

# THE AUSTRALIAN

Incorporating **The Church Standard**

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## AUSTRALIAN BISHOPS AT LONDON CONSECRATION SERVICE ALSO IN PERTH FOR NEW ARCHBISHOP

Australia was well represented at the consecration in S. Paul's Cathedral, London, on the Feast of the Nativity of S. John the Baptist, June 24, of the Archdeacon of London, the Venerable George Appleton, to be Archbishop of Perth.

Taking part in the layman-of-hands were the Archbishop of Melbourne, the Bishops of Adelaide, Rockhampton and Gippsland, and the Right Reverend John McKie.

Archdeacon Appleton was consecrated by the Archbishop of Canterbury, the Most Reverend A. M. Ramsey.

There were a number of Australian clergymen and lay people in the congregation. These included the well-known Bishops veterans, Archdeacon F. B. C. Bligh, and Mr Lindsay Smith, formerly of the Melbourne Y.A.F. executive.

The Right Reverend R. S. Eyles, who is 93 and was consecrated to be Bishop of Rangoon in 1910, also took part. The new archbishop is one of his former pupils.

In S. George's Cathedral, Perth, the same day, the Administrator, the Venerable T. B. Macdonald, celebrated at a Sung Eucharist.

He was assisted during the administration by the Dean of Perth, the Very Reverend James Payne; the senior canon, Canon J. Paice; and the Archdeacon of Canning, the Venerable F. W. Guest.

The canons of the cathedral were in their stalls, and so was Bishop Freeth. The clergy, together with the wardens and students of Wolfenden College, led the singing. A large congregation was present.

### PERTH SERVICE

Archdeacon Macdonald read an advance copy of the sermon which was being preached at the consecration by the Dean of S. Paul's, the Very Reverend W. R. Matthews.

In the evening, synchronising with the hour of consecration in London, the Dean of Perth said special prayers in the cathedral.

Dean Matthews preached from S. John 21:17, "I have said, Feed my sheep." The following is the text of his sermon:

The consecration of George Appleton to be Archbishop of

Perth is a great occasion in the history of S. Paul's and also in the history of the Church in Australia.

It is in a sense unusual. To jump, as it were, in one bound from a canon of S. Paul's to archbishop is a rare occurrence.

Yet there is a partial parallel to it, for 272 years ago John Tillson, for barely three years Dean of S. Paul's, was consecrated Archbishop of Canterbury. There the resemblance ends; it is the difference which are most remarkable. Tillson became archbishop in the troubled days of the Revolution and took the place of an evicted presbyter.

### "UNSOUGHT"

He was an able and humble man who deserves to be held in honour, but he looked forward with justified apprehension to the prospect of presiding over what he described as "his distracted, miserable and divided Church" and prayed chiefly for courage. Knowing that large numbers of his fellow churchmen regarded his appointment as a rather massive and of doubtful validity.

He feared that the Church of England was an ancient Church disintegrating. How striking is the difference between the two archbishops and their situations. The call which has come to George Appleton was from the Church itself, entirely free from political motives or considerations of expediency. It came to him unsought, unexpected and unforeseen.

Without any qualm or reservation, the voice which called him can be recognised as indeed that of the Holy Spirit in the Church. And how different is

the Church over which he has been called to preside!

It is not an ancient Church falling asunder, dispirited and divided; it is a young Church, full of hope and borne forward on that world-wide movement for Christian unity which is the outstanding work of the Holy Spirit in our times.

(Continued on page 11)

## BISHOP CONSECRATED IN SYDNEY FOR MELBOURNE

There were more than the usual number of academic hoods to be seen in S. Andrew's Cathedral, Sydney, last Saturday morning when Canon F. R. Arnot was consecrated bishop.

**Bishop Arnot, formerly Warden of S. Paul's College, within the University of Sydney, is to be Bishop Coadjutor of Melbourne.**

The Primate, the Most Reverend H. R. Gough, was assisted by five other bishops in the consecration service.

They were the Acting-Metropolitan of Victoria, the Right Reverend A. Winter, the Vice-General of the Diocese of Melbourne, the Right Reverend G. T. Sambell; the Bishop of Newcastle, the Right Reverend J. A. G. Housden; the Bishop of Bathurst, the Right Reverend E. K. Leslie; and the Dean of Sydney, the Right Reverend A. W. Goodwin Hudson.

The visiting clergy included the Dean and Archdeacon of Melbourne.

Heads of colleges at the university were among the congregation, which also included the girls of Tara School, Parramatta.

The Communion service was



The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, with the new Archbishop of Perth, formerly the Venerable George Appleton, whom he consecrated in S. Paul's Cathedral, London, on June 24. Archbishop Appleton will be enthroned in S. George's Cathedral, Perth, on August 12.

### GIFT OF BIBLES TO BISHOP

FROM A CONGREGATION  
PORT MORESBY, JULY 1  
The newly-enthroned Bishop of New Guinea, the Right Reverend David Hand, was last Saturday presented with specially bound volumes of the Scriptures in five Papuan languages.

The secretary of the Bible Society in Papua and New Guinea, the Reverend Leo Buckman, presented them before 2,000 people in the Cathedral of S. Peter and S. Paul, Moresby.

The volumes had been bound in leather and comprised the Malaya Bible, Wodan New Testament, Ewa Ge Mark, John Remondere Luke and Goroxy Mark.

The bishop had previously received from Queensland Anglicans a chalice and paten. He then received the Scriptures.

