

THE ENGLISHMAN

The independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust. Incorporating the Church Standard

No. 594

Registered at the G.P.O. under the Post Office Act of 1963 as a newspaper.

THURSDAY DECEMBER 26 1963

No. 3 Queen Street, Sydney, N.S.W. Telephone: MX 2442-9, G.P.O. Box 7002

Price: NINE PENCE

THIS YEAR'S CHRISTMAS BOWL APPEAL IS FOR £200,000

Leading churchmen have once again commended the Christmas Bowl of Remembrance, an appeal to the Churches of Australia to share their resources with Churches and people in need around the world.

The appeal this year is for at least £200,000 for refugee care and rehabilitation, Freedom From Hunger campaign projects, and social work programmes carried out by the Churches in 20 countries.

You are asked to place a bowl on your table and put in, on Christmas Day, the price of your dinner.

The Primate, the Most Reverend J. E. Goagale, says: "It is my privilege once again to commend with warmth and urgency to the members of the Church of England in Australia, the Christmas Bowl of Remembrance.

"The need for our help through this agency of the Australian Council of Churches seems ever to be increasing as opportunities open before us for assisting those in trouble, whether in times of sudden emergency or in conditions of suffering which continue with the years.

"At Christmas time let us give outward expression of our thankfulness to God by contributing to the needs of others."

The President of the A.C.C., the Reverend B. R. Willis, says: "The Christmas Bowl of Remembrance is now a familiar accompaniment of the Advent season in the minds of a growing number of Australian Christians.

"Few projects have caught our imagination in the way this Inter-Church Aid, Refugee and World Service appeal has done.

"The story of what has been achieved in these past years reflects the goodwill of Christians in every land. It has been the star of hope leading countless congregations out of despair and loneliness into new life and world fellowship. For many groups, the assistance given has been their first introduction to the economic movement and for all of us it is a symbol of our unity in Christ.

"There are no barriers of denomination, culture or nationality in the distribution of Christmas Bowl gifts, nor is it necessary that the need should be specially schooled regarding the Christian source.

"Love is a universal language and because God is love, Inter-Church Aid conveys its own appeal to those who receive, and to those who give. It is not too much to claim that the Churches have no more effective medium of world evangelism to-day than the gifts which Inter-Church Aid is providing.

"Congregations which have responded to this appeal have confessed to a sense of rich fellowship. It is something entirely different from the contributions we make to our own denominational funds. Here we unite with all other Christians for the service of all.

"Congregations and families who have not yet participated in the Christmas Bowl of Remembrance programme have denied themselves a great privilege. In addition, we suggest that it has highly significant value as an educational medium for young and old alike.

"We commend the Christmas Bowl to all Christians across Australia. We ask also for your prayers that your gifts may be used, and to convey to all who share in them the meaning of His unspcakable gift in Christ.

Major items on Australia's Inter-Church Aid Programme for 1964, the money for which

will come from this appeal, include:—

• £75,000 for Freedom From Hunger projects.

• £20,000 for refugee service and rehabilitation.

• £30,000 assistance to overseas Church programmes.

• £20,000 for use in the relief of suffering caused by disasters such as earthquakes, floods, famines.

• £18,000 for youth programmes and children's care services.

Asia will receive the largest amount of assistance (£65,000).

CHRISTMAS

"Not what you think of Me, or feel, or say, nor that I would ask of you, but what you do with Me that is called Christ."

Once, long ago, when I was clear of sight and straight of limb, this the question that He urged on me.

Thereafter, in amusement, nor hid away beneath my lips, but pre-empted until with the shepherds, I gave myself in homage before the Manger-Throne.

And, as once again today, to the eye of my believing soul these walls become rough timbers of His stable and this altar the cradle from which His still, small Voice implores my love.



The Christmas Bowl of Remembrance placed near the George Street wall in the grounds of St. Andrew's Cathedral, Sydney.

early next year to work with the Christian Academy of Social Work for two years.

Miss Joyce Trudinger, a Sydney teacher and deaconess now working with the Presbyterian Church in the New Hebrides, will be given a grant to allow her to do special training work for the Churches of the Pacific.

Mr. Spracklet says the programme will provide grants to 21 Freedom From Hunger projects which were designed to increase food production by training people in improved farming techniques and by helping village communities to purchase more modern farm equipment.

Assistance will be given to agricultural training colleges in Burma, Ceylon, Tanganyika, Egypt and Uganda to allow them to extend their training schemes.

In East and West Pakistan and in Egypt grants will be used to establish revolving loan funds in which villages can draw to purchase improved farm machinery.

The largest Freedom From Hunger grant will be made to Korea, where £12,003 will be used to extend irrigation, help build dams and reclaim land for

farming. Support will also be given to the establishment of experimental farms in Greece, Malaya, Singapore, Ceylon, Burma and Haiti.

For the first time since it was inaugurated 12 years ago the programme includes support for projects in the Pacific. These include £800 for a youth conference centre on Western Samoa, and £4,200 for a hostel and community centre at Tahiti.

Mr. Spracklet says the Australian Churches have given nearly £300,000 for similar programmes this year.

