celebrant and preacher at the Eucharist on the Sunday morning.

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PARISH AND PEOPLE

CONFERENCE IN AUGUST

FROM A CORRESPONDENT
Melbourne, June 29

The Association of Parish and People in Victoria will hold a conference at the Retreat House, Cheltenham, in August.

The conference is open to all people of the Church, whether members of the association or not.

The theme of the conference is "Baptism and Pastoral Care", and will be followed by the readings of the various sections of "The Way Forward and Baptism", "Towards a Catechumenate", "Interim Attitudes".

Each session will be addressed to two speakers from differing traditions in the Church.

The movement has often been accused of saying and writing extreme things and this is from time to time true, but only in order to be faithful to our own thinking their position.

To-day the Church generally is rethinking and we feel it is time to take stock as to where we are, to consolidate, and also to bring together the various traditions of the various traditions of the Church.

The conference will start with lunch at about 12.15, and conclude after August 10.

For further particulars, please contact the Reverend E. T. Pennington, 10b, Dalrymple Street, Bena, Victoria.

It is requested that a deposit of 10s. (not refundable) be sent to the Secretary, Anglican Church of Australia.

SERIOUS AND HILARIOUS AT WOMEN'S RALLY

FROM OUR OWN CORRESPONDENT

Bunbury, June 29

The annual rally for women of the Arthur Deaconry of the Diocese of Bunbury was held on June 16.

The deaconry covers a large and scattered area in the Great Southern region of Western Australia, and these 100 or so women members of the Mothers' Union, Ladies Guild and other women's organisations met from all but one of the parishes of the deaconry.

The day began with Holy Communion in the Church of the Resurrection. The celebrant was the Rural Dean and Archdeacon of Albany, the Venerable F. Hart.

The gospeller was the Reverend P. S. Robinson (Rector of Wagin) and the epistolar was the Reverend J. Miles (Rector of Pingelly).

The preacher was the Reverend Peter Breton-Coward, priest-in-charge of the new Mission District of Ravensthorpe/Jerramungup. About sixty communicants came to the altar.

SYDNEY GIRL'S AWARD

ANGELICAN NEWS SERVICE

Geneva, June 29

The Government of the Swiss Federal Republic awarded a two-year Research Scholarship to Miss Felicity Baker.

Miss Baker is the elder daughter of the Rev. Canon J. King's School, Parramatta, the Reverend W. B. St. John, educated at S.C.E.G.M.S., Deakin, N.S.W., and the University of Sydney, where she took First Class Honours in Theology.

Shortly after graduation at Sydney, Miss Baker was awarded a French Government and other scholarships to the University of Strasbourg, where she was working towards a Doctorate in the Sorbonne for the past year.

Her research here, with the approval of the Sorbonne, will be on J.-J. Rousseau. She will be expected to return to Paris to complete her Doctorate at the end of 1966.

The Doctorat towards which she is proceeding is the highest academic honour bestowed by the Université on foreigners.

RUSSIAN CHURCH

ABBOD PRIMATE

Brighton, June 29

His Grace, the Archbishop of Brisbane, has been elected Archbishop of the Russian Orthodox Church Outside Russia. He succeeds Metropolitan Anastasius, who was elected Archbishop of Brisbane in 1962.

He was elected at a meeting of the Holy Synod of the Russian Orthodox Church in North and South America, held in New York City, N.Y., on June 29, 1964.

BOOK REVIEWS

CHRISTIAN CHURCHES EXAMINED

REFORMED SYMBOLISM. *Wolfram Niessel, Officer and Pastor, Pp. 276, 27s. 6d.*

IN our day and age this must be called an important book. In it a notable Calvin scholar, newly concerned in the ecumenical movement, examines the teaching of the Churches to see their points of difference and areas of discussion.

Clearly written, beautifully translated, using only official statements of the various churches, and commending itself to friendly restraint, the book requires no special studies beyond its own. But it is so certain to surprise as to inform almost every reader.

The author begins by explaining what he means by "symbols." It is, apparently, a term properly at home in Lutheran theology but not so in Reformed. The word *symbolism*, in its meaning of obvious enough, is the same given to the study of confessions of faith affirmed by churches before the Church.