(Continued on page 11)

sung to the setting by Darke in F.

The Primate's procession entered the cathedral to the ringing of the bells. "I will magnify thee O God my King."

The bishop-elect was presented to the Primate by the Bishop of St Arnaud and Bishop Sambell.

During the service the choirs sang Sir William McKie's antiphon, "We wait for thy loving kindness, O God."

The hymns were "Come Holy Ghost," "O Come, O Love divine," "Ye watchers and ye holy ones" and "Be Thou my Vision, O Lord of my heart."

Noneworthy in the music of the service were the chanting of the Litany and the glorious organ accompaniment of the hymns.

### PERSONAL LEVEL

The Bishop of Newcastle who preached the sermon, spoke on three quotations from the special collect for the consecration service.

They were: "Feed thy flock," "preach thy Word" and "Administer the godly discipline thereof."

The first said Bishop Housden, emphasised the importance of the ministry on the personal level; such was the ministry of Our Lord Himself.

He spoke to people; he healed people; his condemnations were condemnations of people, not of systems or of laws or religious observances.

"If the Church today is failing the Lord, it is failing on just this personal level in not adequately feeding the sheep," he said.

One of the great difficulties of the bishop's office was maintaining this pastoral care and relationship on a personal level.

"And I do not think he can do it by passing through his priests — as though he prepares and mixes the food which they then distribute," he said.



The Primate, the Most Reverend H. R. Gough, (right), leads the newly-consecrated Bishop, the Right Reverend F. R. Arnot, out of S. Andrew's Cathedral, Sydney.

Bishop F. R. Arnot talks with the Acting Metropolitan of Victoria, the Right Reverend A. E. Winter (left) and the Vice-General of the Diocese of Melbourne, the Right Reverend G. T. Sambell, after his consecration in S. Andrew's Cathedral, Sydney, last Saturday morning.



# BISHOP ON CHALLENGE TO CHRISTIANS TO-DAY

## BENDIGO SYNOD REPORTS

FROM A CORRESPONDENT

Bendigo, July 1

The world to-day offered a tremendous and urgent challenge to every Christian man and woman, the Bishop of Bendigo, the Right Reverend R. E. Richards, said in his Synod Sermon in All Saints' Cathedral on June 16.

Every age had had its peculiar problems but to-day's were unique in that our picture of the world was so much wider.

"That of whom our grandfathers had never heard, we see now as our neighbours, and we know we cannot ignore events in continents on the other side of the globe," the Bishop said.

"The world as we see it is in many places a changing world with new nations developing with great projects progressing in education, in self-government, in rural and industrial development."

"It is a world with many things that distress us—political rivalries and disagreements, racial discrimination and segregation, mob violence in unexpected communities, hatred and cruelty, need and hunger."

"But it is also a world where we see growing areas of human responsibility, international aid, and generous efforts to feed the hungry, to heal the sick and to share such possessions as scientific knowledge, agricultural methods, and machinery and medical skill."

"The influence of the Christian Church was seen in much that was good in the world, where there was division and strife, the need of God's love and forgiveness as revealed in Jesus Christ was apparent."

"The urgency of the challenge to Christians has caused:

● The steadily increasing increase in the membership of Churches in the World Council of Churches.

● Advances towards unity between the denominations.

● Healthy criticism of the Church from within, as seen in the Bishop of Woolwich's book and the Bishop of North Queensland's Synod Charge.

It was in love and obedience to Christ and in the power of the Holy Spirit that Christians could be a powerful witness and service in the world around them.

In his presidential address, the Bishop presented an apology from Archbishop N. D. Herring who was confined to bed with influenza and was missing his first synod for 26 years.

The bishop paid a tribute to the archbishop's outstanding service in this diocese and his earlier service in the dioceses of Wangaratta and Riverina.

"We owe to the archbishop a very great debt not only for the help he has given to so many younger clergy but for the way he has developed the Home Mission Fund and nurtured the Pensions Augmentation Fund."

Synod requested the bishop to convey to Archbishop Herring and Mrs Herring warm greetings, sincere sympathy and prayerful good wishes.

### UNITY REPORT

The Bishop referred to the Report by the Joint Commission for the Congregational, Methodist and Presbyterian Churches on the Church, its nature, function and ordering.

He commended it to all members of synod. Each member of the clergy is being sent a copy and the bishop asked the rural deacons to arrange for a programme of study and discussion on the report during the year.

The presentation of reports showed some progress in the activities of the various organisations, the most significant being the programme of adult Christian education and leader training

especially in G.F.S. and Y.M.D.

The Council of Christian Education reported one recent very successful Parish Life Mission and two evangelistic and teaching missions were to take place in the next few months.

At the afternoon tea break on Monday the bishop dedicated and declared officially open the new registry, which adjoins the cathedral. The registrar, the Reverend A. Mel Wright, unlocked and opened the doors.

The registry is now housed in (Continued on page 12)

## BISHOP ARDEN TELLS BRISBANE OF VERY GREAT NEED IN AFRICA

FROM OUR OWN CORRESPONDENT

Brisbane, July 1

Donald Arden, declared "the uncommitted continent of the world."

The Bishop of Nyasaland, the Right Reverend Donald Arden, declared in his Synod Sermon in St. John's Cathedral here last week that Africa was "the uncommitted continent of the world."

"We may safely hazard a guess, he said, about Russia or the U.S.A., but it would be unwise to wager a shilling piece on what Africa will be in 10 years' time. For Africa the decade of decision begins now."