"By contributing to the Christmas Bowl of Remembrance in their churches, Australians have an opportunity to act with responsibility and love in a world where constant hunger, poverty and disease is the lot of two-thirds of mankind," he says.

Elsewhere in this issue several stories appear which tell of some of the projects being supported by Australian contributions. These give your generous donation to your pastor or Church officers, or send it direct to the Inter-Church Aid secretary in your State.

The Bengal Refugee Service has a many-sided programme for Calcutta's destitute. Here are some of the children who receive milk daily through this service. (See story, page 10)

followed by Africa (£30,000), Europe (£20,000), the Middle East and Latin America (£10,000 each), and the Pacific (£10,000).

A sum of £18,500 will be spent in Australia on refugee services.

The secretary for Inter-Church Aid, the Reverend R. R. Spracklet, says that the council expects about 6,000 refugees and needy people to be brought to Australia by the World Council of Churches next year. The Australian Council will help provide for their reception and resettlement here.

The programme will also provide for the support of five Australian serving overseas, and for continued assistance to New Japanese social case worker, Miss Ito, to help care for the illegitimate children of Australian ex-convicts in the city of Kete, Japan.

In Hong Kong, where refugees number nearly 3,000,000, the council will provide £9,000 for the training and care of refugees and will pay the salary of an Australian medical practitioner, Dr. John Burgess, of Melbourne, as superintendent of a 350-bed tuberculosis clinic at Rennies Mill.

In Calcutta, where there are an estimated 3,000,000 homeless refugees from East Pakistan, the council will meet the salary of the director of the Bengal Refugee Service, the Reverend Ken Dowling, a former Perth Presbyterian minister.

It will meet the salary of a Western Australian nursing sister, Miss Velma Rudeforth, for the training and care of refugees from East Pakistan, the council will meet the salary of the director of the Bengal Refugee Service, the Reverend Ken Dowling, a former Perth Presbyterian minister.

To allow an Australian social worker to care in Indonesia, it will meet the salary of a Sydney social worker, Miss Jennifer Day, who will go to Djakarta



Powerful Revolution. A Bhoschki woman and her child in a rural community in West Pakistan which has been helped to change to modern methods of farming by W.C.C. Inter-Church Aid.

BOOK REVIEWS

CHALLENGE TO PRIEST
AND LAITY

CHRISTIAN PRIESTHOOD, Henry

Masterson, A.F.C.P. pp. 115, 26, 9s.

The Chancellor of Exeter Cathedral has in this book presented a challenge to the 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.

What 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 fulfill their 'royal priesthood'.

The author aims to show that priesthood is essential to the Christian religion because of the priestly work of Jesus Christ. With the image in mind of the constant offering of this incarnate work to our eternal God in the heavens, he shows that the apostles were called to join their work to his offering.

Thus the earthly priest is the servant of the high priest in the heavens.

This leads to an examination of the role of the earthly priest who is to present both man to God and God also to man.

Within the worship of the Church, the priest acts before the successors of the Apostles, presents man to God in the Eucharist and in the Divine Office, and in all things acts in preaching and counselling, presiding.

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 distinction.

Every priest who knows what his priesthood really means leaves himself to be a failure and an unprofitable 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 his fidelity. An ever greater fidelity, an ever more complete dedication, not only to his office or personal aggrandizement is the only way of being a priest of him who crucified himself that he might save the world.

The priesthood of all believers is complementary to the ministerial priesthood. Those who have been baptized are adopted sons of God and by worshiping him 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 ARIMATEA

REFUGEE IN AVALAN, Marguerite

Steehan, Macmillan, pp. 69, 26, 3s.

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

Her sense of Biblical history and legend, and her profound and historical credibility is never betrayed.

Joseph is a fine study and the development of his character under the influence of the twelve year-old Jesus, whom he takes to Britain on a secret trip of foreshadowing reading. As the years pass Joseph is a 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 seclusion of 'Misty Avalan' he finds that he apprehends the true nature of his great-nephew, having his regard in the favouring of the thornwood staff, that Jesus had

life, economics, politics, daily work, etc.

It is the dynamics of all both the ordained priest and the lay, and to the nature of their ministry in the light of their participation in the work of Christ. By fulfillment of their duty to the people, they show the limitations of the earthly city in its welfare state and to present the fullness of the Kingdom which can give true meaning to their lives.

This is all done within the context of "the community of man."

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 prayers and in the reading of Holy Scriptures and in such studies as help to the knowledge of the same laying aside the study of the world and of men."

The true priestly life does involve prayer, but prayer cannot be to be fed by the life and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Prayer then must always be theological.

The Eucharist must ever be an outward and visible sign of the dedication to the priest. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

The Divine Office must be lived by the priest. The work here plays his part in the offering and meditation upon the acts of God as recorded in the Bible and the teaching of the Church. Here we learn what priesthood is and how the priest in time gains power to live it.

PIONEER'S BIOGRAPHY

JOHN FLYNN, APOSTLE IN THE PALAND, W. Scott McPherson, Hodder and

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 Pioneers of the Freshwater Church of the Commonwealth is due largely to John Flynn and the part he played in the work which he brought into being.

