









# FELLOW-ANGLIANS IN A REVOLUTIONARY WORLD

ON Sunday, September 21, I went alone to S. Andrew's Cathedral, Singapore, at 8 a.m. It was a wonderful experience to participate in a service which illustrated so clearly the end which the Church is continually struggling towards.

The fruits of the Church's mission were present before my eyes. Here was a genuine inter-racial congregation, meeting around Christ's table. The offering was dramatic. A group of twelve carried money, bread and wine from the west door of the cathedral, clear up the centre, and these twelve included the churchwardens (both Chinese, sidemen and sidemen (mainly Chinese, but one was European), one European deacon, one young Indian woman in sari, and two Malay men). This service was in English, and was followed by a bulletin in Chinese.

"Blessed is He that cometh in the name of the Lord," was full-throated glorious cry expressed in a common tongue but from the hearts of people from several differing cultures. I was seated far back and could not see the celebrant. There was no reason why I should expect to know him, but I was impressed by the skillful way he was carrying that congregation with him through the liturgy, despite our varied backgrounds.

Presently the dean invited the celebrant to give a greeting, and introduced him: Bishop Baines, "Wellington!" He had been three years away from his former Diocese of Singapore, and was now back for the first time, along with Mrs Baines, whom I previously spotted letting herself go with much enjoyment in the limousine. Bishop Baines mentioned that in the congregation were some who had just arrived as refugees from the British Embassy had been destroyed and twelve British houses had been burned. This was something new to hear of Anglicans as refugees in our quarter of the earth.

That afternoon I visited S. Peter's Hall, the Anglican school of Trinity (Theological) College.

## MY MISSING

That evening my plane journey recalled me vividly to the truth that Anglicans are only one person in eighty in this world. For the 160 miles flight to Madras I was one of 120 passengers, nearly all who were Muslims of Hind.

At the Triennial Assembly of the National Christian Council of India, the (Anglican) Church of India, Pakistan, Burma and Ceylon was entitled to have four delegates out of the sixty-three representatives of the Churches.

When the roll was called only

two of the four were present. The other two, who were bishops, were reported as "out of the country". I did not hear any adequate reason for the Anglican failure to ensure proper representation. The Anglican Congress being held in Toronto cannot count as an adequate reason.

Fortunately there were Anglicans in the other two categories (youth participants; representatives of the Protestant Christian Councils which operate in smaller regions within India, staff). In all we added up to 10, out of 150 present.

One who holds a warm place in the hearts of many is the Reverend Murray Rogers, once a fellow-student with me at the University of Auckland, and now training in a seminar at Madras he conducted a Bible study on 1 John 1.

Others at this assembly had come into membership of the Church by an Anglican route, but are now in the Church of the N.C.C. of India, Mr Kotia Jacob, is a layman from an Anglican family with a distinguished record, and he himself combines many outstanding qualities in his own person. The Anglican communion can be proud to have contributed him to the ecumenical movement.

The Reverend David M. Taylor, associate general secretary of the National Council of Churches in New Zealand and formerly assistant general secretary of the Australian Council of Churches, was recently sent to Hong Kong and other places on ecumenical business. In this article he reports on some Anglican matters only.

ment in that sub-continent. The

fact he holds much heavy demands on him and would give full scope to any man, no matter how richly blessed with talents.

## Calcutta:

Anglicans in Australia and New Zealand are grateful that the Church in England is our Mother. But do we not tend to forget those who have acted on Mother's behalf sometimes?

Once there was a vast area that had no bishop south of the equator. The whole of Australia and New Guinea, and this was in the Diocese of Calcutta.

So for a New Zealander to arrive at Calcutta Cathedral is

to arrive at one of those places to which we have been bound by ties of history.

A week before me, an Australian archbishop, the Ven. John Roper, had been there asking for access to four Bibles. But alas, the records he wanted had been burnt!

When the day of the

When India was his indigenous

dence in 1947 the new government had decided it had no use at all the ecclesiastical correspondence accumulated during British rule, and suddenly sent a truck-load round to the bishop's house.

But the bishop thought he had neither time nor space to waste on such a mass of so old papers were burnt.

At the summit of the Anglican Bishop's College, the Anglican theological college where many Indian leaders had been trained.

At Evening, in Calcutta the Anglican Bishop of India was read by the High Commissioner for the United Kingdom, and next day he called for news of what he could advise me while I could keep to my plan to enter Indonesia, in spite of anti-British riots only two weeks earlier.

The following day, I was taken to Bishop's House, 100 for dinner with the Vice-General, Archdeacon Mansel.

## Indonesia:

We should remember in our prayers the small number of Anglicans remaining in Indonesia today.

I kept to my plan, but I was the only European who stopped off at planned at Djakarta that night.

I attended Evensong in the

ministers, where 95 per cent. of

And so back to Rangoon, to speak to the little band of seven theological students at Holy Cross College. The Bishop of Rangoon, the Right Reverend Victor Shearburn, introduced me to them, and the warden interpreted for me.

Next day we saw a grand work being done by the Anglican S. Mary's School and Workshop for the Blind, and each of its received a gift. Mine was a stock which is in my office in Christchurch-to-day as a reminder of the skill of one blind man who has been given a new chance by Christ's Church, in its capacity as His Body serving the world.

## Hong Kong

In Hong Kong our business was the W.C.C. Inter-Church Aid Constitution, and we had little time for anything else.

Of the 81 delegates present from 15 countries, 10 were from Malaysia, so Bangkok was my next destination. Here, as at Djakarta, the Anglican Church is a home-away-from-home for expatriate Britons rather than a mission-post for the winning of a new people to Christ.