Thousands of Sunday school children know the wonderful saga of how Bishop McKenzie, inspired by David Livingstone, had brought the Gospel and Church to Nyasaland. But today, the work is endangered by crippling financial burdens.

In the province of Central Africa 200 priests are at work where, on even Australian standards (where we are by other standards, not overstaffed), 2,000 would be exercising a ministry. For years the Vicar-General

and Archbishop of Nyasaland has had to "thrust a lift" in order to do his work, for no vehicle is available, and there are no funds to buy one.

The average age of the diocesan clergy is 55 years, and

despite the fact that some very fine African men would like to offer for Holy Orders, and are willing to give up much to be ordained, it has been possible to send only one man to theological college in five years, again because of financial difficulties.

"How and why has such a situation come to exist?" the Bishop asked. One of his answers is that the Church has been asked to change in the world at large. There is the tendency still to look too much to Britain.

Economic factors have changed enormously, and the Church in England is by no means the largest and richest section of the Anglican communion. There is need for other parts of the Anglican communion to shoulder more of the burden.

If the Anglican communion gave one-twentieth of its total income to missions, we could re-build the whole of the Church's missions from top to bottom.

### JOINT SUM

At the forthcoming Toronto Congress it will be suggested that a joint sum of £1 million for missions be shouldered.

Let us contrast this with the sum of the Northern Baptist in U.S.A. (a relatively small denomination) who are budgeting for \$1 million in the same period.

What is necessary is much wide thinking about this problem on the part of the Anglican communion as a whole.

Bishop Arden is visiting his mother in Brisbane. His brother, Dr Felix Arden, is well known to Brisbane churchgoers because of his regular appearance on Dean Baidley's television panel, "Who Do You Think?"

## RETIREE WELL ATTENDED

FROM OUR OWN CORRESPONDENT

Melbourne, July 1

Every available room at the Retreat House, Chestnut, was occupied for the Melbourne Diocesan Egre Retreat, which commenced on Monday evening, June 24, and continued until the morning of Friday, June 28.

The conductor was the Very Reverend E. M. Webber, Dean of Hobart, who proved to be most helpful and inspiring.

There were addresses each morning and evening, and on Tuesday afternoon, but there was ample opportunity for quiet reading, meditation, and prayer. Reading at meals was "Bishop on Africa," a happy choice with a touch of lightness, but also sound common sense.

The addresses touched on the present life, its temptations, its opportunities, and its blessings.

## PARISH AERO CLUB

FROM OUR OWN CORRESPONDENT

Melbourne, July 1

Parishes have clubs and activities, and such things as tennis clubs, cricket clubs, basketball teams, and so on are taken for granted.

At St. James', Dandenong, however, a club with a difference is in process of formation. This is to be a Young People's Aero Club.

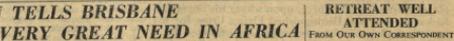
It is to meet after school, and besides including games in its programme, intends to strike a more serious note by a study of the theory of principles of flight, navigation, meteorology, rules of the air, communications, and so on, combined with tests and awards in these subjects.

The well qualified leader of this new club is the vicar of the parish, the Reverend E. H. Eggleston. He is already a flying member of the Royal Victorian Aero Club, his only flying a short distance from the Moorabbin Aerodrome, which is used for R.M. aircraft.

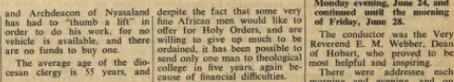
—REA Aviation Ltd. picture.



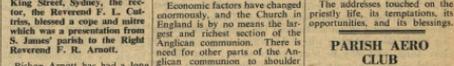
The Vicar-General of the Diocese of Melbourne, the Right Reverend G. T. Sambell, with the three men he ordained deacon in St. Paul's Cathedral on June 16. Left to right the Reverend F. Brown, R. L. Brandon and J. Allan.



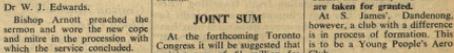
The Bishop of Nyasaland, the Right Reverend Donald Arden, declared in his Synod Sermon in St. John's Cathedral here last week that Africa was "the uncommitted continent of the world."



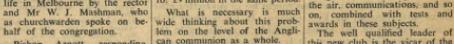
Bishop Arden, wearing the cope presented to him last Sunday night by the Parish of St. James', King Street, Sydney. With him is the rector, the Reverend F. R. Arnott.



Bishop Arden has had a long association with St. James' during his 17 years as Warden of St. Paul's College in the University of Sydney.



He was acting rector for four months after the retirement of Dr W. J. Edwards.



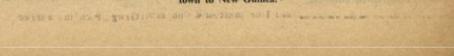
Bishop Arden preached the sermon and wore the new cope and mitre in the procession with which the service concluded.



Following the service, the historic crypt of the church was crowded with members of the congregation and good wishes were expressed to Bishop Arden and his family for their new life in Melbourne by the rector and Mr W. J. Mishman, who as churchwarden spoke on behalf of the congregation.



Bishop Arden, responding, spoke of the great affection he had for St. James' Church, where he had come to worship immediately on his arrival in Sydney and with which he had had such a happy association during the years.



The Creston 185 which replaces the St. Gabriel as the aircraft for the New Guinea Mission. It has been paid for partly by the Old Aircraft, but mostly by the gift of an anonymous donor. It will carry five passengers as well as the pilot, 1,000 lbs. of cargo, and an engine in the Highlands. The mission pilot, Mr. J. Sanger, has flown it back from Bankstown to New Guinea.