It is to the credit of our sister diocese that, having seen the service well on its way, it has not been surprised to lose to Jose himself in this regard, and to give over to "secular" authorities.

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

We are given a glimpse of Flynn's early days when the qualities which emerged later are seen in embryo. He was called to the Pioneers in due time and ordained. He did not find study and work essentially a man's job and doing.

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

He then began an amazing career and the formation of the Australian War Service Light Infantry, our own Bush Church Aid Society, the A.I.M., was a creation of his. He was a pioneer in the work that was not done elsewhere.

The work was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

PIONEER'S BIOGRAPHY

JOHN FLYNN, APOSTLE IN THE PALAND, W. Scott McPherson, Hodder and

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 Pioneers of the Freshwater Church of the Commonwealth is due largely to John Flynn and the part he played in the work which he brought into being.

It is to the credit of our sister diocese that, having seen the service well on its way, it has not been surprised to lose to Jose himself in this regard, and to give over to "secular" authorities.

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

We are given a glimpse of Flynn's early days when the qualities which emerged later are seen in embryo. He was called to the Pioneers in due time and ordained. He did not find study and work essentially a man's job and doing.

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

He then began an amazing career and the formation of the Australian War Service Light Infantry, our own Bush Church Aid Society, the A.I.M., was a creation of his. He was a pioneer in the work that was not done elsewhere.

The work was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere. He was a pioneer in the work that was not done elsewhere.

Leading Wool Brokers and
Fat Stock Salesmen

The Farmers & Graziers' Co-operative Grain, Insurance and Agency Company Limited
At Henshaws our experienced Auctioneers and Staff Superintendents give great care and attention the feeding and watering of all stock prior to the sale.

It is not surprising, therefore, that Stockowners show their appreciation of co-operative marketing by so consistently consigning their fat stock and coming to our office.

THE FARMERS & GRAZERS' CO-OPERATIVE
GRAIN, INSURANCE & AGENCY
COMPANY LIMITED
LICENSED AUCTIONEERS, STOCK AND FAT STOCK SALESMEN
CASH BONUSES TO ALL CONSIGNORS, WHETHER SHAREHOLDERS OR NOT.

Anthony Horderns

CITY SHOPPING CENTRE

Factory - 'Phone 2 0951, Ext. 273
619 Elizabeth St., Redfern

We're specialists in all types of
ECCLESIASTICAL FURNITURE

- Church Pews
- School Desks
- Ecclesiastical Furniture

'Phone Mr. Cec Johnson, who will quote free also on all school and office furniture on all types of ecclesiastical furniture . . .

The weather at a glance...
from the M.L.C.
Weather Beacon

TEMPERATURE FORECAST
When the lights are:
Flashing . . . Booming weather
Flashing . . . Becoming overcast
Steady No change

WEATHER FORECAST
WHITE: Windy
Half Sec. Flashes Mist
Two Sec. Flashes Rain
Half Sec. Flashes Rain
Two Sec. Flashes Rain
Half Sec. Flashes Rain
Two Sec. Flashes Rain

The forecasts come from the Weather Bureau by remote control. The signals are for short-range forecasts and are adjusted at 4 a.m., noon, 4.30 p.m., 10 p.m. and in a change of conditions. Keep an M.L.C. Weather Beacon Signal Guide handy. Write to the Bureau for the pocket-sized card.

THE MUTUAL LIFE AND CITIZENS ASSURANCE COMPANY LIMITED
(Incorporated in New South Wales)
and for the M.L.C. FIRE AND GENERAL INSURANCE COMPANY PTY. LIMITED

OF LITURGICAL INTEREST

THE BOOK OF COMMON WORSHIP

THE CHURCH OF SOUTH INDIA, Oxford University Press, pp. 213, 26, 9s.

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

But because it is that sort of book, it is worth of great interest.

This gripping novel may be recommended to all who are interested in "the hidden years of our Lord" and in the legend of the Holy Land. The book is in England's pleasant past.

So credible is the story and so full of religious interest that it may be read with spiritual profit as well as for literary interest. —E.H.

TWO HUNDRED SAINTS

PAGEANT OF SAINTS, Norman Campbell, Macmillan, pp. 314, 26, 9s.

More than two hundred saints from the world and from the first to the nineteenth century.

This selection should aid the reader in studying and Sunday school lessons. It includes illustrations and also in serving as a reference book.

An index and a calendar are handy additions. —J.S.

LIGHT RELIEF
DON'T BE THE UNGRACIOUS, Ronald Foy, Macmillan, pp. 63, 26, 9s.

The author of last year's "Don't Meet the Clock" has given us the most interesting book which has always appeared among the Christmas books.

Directed to mothers, young girls and young men, the book tells of the life of a young girl who has been appointed to be a midwife and of the life of a young man who has been appointed to be a midwife. There are illustrations by J.S.

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 concern 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. It is their concern for the well-being of all men is not new, neither is their concern for Burma and the Middle East, Asia, Africa and the South Seas 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 to raise £75,000 for the A.O.C. approved hunger projects which are carried out by the Churches.