In Burma, Bishop Abh Mya, assistant to the Bishop of Rangoon, eagerly accompanied an international team of nine of the Burma Christian Council, especially the Training Farm we were visiting. A man of the soil he is committed to the task of helping his people in rural

My way home was through

## CHINESE CHURCH

On my only Sunday in Hong Kong I celebrated Holy Communion in Holy Trinity Church, Kowloon, and preached with Canon Chung from Wellington as interpreted to a Chinese congregation of 275 at All Saints', Homanin.

My way home was through

## The Philippines

The Anglican Church in the Philippine Islands is a Missionary Diocese of the Episcopal Church in the U.S.A. The founder of the Faith and Order Movement (Christ the King), was Missionary Bishop of the Philippines for many years.

The assistant bishop (Bishop Cabanban, a Filipino graciously showed me the great cathedral area to which the Church had been moved in World War II. Besides the fine Cathedral, S. Mary and S. John and houses

for bishops, there is a hospital, a nurses' home, and S. Andrew's Seminary, all in the same area.

I attended Evensong that Friday at the summit of a beautiful light modern building. There are 18 faculty members and 110 students, two-thirds of whom are being trained for the Philippine Independent Church.

The singing was in the strong tradition emanating from General Theological Seminary, New York.

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## BISHOP POINTS OUT SOME MISSIONARY ERRORS

FROM OUR OWN CORRESPONDENT

Singapore, December 16 Many Anglican missionaries in Asia tend to build Christianity around themselves to such an extent that they have to leave the particular area there is no continuity, said the Right Reverend Philip Palmer, who last month.

Bishop Palmer, who is the Bishop of Bhagalpur, in North India, felt that his policy of overseas missionaries has been a very real drawback in many areas.

He also pointed out that certain missionaries from overseas are too dogmatic in their opinions and try to "force" the new converts to accept their views wholly rather than themselves attempting to understand the native mind respecting their opinions and giving them to join up for God's work in the fields of missionary ventures.

Such missionaries are at a hindrance to good work, he said, in many areas, he said, although there have been missionaries from certain societies working for several years in the mission field, only to get the local people interested in the new religion.

The reason appears to be simple They do not want the new Christians to be seen as individuals in the field of work. This is wrong.

They must not be "indigenised," Bishop Palmer stressed, "and then accept these new workers as fellow workers in the mission field, equal in status and ability and not look upon as inferior missionaries as is so often the case."

Referring to the large numbers of Roman Catholics within his diocese, Bishop Palmer said, "Indians generally appreciate ritual and ceremony and like to uphold traditions. They like to be told and accept Catholic teachings more readily."

Speaking about his visit to England he said that he got the

impression that the English people have a different order of values of importance to life. Their importance is in the order of first to serve the Queen, then to serve the nation, and an important third is to serve self.

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most time with me. There are 23 bishops in that Church, which broke away from the Roman Catholic Church, and which comes into the scope of this article only because the Episcopal Church has played an important part in bringing it into close fellowship with Protestant Churches.

At the invitation of the Supreme Bishop I attended the liturgy in his church on Sunday, October 27. It was a moving experience to witness the of a church so different from our own, and to practice wearing strange robes, in this small war-damaged building in a poverty-stricken section of Manila.

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A church of the Philippine Independent Church, Manila, and the house of the Supreme Bishop, the Most Reverend Isidoro de Los Reyes.

The Assistant Bishop of Rangoon, the Right Reverend Francis Ab Myn (left), and Mr. Edith Los, manager, Nantak Agricultural Training Farm, Shwengong, Shan State, Burma. The farm is being developed by the Burmese Christian Church. The picture shows fruit planted, each with its own shelter. (See also page 8.)











## BOOK REVIEWS

CHALLENGE TO PRIEST  
PRIESTHOOD AND LAITYCHRISTIAN ARISTHOD, *Henry*

Bathurst, N.S.W., pp. 135, 2b, 9c.

THE Chancellor of Exeter Cathedral has in this book presented a challenge to many priests of the Church as to the nature of their ministry in the light of the priesthood as represented in the Bible and in the Fathers.

"Whilst the book is intended primarily for the ordained minister of the Church it is also meant to be read by the laity in order to fulfil their 'royal priesthood'."

The author aims to show that priesthood is essential to the Christian religion because of the priestly work of Our Lord.

With the image in mind of the continual offering by the incarnate work by our eternal High Priest in the heavens, he shows that the apostles were called to join their work to his offering.

The truly priestly priest is the servant of the high priest in the heavens.

This leads to an examination of the role of the earthly priest and to present both man to God and also God to man. Within the worship of the Church, the priest and bishop, the successors of the Apostles, present man to God in the Eucharist and in the Divine Office, and in all this in preaching and counselling, present God to man.

In this activity he is to be both priest and victim in a full-time ministry.

It is salutary in this day of the Church when many priests are tempted to secularize their ministry to maintain the institution of the Church to receive this vision.

Every priest who knows what his priesthood really means knows himself to be a failure and an improvable servant. He knows at the same time that there is no excuse for giving up, but rather is a spur to that persistence which is the seed of fidelity. An ever greater fidelity, an ever deeper devotion, a more serious and personal aggressiveness, is the only way of being a minister of him who empowers himself that he might save a sinner.

The priesthood of all believers is complementary to the ministerial priesthood. Those who have been baptized are adopted sons of God and by worship in the example and by evangelism they all are to play their part in extending the family of God on earth. "The world is their parish."

The author as he looks at the apostolate of the laity opens the door of responsibility for the converts to all departments of life.

## JOSEPH OF ARIMATHEA

REFUGEE IN AVALON, Marguerite Steadman, Macmillan, pp. 409, 2b, 3c.

AMONG the many romances of the life and times of Jesus this enthralling account of Joseph of Arimathea's dramatic appearance in the Crucifixion story and the subsequent legends of his coming to Britain deserves high place. Miss Steadman, writing from an unusual angle, assumes that Joseph was a rich merchant and the great-grandson of Jesus, and with imaginative and narrative skill, recreates the story of Joseph's later years.