—Sydney Daily Telegraph black.

Bishop F. R. Arnott, wearing the cope presented to him last Sunday night by the Parish of St. James', King Street, Sydney. With him is the rector, the Reverend F. R. Arnott.





## BOOK REVIEWS

## PRIEST IN THE SLUMS

FATHER RAY, *The Autobiography of a Priest in the Slums of England*, London, Pp. 192, 6s.

THE age of vivid personalities in the Church of England is not passed. Father Joseph Williamson is as much a "character" as any.

Reared in poverty, "sacked" on the very eve of ordination to the priesthood, confronted with an endless array of restraint and opposition, Father Joe Williamson is a living example of the battling reformer and the prophet.

His ministry in the East End, which the greatest prominence is given, is only summed up in an early chapter. The rest of the times through the years I have maintained that a true call to the priesthood is tested and shown in the power to love people who are unattractive or downright horrible.

Since Father Joe's ministry in the East End has been largely associated with the vice traffic, it adds further poignancy.

The autobiography has a foreword by the new Archbishop of Perth, whose generous and full introduction stands in marked contrast to the almost unwillingness with which some of the great writers of the last century may have been treated.

May it have been that Archbishop Apollon not only knows the man and his work, but also

## EXODUS

LEF MY PEOPLE GO, *A Journey through Exodus*, John Heywood, London, Pp. 136, 10s. 6d.

THE purpose of this book is to establish that the events of the biblical Exodus can be fitted into the chronological pattern of Egyptian History; that the places mentioned in the story can be identified with reasonable certainty; that the ten plagues as such might have happened in the Nile Delta; that there is a natural explanation of the crossing of the Red Sea; and that the Book of Exodus is therefore regarded as a historically accurate account of the deliverance of the children of Israel from bondage.

The book is a strange mixture of field notes, archaeology, and speculation, the latter designed to point out the meaning of the story of the Exodus for contemporary history. As will be gathered, the author writes from a preliminary standpoint.

One would need an expert knowledge of ancient history and of ancient languages to pass judgement in detail on his conclusions but it may be wondered whether this historical approach really explains the significance which the Exodus came to have in the life and religion of the Hebrew people.

But the book may be a useful counter to the findings of those older scholars who, in the author's words, have affirmed that we cannot possibly find out what happened and that it is an misguided effort to do so.

The author notes that his book has the same title as Alfred Lutuli's story of his nonviolent resistance to the oppression of the people in South Africa and we cannot help noticing that it is also the title of the Bishop of North Queensland's most recent synod charge. Perhaps the author would have found a more fitting title.

—A.M.H.

## E.S. CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, June 24

American clergymen and lay readers from 16 southern States will study ways to promote mutual understanding and cooperation at the inter-denominational and inter-racial Ecumenical Institute in Black Mountain from July 1 to 20.

Sponsoring the institute, whose theme is "Servants of the Eternal God," will be the national Council of Churches' southern office which has its headquarters in Atlanta, Georgia.

imagination was kindled as he "read the proofs through as one sitting."

Certainly he sets the pattern of many completely dedicated, burning with enthusiasm, and as a result, a very Anglo-American. One can almost hear his voice, as he says, "It is only too painfully obvious that as deep and sincere as Williamson's love for the Church is, he is bitterly prejudiced in his attitude towards many of our people."

There is a stream of incidents, best forgotten, of curliish treachery and unpardonable superciliousness. I look back now and know that very often our Church dignitaries are bad of mud or just plain stupid. "The Church was screaming for men, but the high-ups were screaming not for men but for educated babies; frightened rabble; very often."

Paradoxically, he is over-enthusiastic in his comments about others. "Dear Wainwright Ingram," "my dear Warden."

Having said that and regretting that he has to say so, your reviewer finds this an autobiography which is stimulating in thought, sobering in heart and shaming in conscience.

For ever a priest who, while holding to an Anglo-Catholic regard for the sacraments and the services of the Church, could tirelessly give of himself in the most real way for the sick and the prostitute.

"God will judge whether the act of helping a girl in trouble taking her to a hospital, finding a job for another is more meritorious than praying our time in prayer and in words."

Although there is a lack of accuracy in the author's biography—the middle years of his ministry from 1928 to 1952 are dismissed in twenty lines—this is a life to be read as much by those who are not Anglo-Catholic as by those who are. Bissett's criticisms may only rare attacks on the kingdom of evil.

—A.V.M.

## LADY FORREST AND CHINESE EDUCATION ARE TWO TOPICS

MELBOURNE STUDIES IN EDUCATION, 1960-1962, Edited by B. J. French, Melbourne University Press, Pp. 266, 47s. 6d.

A HEARTENING sign of the cultural maturity of Australia has been the recent inclusion in the curriculum of our educational thinking of the journals of stature now appearing regularly.

Historical studies like those of the late Mrs. Forrest are included as examples of the best of mature reflection, a fact also in history-teaching.

But, at a total of 70 pages, magnificent as they are, they are not enough. The reader who introduced them into the book would find that they introduce a paper or two on college physics.

The quality of education a country can give is a reflection of the strength of the series, and the standard is maintained by Dr. A. W. Martin's studies of Henry Murray and of the N.S.W. Education Acts.

Martin, I think, corrects to some degree A. G. Austin's recent "Australian Education," which relied rather heavily on Parker's own account of the Acts and should destroy fear of the text of mistaken images so misleadingly encountered in students for so long by Smith and Squall.