The position he writes from is an interesting one concerning our respect. It was built up from what Christians discovered in Germany and surrounding countries during their trials under the Nazi regime.

In prisons and concentration camps it was discovered that the Scriptures came alive. This fact was expressed in the famous Declaration of the Faith, and then in the Confessions. But though these stress the indispensable nature of the Scriptures and the Word of God, "do not tend to the Bible as to a paper-boat. The word of God was not made in the Scriptures. The Bible simply bears witness to Christ as the One Word of God."

From this position Niessel examines Roman Catholicism and Orthodoxy. Quoting in German, he always letting these bodies speak for themselves, he outlines their faith and practice.

Next he turns to the Lutheran and Reformed Churches and with great learning compares and contrasts them. In his mind these groups have stimulated one another in such a way that from their differences and emphases, a fuller knowledge of the Word of God has been acquired.

His book concludes with a short study of what its author calls the "Anglo-Saxon Churches of the Reformation" (Anglican, Congregationalists, Baptists, Presbyterians and Quakers). He also gives the full text of the Oxford Declaration of the Anglican Declaration.

Throughout this complex study the treatment is serene and lucid but no attempt is made to avoid tender spots. Hence the book deserves very thorough consideration by its readers.

Here we must be chiefly concerned with what is said about ourselves. And it is both salutary and humbling to note what an influential and friendly influence our server has to say about Anglicanism.

On the whole he is an admirer, though his high regard for our official formularies must be rather astonishing to those within the Anglican Church. He is accustomed to treat Articles and Prayer Book with sacred respect. Though he knows that his view would be challenged, Niessel, speaking as the Anglo-Catholic Evangelicals and Modernists, reaches the conclusion that "it would be possible to dissent from those who agreed 'Anglican' doctrine. Unlike the differences between

COLPORTEURS IN AFRICA

ECONOMIC PRESS SERVICE.

GENEVA June 29.—Twenty-two colporteurs were sent to the rural areas in Northern Rhodesia not only to be reached by special channels of distribution, but Mr Herbert Kasser, Bible Officer for Northern Rhodesia and Nyasaland, reports.

An estimated 400,000 families live in the area, the vast majority of them at subsistence level. Only 22 men, who sometimes must travel to 50 miles a day to sell only a few Gospel tracts, a total of 4,500 weekly Testaments and portions last year.

EMPHASIS ON GOODNESS

FATHER IN GOD, D. M. BULLIS. New Edition, 1964. Faber and Faber, Pp.

The Lutheran and Reformed churches have called in our day like two sides of a shield, our differences are, he thinks, complex contradictions. Our hope must be to live together in peace and concord, in a common search for truth.

He links us with Luther, and asks us to do not become hostile to the Reformation. Pre-eminently, he calls us to our Church more, but in fact he believes, we share their view of their own Church, and that this Church, not the Church of Rome, was the Catholic Church.

Niessel further argues that those of us who are "organised to the priesthood do not become pre-occupied in the riot scene; that our distinctive attitude to see pure binds us to the Reformed and Presbyterian churches. By making apostolic succession in the episcopal office an indispensable condition for any union of Churches" we are laying a burden on ourselves and this burden is not shared by many of the others just who we mean by apostolic succession.

From this we may see that Niessel is ultra-critical. But this is not to be unfair to him, for he is concerned that we and others should not let us "image ourselves to be what we are not, and that we should ourselves determine what we may be."

In his preface to the book he writes: "I am writing this book if we remember that Dr Niessel is a friend of the Reformation. 'Faithful to the words of a friend' is profane is the motto of the enemy." C.C.C.

MEMORIES OF THE BACKS

SETTLERS AND CONVICTS. An English Mechanic (Alexander Harris). Melbourne University Press, Pp. 240 with 20 plates.

"THE labouring population are universally lost to all sense of moral duty and religious obligation. Their sense of self-respect is founded on the fact that they are not the dispossessed of their associates. They are, in fact, apparently, always justly entitled to the corner for one kind or another of their services. This one was an anonymous Australian settler who some one hundred and twenty years ago published his memories of "sixteen years' labour in the Australian backs" under the title, "Settlers and Convicts".

Redivivous and reprinted in its original form, it is a most interesting and possibly important voice out of our colonial past.

Now that a second edition has been called for, it is known about the author, who was also a writer of some note.