Her sense of Biblical history and legendary lore is profound and historical credibility is never strained.

Joseph is a fine study and the development of his character under the influence of the twelve-year-old Jesus, when he takes him to Britain on a secret, life-making, fascinating journey. As the years pass Joseph is at times perplexed and angered by the ministry of his young nephew and after the Crucifixion and disappearance of Jesus from the tomb he proclaims, "Joseph escapes to Britain and in the quietness of the refuge of 'Misty Avalon' he comprehends the true nature of his great-nephew, having traced him in the flowering of the thornwood staff, that Jesus had

life, economics, politics, daily work, etc.

It is the duty of all, both the ordained priest and the lay, to join the ministry of the city of God. By fulfillment of their duty they can give true meaning to the ministry of the Church.

This can be all done within the context of "the community of God."

The second part of the book is entitled "The Inner Life of the Priest," and the work is based upon the Ordinal—"will you be diligent in privacy and in the reading of Holy Scriptures and in such studies as help to the knowledge of the same laying aside the work of the world and the flesh?"

The true priestly life does involve prayer, but prayer need not be fed by the life of study and meditation upon the acts of God as recorded in the Bible and the Fathers. The life of the Church, the priest must always be in the light of the Fathers.

The Eucharist must ever be an outward and visible sign of the inward and spiritual grace which it signifies and which it conveys.

The Divine Office must be said with the priest each day, and here he plays his part in the life of the Church.

Like the work of the Church, the priest must always be in the light of the Fathers. The Eucharist must ever be an outward and visible sign of the inward and spiritual grace which it signifies and which it conveys.

Both priest and laity could not be more united in the work of God and the recitation of psalms and the acts of prayer, the whole of the wealth of the life of the Church is enriched in the parish as it is clothed with the prayer of the priest.

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—J.O.R.

## JOHN FLYNN, APOSTLE TO THE PLEASANT. W. Scott McPherson, Holder and

Nelson, pp. 276, 2b, 9c.

WE often hear it said, "The Church should give a lead," with the implication that it can't or won't.

The establishment of the new Commonwealth is due largely to John Flynn and the department of the Presbyterian Church which he brought into being.

It is to the credit of our services that, having seen the service well on its way, it has not been surprised to lose itself in this regard, and to have never to "secular" authorities.

Every child knows of Dr. John Flynn and his work from the time books and articles appear on the subject. Now comes a biography of "John Flynn, Apostle to the Pleasant," ably written by W. Scott McPherson, one-time A.L.M. padre and Fullbright scholar.

We are given a glimpse of Flynn's early days when the qualities which emerged later in service in embryo. He was called to the ministry in due season and ordained. He did not find study easy, but essentially a man of action and doing.

A letter from a Presbyterian laity in Darwin written to Flynn in the south in 1909 was to start the ball rolling. Flynn was challenged with the call of the outback.

His work began an amazing career and the formation of the Australian Church Union. Under our own Bush Church Aid Society, the A.L.M. was a creation of his vision and vision. The work was not done spasmodically. He was a man of action. He made extensive surveys. Funds, of course, were needed, local committees set up and all kinds of obstacles overcome.

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—C.M.G.

## OF LITURGICAL INTEREST

THE BOOK OF COMMON PRAYERS

The Church of South India, Oxford University Press, pp. 213, 1b, 9c.

THIS is not a book for worship in the ordinary sense, as it is the authorised book of worship of a recognised and important branch of the Church, and therefore comment upon it or criticism of it, belong properly to the expert in liturgical studies.

But because it is that sort of book, it is also of great interest to Anglicans or others who use liturgical forms of worship.

Although there is freedom within the Church of South India for non-liturgical as well as liturgical services, there is also a great and growing emphasis on the place for written forms of worship.

This, in the sixteen years since the inauguration of this Church, has been a succession of Forms of Service to meet its needs. Each has been the result of liturgical study and practical experiment. The best-known of these is "The Order for the Holy Eucharist" and this has been highly praised by Roman Catholics as well as other Christians.

Other services have followed in succession, for Morning, Evening, Morning, Baptism, Confirmation, Marriage, Burial, and so on. Each has been prepared separately, in booklet form, as it has been approved and authorised.

The present book makes all these separate services available in one book, and therefore contains nothing new, but brings together what was previously published separately, including the Proper.

The book is a liturgical compilation appointed by General Synod within our own Church, to order and revise the Book of Common Prayer, this Book of Common Worship of South India has a particular interest for Anglicans, not only in the forms of the services themselves, but in the way they are put together.

The B.C.P. there is an introductory Roman numeral (the Roman numerals) called Directors to the Services, which gives for each service, then 181 pages (Arabic numerals) of the services.

An index and a calendar are handy additions.

—J.S.

TWO HUNDRED

SAINTS

PAGANI, pp. 276, 2b, 9c.

Complete, Macmillan, pp. 314, 2b.

There are short biographies of more than two hundred saints from the first century of the world and from the first to the last.

This selection should aid the reader in his study and Sunday school teaching. It includes illustrations and also in serving to the reader's knowledge.

An index and a calendar are handy additions.

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## OUR FARM IN BURMA

DURING the last twelve months the people of Australia have come to realise as never before the urgency of the task that faces countries such as ours which are capable of providing help and guidance for the world's hungry millions.

Much of this new awareness is due to the National Freedom From Hunger Campaign in which the Australian Churches played a significant part. But the Churches of the world have been engaged in Freedom From Hunger type projects for many years.

Just as their concern for the wellbeing of all men is not new, neither is their desire to help and to teach the peoples of Asia, Africa and the Middle East to grow more and better food.

The Christmas Bowl of Remembrance, organised by the Australian Council of Churches' Division of Inter-Church Aid, Refugee and World Service has for a number of years raised money for Freedom From Hunger projects.