The National Secretary for Inter-Church Aid, the Reverend C. K. 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, Namlat Farm.

Namlat 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 Namlat 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 agriculture. 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 housing, water, animals, rice plants and techniques.

Namlat Farm seeks to help in meeting these needs. It was founded in 1957. The day I spent there was the eighth of my visit to "beautiful Burma".

After a 4.30 a.m. rise, a 5.30 a.m. breakfast with Dr. H. H. H. President of the Burma Christian Council, and a brief nature, and a.m. and flew 250 miles in a D.C. 3 across paddies, villages, trees and hills to Hwe, travelled 23 miles by road through farms and villages in a Japanese Datsun to Namlat Farm, near Taunggyi, the provincial capital city.

A large sign, "Welcome to Namlat 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 Thietyl, secretary of the Burma Christian Council and member 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 have been cleared, accommodation, roads and bridges have been built, trees and crops have been planted.

With two Ferguson wheel-tractor, 100 acres are cultivated with corn, groundnuts, soyabean, sunflowers and vegetables. Two hundred banana bushes, seven hundred mandarin plants, one hundred orange trees, 10,000 pineapples and other fruits have been planted.

The visiting team from the World Council of Churches was 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 and hard drive was plain in them and 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 Tsunmaka Rural Training Centre in Japan. He is alert, vigorous and enthusiastic Christian leader and farmer.

Daily farming and the rearing of beef cattle are planned for 1965. Fifty helpers from the

Heifer Project have been provided. Quality and pig farming is planned for 1964.

Self-support is the immediate short-term aim of Namlat Farm. Teaching farming involves teaching the principles of credit and money management. The Food and Agricultural Organization of the United Nations have undertaken to help the project through financial assistance in the first two years of operation.

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

Namlat 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 the Churches of Burma in an enterprise of compassion and aid 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, Rector 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 1935, Mr. Thomas served his title at Christ Church, Claremont, and was Rector of Wilmas in the Diocese of North-West Australia.

During the war he served as chaplain with the A.M.F. and the A.F.P. In 1949 he was made chaplain of the C.M.F., and since 1950, he has been Senior Chaplain, Western Command.

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. Best has been appointed a Canon of St. George's Cathedral, Perth, in

the vacancy caused by the death of Canon Walter Kirby. Mr. Best will be installed as canon early next year. Ordained in Perth in 1939, Mr. Best has been Rector of St. Margaret's Church, Northlands, since 1954.

He served an assistant curacy under the 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 1942-47.

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

Mr. Best is on the Diocesan Council and chairman of the U.P. Fund House Committee.

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

REFUGES TO THE U.S. ECUMENICAL PRESS SERVICE

Church World Service, an agency of U.S. Episcopal Protection and Relief, reports that, between January 1 and October 31, this year, it brought 1,508 refugees to the United States.

Of these, 53 are so-called stateless persons admitted on parole; 769 came in on regular quota, to join families already in the States, and 786 arrived from Hong Kong, most of them orphans.

Making his report, C.W.S. says that the bulk of the extension granted by the government to the Chinese parole programme until December 31 of 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



—Pier Menbata acted

A scene from the Nativity Play at St. Silas', North Babylon, Diocese of Melbourne, on December 15. The entrance and floor levels at the east end of the church were densely packed. Cabaret is played by Lorraine Caldwell and Mary

with an eye to religious drama.

Maddalena and Mary

by Kathryn Hobbs.

ELDON KATOOMBA

Currently located one minute from station with level entrance to main driveway, carpets, electric connections, separate TV lounge. Home convenient.

TARIFF: 1960 (1210), weekly

From 26/6 daily

MA A. E. WIRTH, 579, Kai. 28

CLUICH FURNITURE

DESIGNERS & MANUFACTURERS

JEROME & CO. LTD.

139 WOODS AVENUE,

CALVERTON

Phone: 24-4812

THE ORPHAN HOME

188 years in the service of the Church

Help us to care for the Girls of School-

going age.

Ms. M. J. JEFFREY,

C.M.A. House, 205 West William Street,

Perth, South Australia

STAINED GLASS

E. J. DIBBETH, A.M.C.G., Artist and

Designer and estimator on request.

Residential commissions undertaken.

7, Heathfield Street, Toowoomba,

Midlander, England.

Joseph Medcalfe

Funeral Directors

172 REDFERN STREET, REDFERN

TELEPHONES:

69 2315, 55 1328 (Daytime)

SHELLEY'S Famous Drinks

ORANGE DELITE - LEMON DELITE - LEMONADE

KOLA - OLDE STILEY SODA - FRUITFLIP

For All Occasions - Phone: SA 5467 (10 lines)

ALEX GOW PTY. LTD.

FUNERAL DIRECTORS

56 Breakfast Creek Road, Newstead, Brisbane

EFFICIENCY COMBINED WITH

DIGNITY AND REVERENCE

Phone 51-1501

A. HARTSHORN and Co.

Established 1880

Manufacturers of...