That sort of hero is it who can say, "Reflect always that in what I do not look to establish a permanent business, for that which is only to be made money, I would as soon sell as buy."

There are also short Birket reviews. It is published by the Central Advisory Council for the Education of England.

## THE PHILOSOPHY OF THE MORAL LIMITS

PHILOSOPHY IN ETHICS, Norman Storer, Eyre and Spottiswoode, Pp. 266, 10s. 6d.

ONE today, who hold that a religious proposition requires to be defended as one having to fight very courageously to defend the assertion.

There is a danger of violent opposition in ethics between those who say that a religious proposition refers to something objective and those who are adamant that ethics is nothing but subjective.

Concerning the latter, the right and the good may refer to what one likes and the wrong and bad to what one dislikes.

It is a cause for great joy that many philosophers of religion not only are defending their truths, but also challenging the citadels of the camp of the opposition.

Similarly in ethics, people like Professor Campbell, Lewis, Blanchard, etc., are refusing to identify "ought" with "is" statements. This book is an attempt to join the ranks of this latter group.

The aim of the author is to give a defence which he asserts to be the basis of an objective ethics and the defence is against all opposition. Thus we find that he does not deal in detail with any people of the opposition, but only examines the attack which they would be likely to make.

His principle is—"What is right for one person must be right for a similar person in similar circumstances."

Thus all we have to ask is what are the consequences of this act and if they are too terrible, the act is wrong.

This is called the generalization principle, and the whole book is aimed to prove that this can be used to establish a judgement of right and wrong, show under what conditions it is valid.

As the author defines the moral limits of the application of his principle, he says that this can be used to establish a judgement of right and wrong, show under what conditions it is valid.

Then he begins to describe his system by applying the generalization principle. At first this

application only gives moral rules which are generally right. When they are not, it is between the moral rules the generalization principle is our term.

This is a right judgment. This principle differs from the utilitarian which holds under all circumstances.

In the presentation of the application he applies to the state of nature and to competition and to punishment, where he gives clear moral direction to the solution of moral problems.

Then he moves from particular cases and confronts his principle with the principle of utility. His reply to the Utilitarians is that consequences alone do not give us a criterion for duty.

Following this, he compares and contrasts his principle with that of Kant concerning moral identity. He is more "impressive" rather than on the prudential or hypothetical Kant.

Formerly that the categorical imperative is always obligatory. He says that such case are different and although it might be an obligation to tell the truth in nearly all times, there could be the case that it was right to lie in the face of a potential murderer.

It is the error of Kant was not in the principle of universality but in his failure to realize that the principle must be applied in each case and that in each case consequences are necessary elements in the formation of the moral judgment.

The conclusion of the book is that the area to which the word morality applies, and the author attempts to prove that his ethical theory is the basis for morality.

The real value in the book is that it is a revolt against the linguistic determinism of the limits of moral terms. It is a tongue-in-cheek attempt to show that his ethical theory is the basis for morality.

However, its essential value in the philosophical debate will be in the basis for morality and Stevenson gives their reply.

—J.O.R.

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It is interesting for Anglicans to note that there are no references to their Church in the index, as against five for the Methodist and three for the Roman Catholic. It is a member.

TOO CONCISE  
A SKETCH OF CHURCH HISTORY, by A. G. Austin, Pp. 196, 9s. 6d. (Methuen).

The concise history has all the defects of its virtues—it is comprehensive, but it is quite ruthlessly selective.

It is suitable for the church which had little of the Church history, but anxious to gather something of the sweep of the past.

A brief reading list and an index add to the value of this book.

It is interesting for Anglicans to note that there are no references to their Church in the index, as against five for the Methodist and three for the Roman Catholic. It is a member.

—A.V.M.

337 BOURKE ST., MELBOURNE, MF 6767

## ANGLICAN-METHODIST PROPOSALS

### BISHOP'S WARNING ON UNITY TEST

ANGLICAN NEWS SERVICE

London, July 1

If the Church of England and the Methodist Church cannot be reconciled, the Right Reverend S. F. Allison, on June 18.

He was speaking to his diocesan conference not only on the challenge of reunion but also on the consequences if the proposals fail.

Hitherto, although there had been much time spent in conversations on Church relations in Britain, it had been left to the younger Churches overseas to provide definite schemes for Church union, he said.

Now for the first time Anglicans and Methodists, who had so often professed a deep concern for the recovery of the unity of the Church, found themselves confronted with concrete proposals for their own reconciliation and reunion.

Their response to these proposals would be indicated at test of their integrity and sincerity.

The Church of England and the Methodist Church, the bishop stressed, were the parent bodies of the two great world-wide Christian communions.

If Anglicans and Methodists in Britain were able to recover their unity, the reconciliation and reunion of those two provinces would be a landmark of encouragement to Anglicans and Methodists in Africa, India and other parts of the world.

There was an acute awareness of the necessity of the Church to recover its unity if it was to fulfill its mission to the nations of the world, and Anglicans and Methodists had been believing in this since the beginning of time, he said.

At the same time might be given the same sense of loyalty to their State control as is now possessed by the established Church of Scotland.

## ON MORAL CONDUCT

ANGLICAN NEWS SERVICE

London, July 1

In discussing the problems of moral conduct in personal relations certain distinctions must be kept in mind, says the report of the Church Assembly's Board for Social Responsibility.