In 1964 it seeks at least \$75,000 for the support of Australian Churches for F.A.O. approved hunger projects which are carried out by the Churches.

The National Secretary for Inter-Church Aid, the Reverend C. R. Spracklet, tells of one such project which he recently visited.

Do you and your congregation realise that you have a farm in Burma?

Your congregation, as a member of the Australian and World Council of Churches, shares in the World Council of Churches' Freedom From Hunger project in Burma.

In 1964 the Australian Churches will give £10,134 to this project, Nantlat Farm.

Nantlat Farm is an 48-acre farm which is being developed as an agricultural training centre. It is located in fertile country of 3,000 feet elevation, capable of producing two and three crops a year in the Shan States, one of the richest agricultural areas in Burma.

## NATION BUILDING

It is situated on a sealed road close to rail and air transport. Rainfall is fifty inches annually. The Nantlat stream flowing through the farm is perennial. A hydraulic ram will pump 30,000 gallons a day to the highest point of the farm for irrigation purposes.

This farm is an experimental farm of the Burma Christian Council in Christian participation in the developing agricultural programme of the nation. It is Christian participation in nation building.

Burma's economy is predominantly agrarian. Farmers need help. They need relief from crushing debt burdens, from exploitation by money-lenders and from insecurity of tenure of land. They need better pasture, animals, rice plants and techniques.

Nantlat Farm seeks to help in meeting these needs.

I saw Nantlat Farm in October. The day I spent there was a highlight of my visit to "beautiful Burma".

After a 4.30 a.m. rise, at 5.30 a.m. breakfast with Dr. Hla Ba, President of the Burma Christian Council, and then to Nantlat Farm at 8 a.m. and drove 250 miles in a D.C. 12-acre paddies, villages, trees and hills to Hleto. We travelled 23 miles by road through farms and villages in a Japanese Datsun to Nantlat Farm, near Taunggyi, the provincial capital city.

A large sign, "Welcome to Nantlat Farm" and the farm manager Eddie Loo greeted us at the gate. We enjoyed Burmese coffee, sandwiches and talk in the shade near the farm kitchen.

## FRUIT TREES

The Reverend John Thiets, secretary of the Burma Christian Council and Chairman of the Relief Committee, led us in our inspection of the 48-acre farm which the Government of Burma has leased rent-free to the council. In nine acres of single trees and undergrowth were planted acorns, mangoes, citrus, roads and bridges have been built, and trees and crops have been planted.

With two Ferguson wheeled vans, one General Motors tractor, 100 acres are cultivated with corn, groundnuts, soyas, beans, sunflowers and vegetables. Two hundred banana bushes, seven hundred mango plants, one hundred orange trees, 10,000 pineapples and many other fruits have been planted.

The visiting team from the World Council of Churches, impressed by the work done by the trustees and workers in nine months. They had worked with purpose and with will. I was impressed by the spirit of the farm leaders. Their dedication to the work was plain in their work.

Eddie Loo is the farm manager. He is a twenty-two year old Burmese trained in theology and agriculture. He spent a year at Tsukuma Kwan Training Centre in Japan. He is a smart, vigorous and enthusiastic Christian leader and farmer.

Dairy farming and the rearing of beef cattle are planned for 1965. Fifty heifers from the

Heifer Project have been promised. Doodly and pig farming is planned for 1964.

Self-support is the immediate short-term aim of Nantlat Farm. Teaching farming involves teaching the people to grow rice, and money management. The Food and Agriculture Organisation of the United Nations have undertaken to help the project through technical assistance in the first two years of operation.

The establishment of Nantlat Farm as a self-supporting agricultural training centre will make a worthwhile contribution to Burma's agriculture. The farm will train promising young men in practical agriculture. It will help to grow rice more and better food on their own farms.

Nantlat Farm is "our farm". Christian aid from our Australian congregations through their contributions to the Christmas Bowl of Remembrance are helping the Churches of Burma to serve men and share in nation-building.

We have a real share in this significant farm, our farm in Burma.

When you give to the Christmas Bowl, you are sharing with Christians of Burma in an enterprise of compassion and service to the people of Burma. It is Christian aid through Inter-Church Aid.

## NEW APPOINTMENTS FOR PERTH DIOCESE

FROM OUR OWN CORRESPONDENT

Perth, December 20. The Reverend Ralph Thomas, Vicar of St. Peter's Church, Victoria Park, since 1946, has been appointed archdeacon of the newly-created Archdeaconry of Fremantle, and Rector of St. John's Church, Fremantle, succeeding the late Canon Walter Kirby.

Ordnained in the Diocese of Perth in 1938, Mr. Thomas served his title at Christ Church, Claremont, and was Rector of Wilma in the Diocese of North-West Australia.

During the war he served as chaplain with the A.M.F. and the A.P.F. in the Middle East. He was made rural dean of the Victoria Park rural deanery in 1961. He will take up his new appointment as Rector and Archdeacon of Fremantle early next year.

The Reverend J. S. H. Bes has been appointed a Canon of St. George's Cathedral, Perth, in

the vacancy caused by the death of Canon Walter Kirby. Mr. Bes will be installed as Canon early next year. Ordained in Perth in 1939, Mr. Bes has been Rector of St. Margaret's Church, Northlands, since 1954. He served an assistant curacy under the late Archdeacon of Perth in 1939-40, and at Subiaco the following year.

After serving for a year as Rector of Quairading, he went as Chaplain-Superintendent to the Forrest River Mission from 1947-47.

He returned to be assistant at Christ Church, Claremont, and then became Rector of Moora from 1948-54.

Mr. Bes is on the Diocesan Council and chairman of the Le Fanu House Committee.

He has been on the Council of Wollaton College since its inception, and is editor of the "West Anglian", the official organ of the Diocese of Perth.