Harris, a wandering writer who settled finally in Canada, and was a member of the Wesleyan Mission to his versatility.

It is interesting that though "the truth of the accounts given in this little book is not to be doubted" and "upon" they do provide a unique insight into the mind of a colonist.

For the mind of a convict we may go to "Ralph Rabbings" (the "Family") presents the self-image of the squatter. "Settlers and Convicts" is a novel appeal for the sober artisan immigrant of the 1840s and 1850s who is driving a middle-class wedge between gentlemen and transporters.

At another time Harris describes a man with grievances. The convict system, the justice of colonial magistrate and policeman sirs his resentment. At another time he finds settlers shocks him, and that he is a "mechanic" who he finds quixotic, and the land regulations iniquitous.

At another time he seems to have enjoyed himself and prospered. He speaks of the colony with £65 and a "kit", he was in within sixteen years a landed proprietor. He speaks of it with most curiosity, but the land is fertile. The father of two adult

DONALD BAILLIE wrote this book in 1927. When Liberal theology still held the field.

To read some chapters of it is like reading Dickens or Tennyson again. It is a joy to read and feeling one's youthful idealism re-awakened by the intense belief in goodness, the identification of God with the moral life of man which was possible in the Victorian age and before the second World War.

Donald Bailie was above all things a prophet of morality—some of his passages in praise of good are moving in their beauty and with its contradictions derived from self-knowledge.

If his view of life and the goodness of man was more optimistic than it is fashionable to hold in the disillusioned thirties and sixties, he can at least remind us that, as our insight into the human condition grows, and we become aware of all that may be behind apparently virtuous actions, we are in danger of falling back on the spiritualism of the past.

Following him, Barth placed the origin of faith in the Wholly Other, and this insight has held theological sway for more than thirty years.

BUT now we are seeing again a renewal of at least one aspect of faith's emphasis on the appealing to sincere Christians in "increasing numbers, the realisation of the origin of faith is after all, within ourselves, that the Grounds of our faith are to have faith in him moments. To find our own authentic existence.

If it had not been for his inevitable acceptance, the assumption that there is a total unity between the subjective and the objective—an assumption that is being thoroughly broken down. The philosophical conception—Donald Bailie might well have anticipated the modern movement, for many of his in-

sights are being developed in contemporary controversy.

In particular, his attitude to the "Person of Christ" as familiar as it is his obvious labouring in his own day to assign to him an indispensable historical function.

We have much to learn from Bailie's perception of the present crisis in the Christian world, and the structure of Biblical Theology.

I like Kierkegaard and the existentialists, he starts from life, with all its contradictions, and with its certainties derived from self-knowledge.

If his view of life and the goodness of man was more optimistic than it is fashionable to hold in the disillusioned thirties and sixties, he can at least remind us that, as our insight into the human condition grows, and we become aware of all that may be behind apparently virtuous actions, we are in danger of falling back on the spiritualism of the past.

There are many classical elements in Donald Bailie's work, which have come to a greater maturity in our own time. There is the traditional, and the all its direful philosophy, may be of considerable value to those who are seeking to understand that have been submerged during the long reign of Karl Barth.

B.T.

some. Only to desire to visit his homeland stays him from becoming very wealthy indeed.

Though he is not to be taken at face-value "Settlers and Convicts" is a most interesting book. It is, at once, an excellent Victorian literary work, it is a temperance tract, and it is an amusing mass of facts. Harris' account of his success, his progress through time-keeping, is supported by careful facts and figures. Wages and costs in the cattle trade, the price of cattle and sheep, and the economics of country capitalism are lovingly described.

Some light is lent into the mercantile market by the table of buying and selling prices on page 203; pocket knives bought "at 10s each by the dozen" were being sold "up-country at 7s 6d each." On the bulk of the "articles" however, "the profit is small."

At another time Harris writes of his "complaint" (page 183) that about 200 employees who sell necessities to their servants at "double the price" and often more than treble) which the goods cost in Sydney".

REFERENCE BOOK

PAPERBACK

SYNOPSIS OF THE CHURCH AND THE STATE. By H. W. R. GOSWAMI. A Hodder & Stoughton, Pp. 44, 3s. 2d.