"HARTY" SURGICAL APPLIANCES, FULL-FASHIONED, SEAMLESS & TWO-WAY STRETCH SURGICAL STOCKINGS, RUBBERS, ATHLETIC SUPPORTS, ETC.

513 Chapel Street, South Yarra

Phone: BJ 4498



A superb present for all ages
at all occasions

BEHOLD
THE LAND

BEHOLD THE LAND

The most absorbing, imaginative and
colourful presentation of

THE BIBLE STORY

yet published.

Behold! The Land pictures the people and places of the Bible in a new, exciting way. Simple, graphic maps, arresting colour drawings and photographs of distinction combine with brief commentaries and vital messages in a unique blend of word and image. There is room for the Bible in every Christian home.

GEORGE PHILIP AND SON LIMITED,

LONDON

AUSTRALIAN REPRESENTATIVES:

PONSFORD, NEWMAN & BENSON LTD.,

MELBOURNE, SYDNEY, ADELAIDE,

PERTH, BRISBANE & LAUNCESTON.

64 pages • 112 x 81 inches
Horseshoe fold binding, covering
6-colour jacket, A.S.P. 25/-



Cromb's FAMOUS Discs

There is No Substitute for Quality.

pure, golden, light
"Allowrie"
HONEY
mmmm... such a
flavour! delicious
on cereals, scones,
pancakes, toast!

DURHAM RESTAURANT

87 Belmore Road, Randwick — 39-4470

CATERS FOR PARTIES AND FUNCTIONS

AT HOME OR THE RESTAURANT

ALL HOME COOKING

COME ALONG AND HAVE A HOME COOKED MEAL

Open from

10 a.m.—9 p.m., Monday to Saturday

Noon—8 p.m., Sunday

MORNING AND AFTERNOON TEAS SERVED.

Reserve, ring 39-4470.

ASK FOR LANCE.

A MANY-SIDED PROGRAMME FOR THE DESTITUTE OF CALCUTTA

THE 1947 partition of India and Pakistan sent an estimated 3,500,000 Hindu refugees swarming into this bustling border city, swelling its population to a mammoth nine million persons.

To-day, 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 squalor, filth and 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 supported by contributions from member Churches of the World Council of Churches.

B.R.S. work is based on the philosophy that since no one 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, dedicated, economical funds headed 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 its work, the major thrust of this 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. did took the form of a 500 rupee loan needed to supplement the government allocation of 1,500 rupees to build the simple, plain, thatched houses in the colonies. Since then it has included assistance in colony repopulating.

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 appointment is one of many which receive support from Australian Churches which participate in the Christmas Band of Remembrance conducted by the Australian 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. A major part of the work is devoted to the establishment of a variety of small businesses. In six colonies persons are employed either full or part time making small mass scale products for pharmaceutical use.

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

CONCH SHELLS

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

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 these small industries. Now plans have been blueprinted to employ another 60 in a ceramic 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. surplus 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.

Although the small industries programme differs from colony to colony, depending upon the

needs and resources available, families in all six colonies are provided with medical services.

The need for this kind of work is pressing from centres located in two of the colonies, two B.R.S. medical teams composed of a doctor, nurse, health officer and clerk visit; they regularly see upwards of 100 patients in a morning visit.

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

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

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

There is also special medical aid programme for women and children which provides classes in child, prenatal, and maternity care. B.R.S. also provides the transportation for officials 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 mud 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 city, 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 100 beds, and other social facilities for 500 students.

Simple as these facilities may seem, they are a great help



A little girl and her brother at one of the six colonies in which the Bengal Refugee Service is working.

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, "The total family income is 10 rupees a month." A young woman student described for 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 agricultural colony at Cooch 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.-provided farm animals, seeds and implements.

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

While these programmes are being the colony started, and going on their feet, the worst single refugee concentration remains in Sehabad Railway station, where some 1,200 families lived, 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 providing them get settled by helping 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.

The solution lies beyond the competence of any non-governmental agency. But this help a nucleus are receiving generous assistance.

The gifts of the Churches will ensure that this aid can be continued and 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 had to give the rag-pickers in this capital city of 1,000,000 inhabitants more than a difficult social problem for them 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 they can sell for a few pennies.

Homeless and hungry they sleep in the streets, beg and steal, and many young people do to come. They formed a desperate, criminal army, hundreds strong.

The offer that the police made to deal with the problem was that the rag-pickers were gathered to get in centres in each of the city's eleven police districts and supervised by a policeman, would be given a more dignified, morally these unfortunate!

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

And so last June the Workers' Educational Corps was formed in Seoul and set up a "charitable" service project 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 outcasts.

The rag-pickers and housed them in huts on eleven sites. The one condition was that they must be homeless.

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

HAUL OF TRASH

In the evenings, Church scouts visited the rag-pickers to counsel them, teach them to read, arrange recreation for them, and encourage them to help in better ways of life.

Students taking social science courses at the university were recruited to help with the work.

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 with their haul of trash. The scene resembled one of more nightmarish episodes from "Oliver Twist".