Refugees to the U.S. ECUMENICAL PRESS SERVICE, Gettysburg, December 20. Church World Service, an agency of U.S. Episcopal Protestant and Orthodox Churches, reports that, between January 1 and October 1 this year, it brought 1,568 refugees to the United States.

Of these, 353 are so-called stateless persons admitted on parole, and came in on smaller quota, to join families already there; and 786 arrived from Hong Kong, most of them orphans.

Making its report, C.W.S. says that the Government of the extension granted by the government to the Chinese parole programme until December 31 this year.

This means, it said, that 2,750 additional parole non-preference cases can be processed in Hong Kong and brought into the U.S.A. Before the end of the year.

## NATIVITY PLAY

A scene from the Nativity Play at St. Silas', North Babylon, Diocese of Melbourne, in December 15. The entrance and floor levels at the east end of the church were dedicated early with an eye to religious drama. Gabriel is played by Lorraine Mullings and Mary by Kathryn Hobbs.



—Peter Mendota picture

A scene from the Nativity Play at St. Silas', North Babylon, Diocese of Melbourne, in December 15. The entrance and floor levels at the east end of the church were dedicated early with an eye to religious drama. Gabriel is played by Lorraine Mullings and Mary by Kathryn Hobbs.

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## A MANY-SIDED PROGRAMME FOR THE DESTITUTE OF CALCUTTA

THE 147th partition of India and Pakistan sent an estimated 3,500,000 Hindu refugees warning into this teeming border city, swelling its population to a mammoth nine million persons.

Today, sixteen years after partition and two years after World Refugee Year, Calcutta still has one of the worst refugee problems in the world.

Despite heroic efforts of the Indian Government and assistance from dozens of private agencies, tens of thousands of persons live in indescribable conditions of squalor, filth, and poverty.

In no other city in the world can one witness such concentration of human misery and individual personal tragedy.

Here in the midst of this appalling need the Christian Churches are offering their services of service and compassion in the many-faceted programme of the Bengal Refugee Service, an agency of the National Christian Council of India.

B.R.S. work is based on the philosophy that since no non-governmental agency has the resources to cope with the immensity of the problem its work must be limited.

With a small, but highly committed, staff, led by the Reverend Keith Dowling, former Moderator of the Presbyterian Church in Western Australia, it is carrying out a concentrated programme of assistance in a few carefully selected areas.

A tall, friendly, deeply committed man, Mr. Dowling explained in a recent interview that B.R.S. is not concerned merely with doling out food, medicines and clothing to the refugees.

### MAJOR THRUST

Although it has in fact supplied all of these, the major thrust of its work is rehabilitation, providing the help the refugees need to become economically self-sufficient and regain their shattered self-respect.

To this end B.R.S. is conducting programmes in six of the 50 government-established colonies ringing the city. The six, which range in size from 600 to 3,600 persons, must absorb 2,000 families.

Initially B.R.S. aid took the form of a 500 rupee loan needed to supplement the government allocation of 1,500 rupees to build the simple, thatched houses in the colonies. Since then it has included assistance in general community

Earlier this year the Reverend Keith Dowling, a former Moderator of the Presbyterian Assembly of Western Australia, was appointed Director of the Bengal Refugee Service. This operation is one of many which receive support from Australian Churches which participate in the Christmas Band of Remembrance, conducted by the Anglican Council of Churches. Following is an on-the-spot account of the work of Mr. Dowling and the Bengal Refugee Service.

development, the establishment of schools, provision of social welfare centres with adult education facilities, medical services, employment aid, and in the future will include guidance in small scale gardening, fisheries, and poultry raising to provide much needed diet supplements.

In another B.R.S. has started a co-operative cement shell industry to make the same white bricks which all Hindu ladies wear on their wedding day.

### CONCH SHELLS

B.R.S. has made the arrangements to bring in the large, white, recently produced, circular wares which have enabled the workers to increase their output five times in contrast with the use of hand wares.

In still another colony B.R.S. has set up a weaving factory where some dozen workers are employed in producing finely loomed fabrics for saris, and for curtains and other household uses.

In all, some 90 men and women are presently employed in the six colonies in these small industries. Now plans have been blueprinted to employ another 60 in a ceramics factory to be set up soon. In all of these the concern is to train managers and supervisors so that eventually the operations will be fully controlled by the refugees themselves.

In the colony of Chandanpur, where the conch shell industry is operating, B.R.S. also sponsors handicraft and tailoring classes, and a programme of daily milk distribution to the children provided from U.S. Government surplus supplies channelled through Church World Service.

The emphasis on training has also led to the establishment of a commercial school to provide a one-year course in the fundamentals of shorthand and typing for some 25 young men and women. In two other colonies, B.R.S. has financed the building of schools for the young people of the colonies.

Although the small industries programmes differ from colony to colony, depending upon the needs, for many young people

needs and resources available, families in all six colonies are receiving B.R.S. medical services.

The need for this kind of help from centres located in two of the colonies, two B.R.S. medical teams composed of a doctor, nurse, health officer and clerk visit there regularly, seeing upwards of 100 patients in a morning visit.

Because tuberculosis is the greatest medical problem in India (an estimated 5,000,000 persons, or one per cent, of the population is afflicted), a large part of the services are concerned with detection and the control of infection.

Some 200 TB patients are now under treatment, and the staff also is in regular contact with the patients' families to teach them how to care for themselves and prevent infection.

Most of these under treatment also receive diet supplements of wheat, cornmeal, cheese and other supplies sent in through Church World Service.

There is also a special medical programme for women and children which provides classes in child, pre-natal, and maternity care. B.R.S. also provides the transportation for students of the Indian Family Planning Association to visit the centres regularly.

Colony work is only one facet of the wide ranging B.R.S. programme. One of the greatest area of need exists among the city's estimated 120,000 university students, of whom a large percentage are refugees.