This is a further paperback in the series of original reference books designed for the layman.

It is a most useful and popularly useful as apart from the symbols of the Old and New Testaments the Saints commemorated by the Church, there is a glossary of common terms and a list of terms. Some on liturgical colours and the correct forms of address.

Black and white drawings and a detailed index make this a most useful and popularly useful reference library.

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LETTERS TO THE EDITOR

(Continued from page 5)

REHABILITATION OF PRISONERS

TO THE EDITOR OF THE ANGLICAN

Sir—In your issue dated June 25 you published a statement by the Criminal Regional Committee of the New England University. Mr. A. P. Denton, to the effect that one in three adult males who are served a prison sentence, I do not know where Mr. Denton's figures are based on. I have traced his figures or upon what facts he has based his figures on. For the year 1962, the total male population for N.S.W. was 1,952,513. The number of males sentenced into prison that year was 126,298 which gives a figure of \$2,822 per 100,000, or 1 in 120 of the male population.

These corrected figures do not however detract from the rest of Mr. Denton's remarks. The need for the civilian population to assist in the rehabilitation of ex-prisoners cannot be over-emphasized. In the old days, the job of the Prisons Department was to carry out the punishment of prisoners as determined by society through its Courts of Justice. Today, its function is also to rehabilitate the convict.

This work does not commence when the man leaves the prison but at the moment of conviction. I am chaplain at a prison farm that is filled with men who have had at least two legal convictions. Here the officials in charge make it that it part of his work to attempt to rehabilitate his charges.

By successful has been that approximately two-thirds of the men released have been re-arrested six months after release that it is after what is called the "Crisis Period" when the Civilian Rehabilitation Corps workers are being formed and other parts of the State working in conjunction with parole officers to assist the Church through both its priests and its laity can assist these committees by providing accommodation on release, jobs of release and even, in some cases, great releases on licence.

I would like to draw attention to one thing in this work of rehabilitation. Often the priest complains that he finds that he cannot communicate with a priest over many matters, family, financial, accommodation on release, jobs of release and even, in some cases, great releases on licence.

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There is great confusion for justifying the trials of church people who attend Anglican services. The Anglican Church is certain, Sydney, perhaps when they come face to face with the Anglican Church in the manner of the Anglican Church. It is sometimes pointed out that the Anglican Church is living within the boundaries of the Anglican Church. It is sometimes pointed out that the Anglican Church is living within the boundaries of the Anglican Church.

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QUET DAY FOR UNITY

FROM A CORRESPONDENT

Landraire, June 15
The Women's Auxiliary for Church Unity and Inter-Church Aid at Landraire, Tasmania, held a Quet Day for Unity for prayer, meditation and discussion arranged by marsh.

It was held at the United Congregational Hall. There were 100 present representing Baptists, Church of Christ, Wesleyan, Methodist, Presbyterians, Salvation Army, Anglicans and others.

The day was divided into three sections. The first section was a study, conducted by Mr. Saltmarsh.

The second section was a talk by Miss Harry about some of her work and the conditions prevailing during over 20 years of her stay in India.

The third address by the Reverend R. G. Wood, of St. Peter's Church, Hobart, who took as his subject "The Holy Catholic Church."

Mr. Saltmarsh directed our thoughts to the unity for which we strive.

CAPTAIN COWLAND HONOURED

We congratulate the Reverend John Samuel Cowland, of the Anglican Diocese of Sydney, on the occasion of his being named in Her Majesty's Birthday Honours.

Captain Cowland has been admitted as a Member of the British Empire in the Civil Division of the Order.

It is a happy to record this distinction in view of his praiseworthy services to the Church in the Anglican Diocese of Sydney.

During this period he has for seventeen years Federal Secretary of the Church of Australia, which he founded in 1934.

Captain Cowland with a party of Church of England workers visited this country in 1951, and in consequence of his work throughout the various States and Territories later returned to England.

Subsequently the Bishops felt that it was a pity for the Church Army in the work of the Anglican Diocese of Sydney to invite to the parent society in England to undertake his work in this country.

The invitation was accepted and Captain Cowland was appointed to take charge. The years that have passed have proved that his work was fully justified.

For seven years as Lay Officer in charge, the captain entered St. John's Theological College, Morpeth, to prepare for ordination. On the completion of his course he was admitted to Holy Orders in 1941, by the late Bishop of Sydney.