But it was Dickens with a difference. For a first being in charge, a young police officer, in plain clothes, was in charge. He was a young man and women and seeing that all was in order,

I went into the huts and was surprised by the tidiness. Electric light had been laid on, radio-grams from all churches had been installed, and tucked to the walls were pin-ups.

But these were not of pretty girls. They were Bible pictures, church posters, and magazine photographs of flowers, animals, and children.

At the end of each hut, the rag-pickers had made little shrines, conducting churches, crabs, and Crucifixion scenes out of paper, and other similar odd-ends. These they had decked with flowers.

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

But all this is only a beginning. The committee realizes that if the aim is to be fulfilled of helping these scavengers much more will have to be done.

Charity plans are being made to extend the project by putting into a building with dining, classrooms, and recreation facilities. A centre of this kind, of 100 beds, is being trained for more useful jobs.

Charity plans are being made to extend the project by putting into a building with dining, classrooms, and recreation facilities. A centre of this kind, of 100 beds, is being trained for more useful jobs.

A project has been working over the past four years is being requested from the member Churches of the World Council of Churches. It is a project which is 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 half the money required for their work in the world.

In the U.S.A. women undertake the responsibility for all the training of missionary candidates, while here in Australia, the women 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 S. 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 independence which might be copied in the affairs of nations.

Re-thinking had to be done as never before. The Christmas message was that God came to show man, and He came in a manner which no human being could have invented.

Men were afraid of God, but women were not. As a baby, God showed us He was a loving as well as loving. We had gone astray so God came to stretch out a hand to our hand. Now 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 electronic items and Miss Frances Mosecroft sang a bracket of seasonal songs.

Miss Brenda Powell, who presided, made a presentation to the Reverend Dennis Blazey of a copy of Canon Howard Johnson's book "Global Obedience". Mr. Blazey, who has been organising secretary of the Ang-

BISHOP OF RIEGNUM ECUMENICAL PRESS SERVICE

Geneva, December 16
The ceremony of induction of Mgr Meletius, former bishop in Paris, with the title of Bishop of Riegunum, as Metropolitan of the newly-created Diocese of Western Europe of the Ecumenical Patriarchate of Constantinople, took place in the Greek Orthodox Church of S. Stephen, Paris, on November 25. His diocese includes France, Belgium, the Netherlands, Luxembourg, Spain and Portugal.

THE ISLINGTON CONFERENCE

ANGLICAN NEWS SERVICE

London, December 20

"The Holy Spirit in the life of the Church" will be the theme of the 130th annual Islington Clerical Conference, to be held at Church House, Westminster, on Tuesday, January 7, 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. P. 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 Anglican 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, Dayleford, Victoria, was witnessed on the clear mountain air through an amplex of snow. 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 of Christ Church, when 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 Dayleford was a prosperous mining town of which it 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 D. A. & C. 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 I. W. Thomas, who drew several lessons from the Anglican Con-

gress 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 on December 17 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.



CHATEAU TANUNDA PRESENTS "NATIONAL TRUST" SERIES No. 12

The Mint and Parliament House

MACQUARIE STREET, SYDNEY

The Mint and Parliament House are the two remaining works of Governor Macquarie's "Rum Hospital" built 1811-16 to replace the first hospital at Dawes Point. Its construction was undertaken by three colonial return for a monopoly of the sale of that popular commodity, rum.

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 columned 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.



Additional works have been made to the north wing (Parliament House), which originally was identical with the south wing.

The south wing, where Dr. William Redfern worked, became the Mint in 1853 and still contains an early staircase. Parliament House was first used by the Legislative Council in 1828. The pattern of the wooden verandah halustrade derives from the influence of Chinese design in late 18th Century building.

TUCKER & CO. PTY. LIMITED

A PRODUCT OF THE HOUSE OF SEPELLT

CHATEAU TANUNDA BRANDY

TUCKER & CO. PTY. LIMITED, 335 KENT ST., SYDNEY

THE PEACEFUL REVOLUTION IN WEST PAKISTAN

(CLASSIFIED) ADVERTISEMENTS

The village lying on the horizon of the swelling, dusty plains of this northern part of West Pakistan resembles nothing so much as a heap of detritus and portulaca. 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 Bhuchoki located some 30 miles south-west of Lahore and accessible only by jeep, very deeply-affected by the war, has been chosen by the West Pakistan Christian 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 establish 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 status as a special fund. 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, Bhuchoki suffers from a plethora of problems.

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

Tools and methods were primitive. Disease was widespread, and even the simplest fundamental aspects 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 known as chapatti (a kind of flat, thin pancake made out of dough and water) and tea.

Combined with all this is a problem peculiar to 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 needs of the rural villages in the area, and as early as 1948, when the country was only a few months of the village, helped it by providing the equipment for removal of clay-coloured houses against the baked earth.

Deciding then to concentrate their efforts on Bhuchoki as the experimental pilot project, the National Christian Council asked the World Council of Churches to lead in an ecumenical effort to work out a building community house to serve as the centre for the proposed experiment.

But it was not until funds poured in from churches through World Refugee Year were made available that the council could launch its plans for a more comprehensive programme.