A 1954 survey showed that 10 per cent. of these students live with their families in meagre huts, and one third come from families where the income is approximately three dollars (U.S.) per week. Almost half show signs of serious under-nourishment.

### HOSTELS

To help them B.R.S. has developed plans to set up hostels at three of the colleges in the area which have predominantly refugee student bodies.

These hostels, which will cost 48,000 dollars to build and another 8,000 dollars yearly to maintain, will provide subsidised meals for 300 students, and will also provide study facilities for 500 students.

Simple as these facilities may seem, for many young people

struggling against impossible odds to get an education, they will mean a quiet place to rest and study, a library of text books they probably cannot afford, and the assurance of at least one good meal a day.

As Keith Dowling commented, there is "a nucleus of people among the refugees who have a passion for education, and we want to help them."

Another B.R.S. scheme and one of its greatest "success stories," involves an agricultural colony at Couch Behar, some two and a half hours flying time from Calcutta.

Here 24 destitute families have been resettled on land donated by the Swedish Mission with B.R.S. providing farm animals, seeds and implements.

The refugees themselves have done all the manual labour in constructing tube-wells, a school, and teacher's house, and a raised main road.

### RAILWAY CAMP

Lutheran World Federation donated 7,500 dollars to this scheme, which was virtually completed in March, 1963. Funds have now been approved for the resettlement of another 15 families on B.R.S.-purchased land and the agency will provide similar help in helping the refugees get established.

While these programmes are helping the colony settlers to get on their feet, the worst single refugee concentration remains. This is the "squatted settlement" in Sehabah Railway station, where some 1,200 families live, many of them for as long

as 10 years, in appalling conditions of squalor and poverty.

B.R.S. is negotiating with the Indian Government for the grant of 70 acres of land about 20 miles north of Calcutta to resettle them. When this grant is made, B.R.S. will have the responsibility for organising the actual moving of the refugees out of the station and then helping them get settled by providing the same kinds of services being given in the six other colonies.

To support this programme in 1964 the World Council of Churches is seeking \$30,000 dollars. These funds will not solve Calcutta's refugee problem, but the solution lies beyond the competence of any non-governmental agency. With this help a nucleus is receiving genuine assistance.

The gifts of the Churches will ensure that this aid can be continued, that a gradually increasing number can be helped.

## SEOUL'S RAG PICKERS NOW GOING TO SCHOOL

By GEOFFREY MURRAY, W.C.C. INTER-CHURCH AID OFFICER

EVEN the police and the government visited the rag-pickers in this capital city of 3,000,000 inhabitants were too difficult a social problem to solve.

So they turned to the Churches and asked them to take part in a joint campaign on behalf of people who are among the neediest in the world.

Seoul's rag-pickers are voluntary scavengers who sort the city's garbage by hand in the hope of finding something that can be sold for a few precious cents. Homeless and hungry they step in the streets begged and stole whenever they had to do so. They formed a desperate, criminal army, hundreds strong.

The offer that the police made to the Churches was this: if the rag-pickers were gathered to get in centres in each of the city's eleven police districts and supervised by a policeman, would the Churches attempt to rehabilitate morally these unfortunate?

The answer given by Lutheran and Methodist, Presbyterian and Episcopalians alike was a resounding "yes." Roman Catholics, who had declined hitherto to take part in any economical service project in Korea, accepted the challenge.

And so last June the Workers' Educational College was formed in Seoul and set up a Character Guidance Committee to serve the rag-pickers. It has 15 members, who include two

women as well as seven Protestant clergymen, the Anglican bishop, two Roman Catholic priests, university professors, and social workers.

Within a few months a measure of hope has come to Seoul's outskirts.

Since the police have gathered in 1,500 rag-pickers and housed them in huts on eleven sites. The one condition laid down was that they must be homeless. Otherwise no one would have been accepted.

Simple wooden huts were erected where they could sort the refuse they collected.

### HAUL OF TRASH

In the evenings, Church workers visited the rag-pickers to counsel them, teach them to read, arrange recreation for them, and encourage them to begin in a better way of life.

Students taking social science courses at the university were recruited to visit the rag-pickers.

Recently I visited two of the sites early one morning when the scavengers, who had been out since 4 a.m., were beginning to return to their hovels of trash. The scene resembled one of more nightmare episodes from "Oliver Twist."

But it was Dickens with a difference. Here the rag-pickers were in charge, a young police officer, in plain clothes, was in charge. Friendly, eye-to-eye, he was talking men and women and

I went into the huts and was surprised by their tidiness. Electric light had been laid on, radios were sent from all Churches and had been installed, and there were no more pigeons.

But these were not of pretty girls. They were filthy pictures, ragged, and their faces were photographs of flowers, animals, and children.

At the end of each hut, the rag-pickers had their own shelves, containing crucifixes, crosses, and Crucifixion scenes out of pictures, wood, or tin.

Outside, stand-pipes had been installed to provide the rag-pickers with water.

But all this is only a beginning. The concrete realisation that if the aim is to be fulfilled of eliminating and rehabilitating these scavengers much more will have to be done.

Already a few are being made to extend the project by putting in a building with classrooms, and recreation facilities. A centre of this kind, where the rag-pickers can be trained for more useful jobs.

A project has been worked out by the member Churches of the W.C.C. Korea over the next four years is being requested from the member Churches to keep the work of itself local Christians are providing 20,000 dollars.



## WOMEN BEST MISSION SUPPORTERS

### ARCHBISHOP'S TRIBUTE TO PERTH AUXILIARY

FROM OUR OWN CORRESPONDENT

Perth, December 20

All over the world women were the best supporters of the world mission of the Church, said the Archbishop of Perth, the Most Reverend George Appleton, addressing the breakfast party of the Women's Auxiliary to the Anglican Missionary Council last week.