During the past thirty years the Church Army has extended its work of Evangelization and Social Service to every diocese in the Anglican Diocese of Sydney.

Captain Cowland retired from the Federal Secretaryship in 1951, and was succeeded by Captain A. W. Bayley.

It is a pleasure to note that he has achieved the result of great devotion and careful planning.

WINTER MEETING

FROM OUR OWN CORRESPONDENT
Melbourne, June 29
Seasonal complaints had a marked effect on the attendance at Melbourne on the 26th of the Holy Name at the winter meeting of the Anglican Diocese of Melbourne, House, Fitzroy, on Saturday, June 27, and many apologies were received.

After the business had been dealt with, the meeting was presided over by Dr. Barry Marshall, Chaplain of Trinity College, University of Melbourne, in the nature and the aims of the work of the Good Shepherd.

Dr. Marshall is a member of the Oratory of the Good Shepherd, which is an English based world-wide fellowship of priests and laymen of the Good Shepherd.

The meeting received an encouraging report of the progress of the appeal for provision of a new sanctuary for the Mission Hall.

Christ prayed for his Church, a unity arising out of the divine Incarnation of His Son.

In the world, there must be unity and peace, and the name of Christ as Saviour and Lord—and we must be prepared to die for our faith.

Miss Harry stressed the unity of the world for Christ. Miss Harry stressed the unity of the world for Christ.

She gave a historical sketch of the part of Asia in which she worked, describing very vividly the distress of the famine and the suffering by leaders during wars.

The Indian Government had a gigantic situation to deal with at the time of the famine work among the refugees.

The mission returned to the aid of the help and comfort in their work. He was a member of the Inter-Church Aid through the work of the Church of Christ.

Mr Wood based his address on St. Paul's First Epistle to the Corinthians, and the Holy Catholic Church as outlined by St. Paul's letter to the Body of Christ, consisting of many members but all within the same doctrine.

Differences exist but the Body of Christ is one and the same doctrine. During this period he has for seventeen years Federal Secretary of the Church of Australia, which he founded in 1934.

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DEATH OF WARDEN

FROM OUR OWN CORRESPONDENT

Melbourne, June 29
The Warden of the Victorian College, University of Melbourne, died at his home, Melbourne Hospital early in the morning of June 26.

He was Mr. Ronald William Trafford Cowan, B.A. (Adel.), M.A. (B.L.S. Oxon.), M.A. (Melb.), M.A.C.E. and had been the warden of the University since 1946. He became ill during his term, and was admitted to hospital in the Melbourne Hospital.

A South Australian, Mr. Cowan was educated at Peter's College, Adelaide, and at St. Mark's College at the University of Melbourne.

After graduating B.A., he was chairman of the Australian Rhodes Scholar for 1936, and went to Oxford, where he entered New College.

During the war, he enlisted with the A.I.F., and served in Syria and New Guinea, where he fought the Japanese on the Kokoda Trail. In the Army, he rose to the rank of Major.

After demobilisation in 1945, he became Warden of Trinity College, Melbourne, for five years. As Warden, he succeeded in raising the standard of the college.

Mr Cowan's interests were wide and he continued to be active in the work of the Society of Rotary, and had served as President of the Society of Rotarians in the Boy Scout Movement.

As head of an affiliated college, he had served as a member of the Council of the University, and was also a member of the Council of the International Brotherhood of the University.

Recent in his own studies at Trinity, he was also concerned with the welfare of visiting students, and was a member of the Council for International Brotherhood of the University.

School activities with which he was concerned included membership of the Council of Melbourne Grammar School, and the Australian Council for International Research, of which he was Vice-President.

Aged 51 when he died, Mr Cowan was married, and had a widow and four children. The funeral service is to be at St. Paul's Cathedral, Melbourne, at 2.30, and will be followed by a service in Trinity College Chapel, Melbourne, at the residence of Trinity College, at the residence of Trinity College.

SITE FOR NEW BISHOPSCOPE

FROM OUR OWN CORRESPONDENT

Ballarat, June 29
The Bishop-in-Council has announced that a site has been chosen and negotiations for its purchase completed.