The report will be presented to the summer session of the assembly tomorrow. It is signed by the Bishop of Leicester, the Right Reverend P. Williams.

It is obviously a Christian duty for the Church and its leaders, it states, to consider with compassion the temptations and confusions confronting young people and others and to aim how to discuss these matters with them without alienating them at the start by what might seem a lack of understanding.

But the way of compromise is not the way of concession. Many feel that the Church can hold up before youth only what it believes to be the best way of life.

There is no reason to believe that the traditional standards can be improved, however much the art of presenting them sympathetically may be capable of improvement.

Modern or traditional style is still for chastity before the single partner afterwards.

## ETHICAL STUDIES

The report refers to the distinction between the moral teachings of the Church and the arguments by which they are defended.

In its teaching tradition, the Church is not to be damaged by falling back on arguments which will not be the weight imposed on them.

Final ethical issues are those most neglected in Christian theology. The restoration of the original Ordination Examination syllabus by the Church is an important step in the new appraisal of Christian ethics.

Included in the report is a section on moral welfare work which will be carried by the Church. It states that there is a marked increase in the need for such a specialised service providing help for women who are expecting illegitimate babies.

It is estimated that half those requiring help in this trouble are dealt with by the Church's welfare service.

## DEFENCE

On defence disarmament the report says that debates in Church Assembly have clearly indicated that the terms in which these have been discussed in Church bodies need rethinking.

There is only one motion, apart from its formal acceptance, arising from the report.

This concerns unemployment and urges the acceptance by the whole country of a collective responsibility for the maintenance of employment and a sense of service among all workers.

"To this end," the report says, "the assembly insistently urges that workers make it voluntarily redundant by industrial action should not be the consequences of them alone, but that the community should secure their own standard of living threatened thereby."

## CRUISE FOR YOUTH

ANGLICAN NEWS SERVICE

London, July 1

The annual Portsmouth diocesan youth festival, to be held on Friday, September 6, will take the form of a cruise in the 50-year-old, leaving Portsmouth Harbour at 7 p.m. and anchoring at Ryde to collect young people from the Isle of Wight.

During the cruise a special young people's service will be held on board the ship by the Provost of Portsmouth, the Very Reverend E. N. Porter God, and 70,000 letters, that "W.C.C. subjects of the conference will be "winners."

## POPE PAUL'S MESSAGE

### UNITY AND JUSTICE

ANGLICAN NEWS SERVICE

London, July 1

Pope Paul VI has left no doubt of his intention to continue the policy of Pope John. He confirmed his pledge in a broadcast message on June 23 to the Roman Catholic world.

He would spare no effort, he said, to carry on the great work begun with such luck by Pope John. His aim was to bring to realisation the prayer, "that they may be one." For this aim, he pointed out, the late Pope had offered his life.

The pre-eminent part of his pontificate would be directed, the Pope said, at continuing Pope John's Ecumenical Council.

He also meant to continue the process of bringing canon law up to date, which was another of the late Pope's aims.

He would continue efforts to consolidate justice in social, civic and international life.

The love of one's neighbour required that the Pope should be learnt to recognise each other as brothers rather than as competitors.

His message, delivered in Latin, was read in the Sistine Chapel in the presence of the Sacred College of Cardinals. The previous Friday had elected him. After thanking the cardinals for their votes, he said he knew his own limitations "to the point of suffering."

He had had some experience of the immense and dramatic problems of the world in which the Church performed its mission.

He asked the cardinals for the support of their affection, forebode and prayers.

## BISHOP TO VISIT MOSCOW

ANGLICAN NEWS SERVICE

London, July 1

The Bishop of London, the Right Reverend Falkner Allmon, will go to work to be the Church of England Council on Foreign Relations, to visit Moscow from Monday, July 15, to Monday, July 22, as the guest of the Russian Orthodox Church.

He is going in response to an invitation from Archbishop Nikodim, president of the Department of External Ecclesiastical Affairs, of the Patriarchate of Moscow.

During his stay Dr Allmon will represent the Archbishop of Canterbury at celebrations marking the 50th anniversary of the consecration of His Holiness Alexei, Patriarch of Moscow and All the Russias.

Dr Allmon will be accompanied by the Reverend Hugh Wythe, secretary for the Evangelical Church, East Dulwich, who will act as his chaplain and interpreter.

Writing about his visit in the July edition of the "Winchester Chronicle," Dr Allmon says:

It is my hope that this visit will not only strengthen the bonds of friendship which have for long united the Russian Orthodox Church and the Church of England, but will also serve in some small way to foster that mutual understanding and fellowship between our two nations which is vital for the peace of the world."

## OLD CATHOLICS AND ANGLICANS

ANGLICAN NEWS SERVICE

London, July 1

An international conference between Old Catholic young people from Europe and Anglican young people will take place at Bacharach, a lovely residential village on the Rhine, south of Koblenz, Germany, from August 5 to 12. The subject of the conference will be "Winners."

## SCOTLAND

"It would, in the judgment of many, contribute to a considerable loss of spiritual values that at this juncture which so many moral and spiritual values are at stake in our national life, the disestablishment of the Church—that is to say, the withdrawal on the part of the nation of all official recognition of the place of the Church in national life—would be a disaster of great magnitude."

## SCOTLAND

"What I hope may be possible in the future is a reconciliation between the Church of England and the Methodist Church, the bishop stressed, was the parent bodies of the two great world-wide Christian communions.

There was an acute awareness of the necessity of the Church to recover its unity if it was to fulfill its mission to the nations of the world, and Anglicans and Methodists had been believing in this since the beginning of time, he said.