In London, the women of the Methodist Church raised the money required for their work in the world.

In the U.S.A., women under took the responsibility for the training of missionary candidates, while here in Australia, the women's auxiliaries were the hardest workers for the missionary cause.

Archbishop Appleton referred to the call from Toronto on interdependence. That word had not been used by St. Paul, but the principle of interdependence underlay what the apostle meant when he said that we were members one of another.

This was a call to think world-wide and not only of the local Church. The whole Church had to carry out the duty of Christians, for the anglic message was good news.

The Church was the pattern by which the world should live. As an illustration, the archbishop said that when a well-established and wealthy parish came to the aid of a struggling community in a new suburban area to assist them in building a place for worship and a rectory, that was a pattern of interdependence which might be copied in the affairs of nations.

Re-thinking had to be done and there was the time to do that.

The Christmas message was the Gospel. Man had misunderstood God's meaning and purpose for the human race, so God came to show man, and He came in a manner which no human being could have invented.

Men were afraid of God, but nobody was afraid of a baby. As a baby, God showed us He was humble as well as loving.

We had gone astray so God came to stretch out a hand to take our hand. New power came into our lives because of forgiveness and grace.

#### BETHLEHEM

Bethlehem was the most wonderful thing in the world. The stable showed us that God was as defenceless as that Babe, so we could do what we wished with Him, and men crucified Him.

To worship at Bethlehem we had to be humble. The door of that stable was low, so one had to stoop—stoop to worship the wonder of God made Man.

We must let the other nations see the wonder of Christmas, and they too would want to worship the Babe of Bethlehem.

The archbishop's message was followed by carols sung by the whole assembly. Miss Daniels provided some excellent elocution items and Miss Frances Moncreiff sang a bracket of seasonal songs.

Miss Brenda Powell, who presided, made a presentation to the Reverend Dennis Bazely of a copy of Canon Howard Johnson's book "Global Obedience".

Mr. Bazely, who has been organising secretary of the Ang-

lican Missionary Council since its inception just over five years ago, is returning to parish work at his own request.

Mrs W. A. S. Young and Mrs E. W. Rothemann were in charge of the excellent arrangements for the afternoon.

## THE ISLINGTON CONFERENCE

ANGLIAN NEWS SERVICE

London, December 20

"The Holy Spirit in the life of the Church" will be the theme of the 10th annual Islington Clerical Conference, to be held at Church House, Westminster, on Tuesday, January 1, from 10.45 a.m. until 4.45 p.m.

At its morning sessions the conference will hear the presidential address, delivered by the Reverend R. J. Johnston (Vicar of Islington), and lectures on "The Individual Christian and the Fullness of the Holy Spirit," by the Reverend J. R. W. Stott (Rector of All Souls', Langham Place), and "The Local Congregation and its Members," by Dr. J. J. Packer.

In the afternoon, the new Anglian Hymn Book, to be published by the Church Book-room Press in June, will be introduced by the Reverend H. C. Taylor and Mr Robin Sheldon.

## CENTENARY OF GOLD ERA PARISH

By JACK RICHARDS

ON the morning of December 8, the 11 o'clock service of Christ Church, Daylesford, Victoria, was witnessed on the clear mountain air through an amplifier, and it carried across the town in much the same way as the mine whistles and the stamp of the batteries in the days of the gold era in which the town was established.

This was the official ceremony service of Christ Church, where roughly 450 people were crammed into the beautiful church and another 20 or so heard the service through an amplifier in the Sunday school which, in itself, is a reminder of the days when Daylesford was a prosperous mining town that bears an inscription that "this girl's school room is a gift to education by W. E. Stanbridge out of gold obtained from the Concordia Tunnel and Duffin's Paddock, MDCCCLXIV."

The Hon. W. E. Stanbridge, a one-time member of the Legislative Council, was a pioneer settler on a property now known as Wombat Park, a mile or so out of the town. This was mined under in the days of the diggings and yielded rich returns of gold.

People had come from far and near for the centenary service, some even from interstate.

The Bishop of Bendigo, the Right Reverend R. E. Richards, had sufficiently recovered from an illness to be present and take part in the services. He dedicated a total of 11 memorials which had been provided by parishioners to coincide with the centenary.

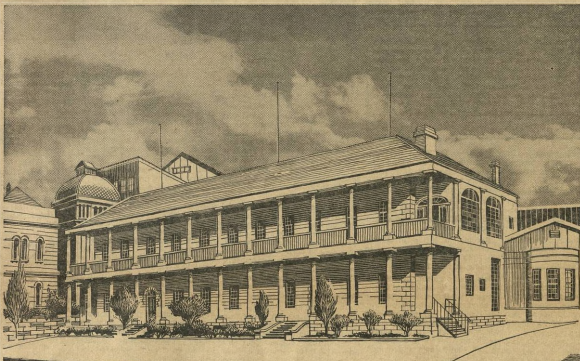
The service was conducted by the Vicar, the Reverend J. F. Gibbins, and the special preacher was the Dean of Melbourne, the Very Reverend W. Thomas, who drew several lessons from the Anglican Com-

pass in Toronto which he attended. The choir was reinforced for the occasion, and this service and the series of services and other gatherings will long be remembered by the people of the town and those who returned to join in them.

The service of Holy Communion at 8 a.m. was attended by almost a full church and at Festival Evensong the bishop presided.

The evening service of December 11 was attended by about 100 couples who had been married in Christ Church.

Perhaps the most enjoyable of the social occasions of the centenary was the Pleasant Sunday Afternoon at Wombat Park, still in the possession of the Stanbridge family. Here there were many happy reunions of parishioners and former parishioners and of old friends who joined with Christ Church in participating in the centenary celebrations.