It is situated at 454 Wendouree Road, Ballarat, and will be developed by the Diocese of Lake Wendouree.

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THE ORPHAN HOME

100, BARRON in the service of the Church

Home in care for the girls of

about 100.

Mrs. H. J. HARRIS, 100, Barron Street,

Adelaide, S.A. 5000.

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MENTALLY RETARDED CHILDREN: WHAT HAPPENS WHEN THEY GROW UP

Who have been most concerned in our last two articles was the problem of mentally retarded children, but that happens to these children when they are parents?

This question occupies their minds during many sleepless hours of an anxious mother.

As one mother of a mentally retarded child said to me:

"I do hope I will keep my health and strength to look after this in a proper way. I don't know what would be of him if anything happened to the nurses."

For many mentally handicapped children a solution may be found, but it is a solution which this State has not yet sufficiently put into practice.

It is a solution that could save thousands of handicapped people from the terrible tedium of sitting at home staring at blank walls, or from releasing the destructive impulses which boredom brings to the fore.

The solution allows the mentally retarded person the joy and satisfaction of becoming a useful member of society in an environment with which he can cope.

WORKSHOPS

The environment of a sheltered workshop puts him to work in his own kind. There he is no longer plagued with feelings of inferiority, and where an understanding supervisor can draw from him the work output of which he is capable.

An estimated 30,000 people go to workshop facilities in N.S.W. Only 3500 are in the State's aged care centres.

There are two kinds of workshops: the traditional, whose aim is to train handicapped people to the point where they can obtain work in ordinary industry, and the terminal workshop, for those who will probably never be able to work in the open world.

I visited two Sydney workshops, and was impressed by their atmosphere of cheerful, co-operative effort.

There was a busy mix of activity at the S. Vincent de Paul Centre, Petersham, where about twenty young people were occupied with a variety of jobs.

Most of these workers are mentally retarded and two physically handicapped.

A radio plays music while they work, and they can chat to each other comfortably, but an important factor in the therapeutic value of the job.

They have a soft-drink machine, and a room where they make tea.

But the important thing is the job, and they take it seriously in their work.

INTEREST

They are dealing with three bits of the modern puzzle: packing potatoes for a well-known chain store, packing clean, white, crisp newspapers (read with a substantial quantity of these for \$600-750 a year) with call, and dismantling 500 coils of telephones.

The telephone job has given a wonderful incentive to the young, as it is difficult enough to absorb their interest, yet still on their minds.

Some are using pliers and screwdrivers for the first time, and each day eagerly rally up their quota to see if they have done the previous day's work.

The boy who created a behavior problem which has been further trouble since he became interested in the telephone, is now the work centre's supervisor, and a business expert for such gestures, and for good work.

The supervisor, indicating an intelligent slurring from epilepsy, said with a pity that supervisors were not tolerant enough to take epilepsy, who was as capable as anyone else.

A 19-year-old girl who was paid to do a job of mending the shoes one and a half miles by bicycle to the railway station, said she was "a bit of a fair-haired saint."

She was sitting and talking with people. I was moving with a group of people who were generally retarded. My knees are aching and my thighs are sore.

"Sometimes on my way to work I get a bit of a headache. I don't mind as long as I can get up and walk again. That's the best thing that happens."

Another girl is a daily commutator.

The staff all wear neat uniforms, and S. Vincent de Paul management on the pockets. They belong to various religious denominations, in line with the society's rule to help all irrespective of creed or colour.

Most are on invalid pensions, and also receive between £3 and £100 for their work at the centre.

They have been going out together in groups on Saturdays, and have received a film and a book about the zoo.

One boy said he liked the bread-making, and he liked, when he replied, he flexed his muscles.

The young people are trained as mentally retarded, but they are not mentally retarded. Discipline is firm but not harsh.

A few of them could go into open employment, but the centre is too tolerant enough to excuse some people who are not so capable.

The centre has been in operation for nine months. At first it was a small, unimpressive, but suitable work, and more is still being done. The centre has all kinds of repetitive work, and the products are of a high standard, including the folding of freshly printed newspapers.

NEW CENTRES

S. Vincent de Paul Society intends to open a number of new centres in the State. The number and the amount of work to be done in each centre is only limited by the amount of money available. The mentally handicapped to do the Society's Sheltered Workshop, Mr. J. G. Rowe.