At the same time might be given the same sense of loyalty to their State control as is now possessed by the established Church of Scotland.

## EAST PAKISTAN CYCLONE

ECCLESIASTICAL PRESS SERVICE

Geneva, June 24

World Council of Churches contributed 46,000 dollars within hours after a telephone request from Geneva headquarters for funds to aid victims of the recent cyclones in East Pakistan.

The appeal was issued in response to a request received this month from the East Pakistan Christian Council.

The funds will be used primarily for the purchase of building materials for new homes. In addition, the Church World Service, relief agency of U.S. Churches, is sending in tons of food to the stricken areas.

An estimated 100,000 persons lost their lives and 98 per cent of the homes in the area, most of which were bamboo constructions, were flattened in the typhoon, which struck on May 28 and 29. An estimated quarter of a million persons were homeless.

## RELIEF TEAMS

The funds and food will be distributed through the East Pakistan Christian Council, which has been asked by local government officials to supervise aid work with 168,000 inhabitants. The committee has three relief teams in the area. It anticipated relief work will continue for six months.

Funds came from Churches in the U.S.A., 5,000 dollars; from many, 2,000 dollars; Britain 14,000 dollars, and New Zealand 1,000 dollars. The "mission amount" being sought was 20,000 dollars. W.C.C. officials said that it hoped much more would be contributed.

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## ESTABLISHMENT

Reviewing the proposals set out in the Anglican-Methodist conversations, the bishop said that episcopacy was accepted by the Methodist Church it would mean that during the period of communion, lasting from five to ten years and perhaps longer, there would be two parallel episcopal Churches and two parallel episcopal offices.

Much had been said about the mutual ecumenical union would have on the establishment of the Church of England.

Some even suggested that organic union with the Methodist Church would be a disaster.

## CARPENTER'S BENCH AS ALTAR

ANGLICAN NEWS SERVICE

London, July 1

A free-standing altar in the style of a carpenter's bench is one of the striking features of the new Church of S. Mark, Claxton, Lancashire, which is nearing completion, and which will be consecrated later this year.

The church will contain only one stained glass window, at the east end of the building.

Stained glass windows have come from the Church of S. Andrew, Ancoats, and has been re-arranged in kaleidoscope form. Remnants of the baptistry of the Coventry Cathedral.

Members of the parish have contributed £100 towards their share of the cost of the new church.





# BEHIND THE GREY WALLS: CHANGING PATTERNS AT PENTRIDGE GAOL

By the STAFF CHAPLAIN, the REVEREND W. L. McSPEDDEN, in COLLABORATION with PRINCIPAL PRISON OFFICER H. DEAR

**H. M. PENTRIDGE** Gaol, Co.berg, Victoria. For over 100 years this name has come up in the minds of citizens. In hundreds of thousands of these years of its thought, mostly grim and awesome.

Within the memories of most Victorians it has been customary to read headlines such as these: "Prisoners Escape" — "Move Pentridge" — "Prisoner Slashed by Fellow Prisoner" — "Fighting to Take Place".

So often these notorious and sensational headlines, concerning mere handfuls of prisoners, have been followed by a demand for an enquiry, and even before an enquiry can get under way there have been scathing criticisms of the administration and staff.

Because so little is published on other aspects of these institutions, many wonder, and are left wondering, if any good at all can come out of them.

It is fairly easy to judge places like Pentridge by the grey, forbidding walls which surround and divide it, and by some preconceived idea of a harsh and brutal system against which equally harsh and brutal prisoners periodically rebel to provide material for news-hungry reporters.

What is the truth of the matter? First let it be said frankly that there are still many things about Pentridge which everyone connected with the Victorian prison system would like either to eradicate or change.

Gradually, however, with larger grants of money from the Government, a revolution has taken place in the prison service. Based on a scheme of classification, a re-education programme is being built up with the backing of many dedicated prison officers.

## LOVELY GARDENS

It includes a wide range of activities in addition to formal education, and as well as prison officers it involves education officers, doctors, psychiatrists, work-overs, parole officers and chaplains.

The programme extends to training prisons and prison farms throughout the State. Ironically, much that has been accomplished has been done by those very people so often criticised.

On passing through the uninviting gateways of Pentridge, the visitor there is soon confronted with beautifully laid out gardens and terraced lawns, which not only take away the drabness of the walls but are used to produce thousands of flowers each year for the various public hospitals to brighten the lives of the patients.

Prisoners employed here have become so interested in their work that there have been cases

where men so employed have sought permission to return after discharge that they may see the gardens they helped to create.

In 1962 prisoners at Pentridge used their spare time and earnings to make thousands (4,500) of separate toys from electrically controlled fun-fairs and trains to sell toys like those illustrated. There are children in hospitals and homes throughout the metropolis.

"Fairies" Women's Prison is also among lawns and gardens and has an extensive and creative works and hobbies programme, while similar projects have been developed in almost every area where a prison is to be found. At some other centres maintenance work and concerts are planned at week-ends to assist local charities.

Hobbies have developed at an amazing rate at Penridge itself. Prisoners have won prizes in art shows and general exhibitions, while the reputation of the Larrobe (Pentridge) Debating Society, always high, continues to grow.

## NUMBER PLATES

Here, as in some other prisons, their own magazine is printed each month within the walls and links its way to many parts of the world.