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The south wing, which retains externally its original appearance, is a simple rectangular stone building of two stories with symmetrically placed doors and windows and colonnaded verandahs, whose detail, particularly the capitals of the columns, was strongly criticised by Francis Greenway in 1816. Having stood for nearly 150 years such faults are seen as appealingly primitive in these, the last remaining early colonial public buildings in Australia's oldest city. Their proximity to Greenway's Queen's Square buildings forms an entity which adds to their value.



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THE village lying on the horizon of the sweltering, dusty plains of this northern part of West Pakistan resembles so much to a heap of enlarged ant-hills. Only a few scattered clumps of green break the monotony of clay-coloured houses against the baked earth.

Outwardly it looks like the rural villages all over this part of West Pakistan. Yet behind its mud walls a revolution is quietly under way which could radically effect the lives of thousands in similar communities.

For this predominantly Muslim village of Bhuchki, located some 30 miles south-west of Lahore and accessible only by jeep, or deeply-grooved mud fields, has been chosen by the West Pakistan World Council as the site of the first comprehensive village improvement pilot project in West Pakistan.

With financial aid from member Churches of the World Council of Churches, an entire new way of life is being introduced to its 5,000 inhabitants.

The Australian Council of Churches is asking this country to give at least £75,000 for Freedom From Hunger projects in 1964. Money to finance the projects will come from the Christmas Book of Remembrance. One of the projects will be to create a revolving fund from which poor farmers can obtain loans with which to purchase tools. This project, which is already operating, has been given a special place of honour in a single leaflet. In this article, World Council of Churches writer Nancy Lawrence describes the changes in West Pakistan's rural communities.

Like rural communities in underdeveloped countries everywhere, Bhuchki suffers from a plethora of problems.

Salinisation of the soil (caused by salt deposits which have risen to the surface) makes large sections of the surrounding land sterile.

Tools and methods were primitive. Disease was widespread, and even the simplest fundamentals of public health were unknown.

A rising birthrate resulted in a steadily diminishing per capita income (approximately 150 rupees, or about 30 dollars per month, for a family of six or seven persons).

Despite their reliance on the produce of the land, the villagers were badly undernourished, living on a substance called chapatti (a kind of flat, thin pancake made out of dough and water) and tea.

Combined with all this is a problem peculiarly Pakistan's own. Technically the villagers are still "refugees," the majority of them having come into West Pakistan at the time of the partition of Pakistan and India in 1947.

West Pakistan Christian leaders had long been concerned with the plight of the villagers in this area, and as early as 1958, when many of the destroyed portions of the village, helped it by providing the equipment for re-planting.

Deciding then to concentrate their efforts on the village, the experimental pilot project, the National Christian Council asked the World Council of Churches to send an eccumenical team to help to build a community house to serve as the centre for the proposed experiments.

But it was not until funds provided by the Churches of the World Refugee Year were made available that the council could launch its plan for a more comprehensive programme.

This project got under way two years ago under the leadership of a dynamic young Pakistani Christian named Percy Dean.

A tall, smiling, lively-handed man with obvious leadership abilities and a great love of

health, diet and medical concerns, the condition of their farm animals.

Building slowly on their confidence, Percy Dean convinced them that the first need was a house-to-house survey to determine more exactly the nature and extent of the problems. The first concrete result of the survey was a mass smallpox vaccination programme. This was followed shortly by a campaign to chlorinate the village wells.

Soon outside experts on public health, primary education and personal hygiene were addressing large groups of interested villagers. Campaigns were organised to convince the people to use better farm implements, improved seeds and artificial fertilisers and to inoculate the live stock. Contests were held to choose the cleanest house.

In co-operation with the local hospital, a dispensary was set up at the community centre to serve Bhuchki and some 25 neighbouring villages. So far some 1,800 persons have been X-rayed for TB (of whom none has been found to have the disease) and the dispensary has provided general medical care for another nearly 3,000 cases.

To help raise the level of income Percy Dean introduced five rope-making machines and a co-operative sugar-making operation is planned, both activities which villagers can do after they have finished their work in the fields. The rope-making operation alone

A view of Bhuchki.

has already raised the income of participating villagers an estimated ten per cent.

Meanwhile, two government schools have been established to teach the children of Bhuchki to read and write — a major step forward in a country where the illiteracy rate is over eighty per cent.

Mr. Friedel Peter, a Swiss missionary with a history of many years of devoted service in West Pakistan and one of the prime movers behind the project, told me that this programme would never have been possible if it had not been for Inter-Church Aid. "We had all agreed in principle that this work had to be done, but none of the Churches alone had resources to do it," he said. "Because of Inter-Church Aid, we had agreed to do it," he said.

Perhaps one of the most significant results of the programme was the new spirit of friendship and co-operation between the village's predominating Muslim population and the small Christian community.

One of the things in their lives this isolated minority feels that it has achieved status in the eyes of its Muslim neighbours and can live with new assurance and conviction.

These new, friendly relations are illustrated by an incident which took place last Christmas.

While a service was being held in one of the village's two small churches, one of the Muslim leaders gathered several men, women and children on the steps of the church. As the service progressed he was heard to

## NEW SPIRIT

"In a country like ours where communal thinking has been so deeply rooted for decades, the offer of such a service without any distinction of caste or religion has a significant point," a recent N.C.C. publication said.

Soon a second programme will be started in a neighbouring village under the leadership of dedicated young Dutch people Wim and Jet van der Linde, project directors of a W.C.C. technical assistance team in southern Italy.

Bhuchki has made great strides, but all connected with the programme stress it is only the beginning.

The patterns of centuries of oppression and poverty will not be changed overnight. The poverty of rural communities in underdeveloped nations, with all the attendant problems of malnutrition, ignorance and ill health, must plague the Christian community for many years to come.

But in Bhuchki a start is being made. A new spirit exists among the villagers. They are not forgotten, that their lives need not always be lived out in the dreary dead-end of the term of hopelessness and despair.

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