Mr. Rowe added that workers provided a great relief to parents, who otherwise saw their retarded children drifting away without any future.

Knowing the children and out of the house and seeing them happy was a boon to the parents.

Mr. Rowe said that without making any promise, the society was willing to receive applications from parents of children interested in places in the day care centres would be established in a number of centres.

It was hoped eventually to have a number of centres able to complete in open industry, such as old people.

Another society, Aid Retarded Persons, N.S.W., has five branches.

I visited their Central Branch Training Centre at Leichhardt, where they have been training since 1958. Here has been placed in the State.

The Leichhardt centre has a staff of 100.

Ten per cent. of those working in this society's workshops are blind, but they are not. Since 1958, have been placed in the State.

I saw happy looking young men and women at benches around the building, talking with time to smile and talk as they went to work.

There was a feeling of team spirit. The workroom of the centre manager, Mr. John Williams, is a dedicated man, and a father-figure to the employees. Their starting time is 9 a.m. and they are working well.

Jobs they were waiting on at the moment include putting steel on a press, making a good lead, assembling hand-sawer equipment, and making a job which general opinion says they

This is the third and concluding article in a series of special articles exposing the lack of care for the mentally retarded. The first was written by Mrs. Eva Sweeney for the *Angian* under the title on the Sydney "Catholic Week", in which paper they first appeared and through whose kindness we have reproduced them here.

This study mainly concerns New South Wales.

couldn't do), splicing polyethylene ropes winding an old-fashioned sailing out screws, folding and sorting floor cloths in bags, and putting up clothes on hangers (to strict measurement).

We can produce such orders by temporarily switching all our workers onto the job which outside industry cannot do.

Incentive payments (officially termed a "rehabilitation allowance") are made on the basis of concentration and behavior.

SUB-CONTRACT

One worker, though lacking might produce more than another. Children with a maximum capacity, in which case the handicapped child can work less than the other.

All work is done under sub-contract and guaranteed by the standard of the firm giving the contract.

The mentally retarded show certain talents, for example in the use of their hands. Mr. Oxford suggested that although some parents of mentally handicapped children had done wonderful work, others still regarded the handicapped as a stigma and did so for their societies. They don't realize our work is for the benefit of the mentally retarded. We couldn't afford to let it go out otherwise.

LAKES ENTRANCE CHURCH DEDICATED

FROM A CORRESPONDENT

Lakes Entrance, Vic., June 29. The Bishop of Gippsland, the Right Reverend D. A. Garney, dedicated the new S. Nicholas' Church here on June 20.

It replaces the old wooden church which has been in use since 1891, and now comes the parish hall.

The new church has become one of the most popular holiday resorts in Gippsland, a new church was necessary, and the parish council decided to build a new church.

The building features several modern trends, with clear glass walls to let in the sun, a facing the church, as if the building is packed, as it was at the dedication, people can sit there and join in the service.

The old building contained much memorial furniture which has fitted very nicely into the new church.

The cost of the building is about £12,000, half of which is in hand.

In the early days several local farmers, by their donations, made the first building possible.

Their descendants have now done the same, the local fishermen, who are very eager to help their fleet blessed each year, are among those who have given generously.

Many former parishioners returned to Lakes Entrance, and the new church was dedicated by the Right Reverend D. A. Garney, Bishop of Gippsland and South Australia.

SOUTH AFRICA CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, June 29. "New Dimensions of Mission in South Africa" was the topic of a two-day meeting organized in Johannesburg by the Christian Council of South Africa.

The meeting was noteworthy in that it included observers from all major Christian churches in South-West Africa, none of whom are members of the council, and a 22 representation of constituent churches.

The meeting was convened to appoint a full-time Christian evangelist for the promotion of the production of a Sunday school syllabus to expand the program, and to build up inter-church aid service to the community.

was different, and sent him to a private school where he remained unhappily in low classes.

Another Aid Retarded Persons, N.S.W. workshop, Homebush, is particularly good and modern.

The President of the N.S.W. Council for the Mentally Handicapped, Mr. G. B. Podger, said that at present there are no subsidies whatever for capital costs for workshops.

There was a great need for hostels, as many lived too far from workshops or did not have a good home to return to.