Many will be surprised to learn that in well run and efficient workshops Penridge produces more than 430,000 number plates of articles each year, and if you buy a new car it will be fitted with number plates from the same source.

Further surprise no doubt will be caused by the fact that Penridge Gaol is probably one of the largest single sources of blood supply in the State and is used by the interesting if one could know how many lives had been saved by the blood voluntarily given by prisoners.

It will be realised that these things are taking place on a background of continual movement. More than 12,000 prisoners pass through the gates of Penridge each year, sensationalism and notoriety obviously concern comparatively few.

Yes, the pattern changes. "There is a treasure in the heart of every man if we can only find it," said Sir Winston Churchill.

A man is never criminal and nothing else," said the late William Temple, Archbishop of Canterbury, while over 100 years ago Alexander Macnochie, the pioneer, penologist and reformer wrote: "I am extremely happy to say that there is no man who is irretrievably lost as a man, and not as a dog. You can recover a man except by doing just what the manly qualities he may have about him, and giving him an interest in developing them."

To this end the patterns of change are set behind the walls. To "recover a man" is a noble task — a Christian must always be a Christian.

Like others who are working within this field, the chaplain feels that his facilities, especially for conducting worship, are inadequate if they will improve, but it would seem improper if the Church should wait for the State to move alone in this respect. In the realm of after-care a similar revolution must take place. It is not behind the walls that progress is best, but outside.

Greater planning is needed for the setting back into the social and reclaimed lives. Within the Church of England, the Society and the Mission of St. James and St. John have plans which may well bear fruit very soon, but the conscience of the whole Church needs to be aroused.

Rich rewards in human achievement await those, both in Church and State, who are prepared to think and pray and experiment in seeking to restore those who have offended against the laws of society.

The winds of change grow strong within the walls, but not so strong without.

## YOUTH FESTIVAL AT COORPARO

FROM A CORRESPONDENT

Coorparo, Q., July 1

A whole week-end, with its emphasis upon the youth of the Church, was organised at S. Stephen's, Coorparo, Diocese of Brisbane, from June 21 to 23.

The delightful surroundings and pleasant atmosphere of Waugung Gardens provided the background for the opening function on the Friday night. There were 115 people seated for the dinner.

The host, Mr. Alan Beccanall, and hostess, Miss Kay Robinson, received the guests with the warm friendliness which set the tone for the whole evening.

Justice was amply done to the four-course dinner provided by the caterers.

The Local Toast was proposed by the rector, the Reverend J. R. Greenwood, and then the festival for Youth was opened with great enthusiasm.

Mr. Pat Cleary proposed a toast to the Anglican Church.

The Dean of Brisbane represented the archbishop, who left that afternoon for America.

The dean referred to the present dangers of Christian apathy the direct of the spread of Islam and Christian unity encouraged by the establishment of the World Council of Churches and the attitude of the Roman Catholic Church fostered by the Pope.

He urged the youth to know

their faith, to live their faith and to pray their faith.

Alan Beccanall extended a welcome to all present and took the opportunity of pointing out that the week-end held help everybody to reinforce their own weak ends.

The rector introduced the guest speaker, and all realised that at "Winter" had arrived in Brisbane.

It was very apparent that there was nothing cold about the Reverend Jim Winter, although he hailed from the colder climate of the South (Melbourne).

With heart-warming enthusiasm, sincerity and direct approach he "laid a foundation" for his series of addresses.

## EARLEST DAYS

Based upon the simple facts of the great "proclamation" and "teaching" of the New Testament, he painted a picture of a contemporary situation similar to that of the early days of Christianity with its struggle for survival amid paganism, ignorance, antagonism and strife.

The key to the way Christians should live presently and in the future, he said, was to be found in a study of the world situation as it was in ancient and Biblical times.

Stephen's, Coorparo, choir member, Mr. Bill McGaw, delighted the guests with his buso voice, and Miss Debra Knight provided delightful piano accompaniment.

The week-end continued with

## THURO HONORARY CHAPLAINS

ANGLICAN NEWS SERVICE

London, July 1  
An order of honorary chaplains to the Cathedral Church of St. Mary, Thuro, has been instituted by the Dean of Thuro, the Very Reverend Henry Morgan Lloyd.

Chaplains who join the order are being required to spend one or two days at the cathedral during the summer months in order to welcome some of the thousands of visitors who pass through the cathedral gates, and to show them around the building.

The task of acting as guides to the many visitors has been assigned to the two great towers handled solely by the resident cathedral vergers.



Thousands of soft toys are made at Penridge Gaol each year for crippled and handicapped children.

## SOCIAL REFORMS ADVOCATED

ECUMENICAL PRESS SERVICE

Geneva, July 1

Worried by "the inadequate state of development of Paraguay, the Roman Catholic bishops of the country are asking for the setting up of a social reform programme.

In a long joint pastoral letter, they speak out against "unconsciousness and indifference in the face of the gravity of this problem."

In their eyes, the historical and geographical reasons for the under-development of Paraguay do not justify the miserable conditions general for the greater part of the population, which also affect Church life.

After pointing to the backwardness under which agriculture and industry suffer, the problems of unemployment and illiteracy, the fact that the annual income per person is one of the lowest in Latin America, the bishops say that the causes behind this situation are as much ideological — "the liberal capitalist mentality" — as moral.

"The incapacity to discern the needs and problems of the common welfare," they are convinced of the necessity of reforms, for renewal of morals and faith, so that new structures, striving for an integral splitting of all in an active respect for the person, may be established.