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

A tall, smiling, lively hand-saw in his belt, introduced his 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 Bhuchoki and some twenty neighbouring villages. So far, more than 1,800 persons have been X-rayed for TB (of whom nineteen are being treated) and the dispensary has provided general medical care for another nearly 3,000 cases.

To help raise the level of income Percy Dean introduced free 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 field.

The rope-making operation alone has helped the villagers to buy their own tools. Gradually, as their fears subside, he began to talk with them about some of the village problems: the difficulty of raising crops on the saline soil, the problem of sanitation and public health.

As a result of Bhuchoki's success, the World Council of Churches is now working out a similar programme for other villages in West Pakistan.

By the end of 1963, the village of Bhuchoki will have been transformed into a model of a peaceful revolution in West Pakistan.

But it was not until funds poured in from churches through World Refugee Year were made available that the council could launch its plans for a more comprehensive programme.

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

A tall, smiling, lively hand-saw in his belt, introduced his 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 Bhuchoki and some twenty neighbouring villages. So far, more than 1,800 persons have been X-rayed for TB (of whom nineteen are being treated) and the dispensary has provided general medical care for another nearly 3,000 cases.

To help raise the level of income Percy Dean introduced free 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 field.

The rope-making operation alone has helped the villagers to buy their own tools. Gradually, as their fears subside, he began to talk with them about some of the village problems: the difficulty of raising crops on the saline soil, the problem of sanitation and public health.

As a result of Bhuchoki's success, the World Council of Churches is now working out a similar programme for other villages in West Pakistan.

By the end of 1963, the village of Bhuchoki will have been transformed into a model of a peaceful revolution in West Pakistan.

But it was not until funds poured in from churches through World Refugee Year were made available that the council could launch its plans for a more comprehensive programme.

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

A tall, smiling, lively hand-saw in his belt, introduced his 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 Bhuchoki and some twenty neighbouring villages. So far, more than 1,800 persons have been X-rayed for TB (of whom nineteen are being treated) and the dispensary has provided general medical care for another nearly 3,000 cases.

To help raise the level of income Percy Dean introduced free 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 field.

The rope-making operation alone has helped the villagers to buy their own tools. Gradually, as their fears subside, he began to talk with them about some of the village problems: the difficulty of raising crops on the saline soil, the problem of sanitation and public health.

As a result of Bhuchoki's success, the World Council of Churches is now working out a similar programme for other villages in West Pakistan.

By the end of 1963, the village of Bhuchoki will have been transformed into a model of a peaceful revolution in West Pakistan.

But it was not until funds poured in from churches through World Refugee Year were made available that the council could launch its plans for a more comprehensive programme.

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

A tall, smiling, lively hand-saw in his belt, introduced his 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 Bhuchoki and some twenty neighbouring villages. So far, more than 1,800 persons have been X-rayed for TB (of whom nineteen are being treated) and the dispensary has provided general medical care for another nearly 3,000 cases.

To help raise the level of income Percy Dean introduced free 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 field.

The rope-making operation alone has helped the villagers to buy their own tools. Gradually, as their fears subside, he began to talk with them about some of the village problems: the difficulty of raising crops on the saline soil, the problem of sanitation and public health.

A CHRISTMAS GIFT SUGGESTION

What would make a more appropriate gift to your friends and relatives than a subscription to THE ANGICAN? Here is a gift that comes, not once, but 52 times a year.

Check the names on your Christmas list to see if among them there may be one or more who would value a prompt, accurate and complete record of the Church's life and thought in these challenging times.

The Anglican,

Box 7002, G.P.O.,
Sydney, N.S.W.

I am enclosing fifty/twenty-one shillings with this coupon for a year's/6 months'

Gift subscription to THE ANGICAN. Please send the newspaper to—

Name

Address

Send a gift announcement in my name.

Order placed by

No.

Yes.

12

West Pakistan Christian leaders had long been concerned with the needs of the rural villages in the area, and as early as 1948, when the country was only a few months of the village, helped it by providing the equipment for removal of clay-coloured houses against the baked earth.

Deciding then to concentrate their efforts on Bhuchoki as the experimental pilot project, the National Christian Council asked the World Council of Churches to lead in an ecumenical effort to work out a building community house to serve as the centre for the proposed experiment.

But it was not until funds poured in from churches through World Refugee Year were made available that the council could launch its plans for a more comprehensive programme.

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

A tall, smiling, lively hand-saw in his belt, introduced his 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 Bhuchoki and some twenty neighbouring villages. So far, more than 1,800 persons have been X-rayed for TB (of whom nineteen are being treated) and the dispensary has provided general medical care for another nearly 3,000 cases.

To help raise the level of income Percy Dean introduced free 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 field.

The rope-making operation alone has helped the villagers to buy their own tools. Gradually, as their fears subside, he began to talk with them about some of the village problems: the difficulty of raising crops on the saline soil, the problem of sanitation and public health.

As a result of Bhuchoki's success, the World Council of Churches is now working out a similar programme for other villages in West Pakistan.

By the end of 1963, the village of Bhuchoki will have been transformed into a model of a peaceful revolution in West Pakistan.