The Sunnyside Association has a hostel, but it was mainly for children going to the school, with a relatively small number of adults who attended the Sunnyside workshop.

The Lorna Hodgson Sunnyside Home, Gore Hill, had an adult training centre and a residential centre. Children over 18 turned 19 continued to live there and work.

The life of a mentally retarded person in a workshop had for a purpose, their lives were to be used for general social contacts and to help them to feel so significantly the "odd man out."

Yet hundreds of these people still sit at home with nothing to do.

Mr. J. F. Spratt, President of the S. John of God Training Centre, which is a workshop for mentally retarded boys, said that the prime need at the moment was for a workshop unit for the boys when they turned 16.

At a N.S.W. Association for

AFTER CARE

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At a N.S.W. Association for

DESIGN PRAISED

Our buildings and organizations should be regarded as instruments for building up the people of God.

It was kept in mind the completion of the new S. Nicholas' was a noble achievement. It was an offering to God which should unite all parishioners in His work.

CONTEMPORARY RELIGIOUS ART WEEK

FROM A CORRESPONDENT

Melbourne, June 22. The Student Christian Movement and the Newman Society are combining to have a Contemporary Religious Art week in the University of Melbourne from July 20 to 24.

The Right Reverend F. R. Arnott and Fr. Richard O'Connell of the Newman Society, are arranging the exhibition of contemporary religious art.

There will also be poetry reading, organ recitals, and a variety of readings. Various members of the Newman Society will be invited to attend. The programme is as follows:

July 20: 1.10 p.m., P.L.E., Fr. C. Carrigan, "The Church as Architecture"; 5 p.m., Communion at Trinity; Queen's New Evening Prayer; 7.30 p.m., Boffertina; 7.30 p.m., Upper Th. Fellowship; K. Lucas; Antiphon; 7.30 p.m., Phil. Th. D. Smith, J. Moulden, "The Church as Architecture and Liturgy"; 8.15 p.m., Newman Society, in the Women's Lounge.

July 21: 1.10 p.m., Phil. Th. D. Smith, "The Church as Architecture"; 5 p.m., Communion at Trinity; Queen's New Evening Prayer; 7.30 p.m., Boffertina; 7.30 p.m., Upper Th. Fellowship; K. Lucas; Antiphon; 7.30 p.m., Phil. Th. D. Smith, J. Moulden, "The Church as Architecture and Liturgy"; 8.15 p.m., Newman Society, in the Women's Lounge.

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GOLDEN JUBILEE AT NANNUP

FROM OUR CORRESPONDENT

Nannup, W.A., June 26. The Church of All Saints, Nannup, celebrated its Golden Jubilee on Sunday, June 21. The parish priest, Fr. J. J. Conboy, presided at the service of its commemoration.

The service was presided over by the bishop of the diocese, the Right Reverend D. A. Garney, who was followed by a basket lunch. The bishop's address was on the occasion of the Golden Jubilee of the Church of All Saints, Nannup, W.A., June 26.

Mr. J. J. Conboy, although not part of the Parish of Bushell is jointly under the jurisdiction of the same rectory.

This district was once part of the old Parochial District of Greenbushes - Ballingup - Nannup, but now Greenbushes is in the Parish of Bridgetown and Ballingup in the Parochial District of Donybrook.

MISSION DISTRICTS

The Diocesan Council considered the request from the Parish of Donybrook to have a parochial district re-created.

The Diocesan Council has agreed to have a parochial district re-created in the Parish of Donybrook in the Diocese of Perth.

The Diocesan Council will be in favour of the proposal, and will appoint a committee of investigation.

This committee will investigate the possibility of setting up a Mission District of Greenbushes - Nannup - Donybrook - River and other related areas, with a priest in residence, and a parochial district re-created in the Parish of Donybrook in the Diocese of Perth.

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NOBEL PEACE PRIZE

WINNERS ANNOUNCED

The Nobel Peace Prize for 1964 was awarded to the North Vietnamese Government, Oslo, has announced the South African Government, and the Nobel Peace Prize for 1964 was awarded to the North Vietnamese Government, Oslo, has announced the South African Government, and the Nobel Peace Prize for 1964 was awarded to the North Vietnamese Government, Oslo, has announced the South African Government.