But it was not until funds poured in from churches through World Refugee Year were made available that the council could launch its plans for a more comprehensive programme.

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

A tall, smiling, lively hand-saw in his belt, introduced his 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 Bhuchoki and some twenty neighbouring villages. So far, more than 1,800 persons have been X-rayed for TB (of whom nineteen are being treated) and the dispensary has provided general medical care for another nearly 3,000 cases.

To help raise the level of income Percy Dean introduced free 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 field.

The rope-making operation alone has helped the villagers to buy their own tools. Gradually, as their fears subside, he began to talk with them about some of the village problems: the difficulty of raising crops on the saline soil, the problem of sanitation and public health.

As a result of Bhuchoki's success, the World Council of Churches is now working out a similar programme for other villages in West Pakistan.

By the end of 1963, the village of Bhuchoki will have been transformed into a model of a peaceful revolution in West Pakistan.

But it was not until funds poured in from churches through World Refugee Year were made available that the council could launch its plans for a more comprehensive programme.

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

A tall, smiling, lively hand-saw in his belt, introduced his 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 Bhuchoki and some twenty neighbouring villages. So far, more than 1,800 persons have been X-rayed for TB (of whom nineteen are being treated) and the dispensary has provided general medical care for another nearly 3,000 cases.

To help raise the level of income Percy Dean introduced free 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 field.

The rope-making operation alone has helped the villagers to buy their own tools. Gradually, as their fears subside, he began to talk with them about some of the village problems: the difficulty of raising crops on the saline soil, the problem of sanitation and public health.

As a result of Bhuchoki's success, the World Council of Churches is now working out a similar programme for other villages in West Pakistan.

By the end of 1963, the village of Bhuchoki will have been transformed into a model of a peaceful revolution in West Pakistan.

But it was not until funds poured in from churches through World Refugee Year were made available that the council could launch its plans for a more comprehensive programme.

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

A tall, smiling, lively hand-saw in his belt, introduced his 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 Bhuchoki and some twenty neighbouring villages. So far, more than 1,800 persons have been X-rayed for TB (of whom nineteen are being treated) and the dispensary has provided general medical care for another nearly 3,000 cases.

To help raise the level of income Percy Dean introduced free 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 field.

The rope-making operation alone has helped the villagers to buy their own tools. Gradually, as their fears subside, he began to talk with them about some of the village problems: the difficulty of raising crops on the saline soil, the problem of sanitation and public health.

A CHRISTMAS GIFT SUGGESTION

What would make a more appropriate gift to your friends and relatives than a subscription to THE ANGICAN? Here is a gift that comes, not once, but 52 times a year.

Check the names on your Christmas list to see if among them there may be one or more who would value a prompt, accurate and complete record of the Church's life and thought in these challenging times.

The Anglican,

Box 7002, G.P.O.,
Sydney, N.S.W.

I am enclosing fifty/twenty-one shillings with this coupon for a year's/6 months'

Gift subscription to THE ANGICAN. Please send the newspaper to—

Name

Address

Send a gift announcement in my name.

Order placed by

No.

Yes.

12

THE ANGICAN classified advertising rate is 6 per word (possible in advance). Minimum 20 words. 25¢ per line per week. A special rate of 3¢ per word (minimum 20 words) is charged for "Positions Wanted" advertising.

ACCOMMODATION VACANT
HOLIDAY ACCOMMODATION at Gentry House, 1701 Cottage St., Gentry, N.S.W. Tel. 444-4444. Ref. 10/63.

EXCLUSIVE ACCOMMODATION, 21, 23, 25, 27, 29, 31, 33, 35, 37, 39, 41, 43, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 889, 891, 893, 895, 897, 899, 901, 903, 905, 907, 909, 911, 913, 915, 917, 919, 921, 923, 925, 927, 929, 931, 933, 935, 937, 939, 941, 943, 945, 947, 949, 951, 953, 955, 957, 959, 961, 963, 965, 967, 969, 971, 973, 975, 977, 979, 981, 983, 985, 987, 989, 991, 993, 995, 997, 999, 1001, 1003, 1005, 1007, 1009, 1011, 1013, 1015, 1017, 1019, 1021, 1023, 1025, 1027, 1029, 1031, 1033, 1035, 1037, 1039, 1041, 1043, 1045, 1047, 1049, 1051, 1053, 1055, 1057, 1059, 1061, 1063, 1065, 1067, 1069, 1071, 1073, 1075, 1077, 1079, 1081, 1083, 1085, 1087, 1089, 1091, 1093, 1095, 1097, 1099, 1101, 1103, 1105, 1107, 1109, 1111, 1113, 1115, 1117, 1119, 1121, 1123, 1125, 1127, 1129, 1131, 1133, 1135, 1137, 1139, 1141, 1143, 1145, 1147, 1149, 1151, 1153, 1155, 1157, 1159, 1161, 1163, 1165, 1167, 1169, 1171, 1173, 1175, 1177, 1179, 1181, 1183, 1185, 1187, 1189, 1191, 1193, 1195, 1197, 1199, 1201, 1203,