

VIET NAM AND CAMBODIA AND CHURCH UNION SOME TOPICS DEBATED BY THE A.C.C. MEETING

The Australian Council of Churches, at its annual meeting in Melbourne last week, issued a further call to the Federal Government to increase its efforts to bring about a peaceful settlement in Viet Nam.

The 70 delegates, representative of all member churches, originally had before them a draft resolution asking the government "to do all in its power" to bring about a peaceful settlement.

Speakers asked for the wording to be strengthened "because the government must be left in no doubt that we think it could do much more in this respect".

The resolution also set out the principle upon which the Council believes Australian initiatives should be based, settlement of the Viet Nam issue should be based on unqualified self-determination by the people of Viet Nam, with safeguards provided against undue coercion of any kind.

It urges that no effort be spent to seek peace in Viet Nam by unconditional negotiations and that all participating parties in Viet Nam be included at the conference table.

The Council believes that a continued cessation of the bombing of North Viet Nam will help to make the right atmosphere in which peace negotiations might start.

It will press upon the government, the churches and voluntary agencies the urgency of assisting there to alleviate the human suffering caused by the bombing and the call of its Inter-Church Aid Division to the churches to support the East Asia Christian Conference to bring aid to people of both North and South Viet Nam.

Particular attention to be paid for international planning now for the reconstruction and development of Viet Nam once the war has ceased.

In a final resolution on the issue, the Council called upon members of the Churches in Australia to study the issues involved in the war in Viet Nam and to pray persistently for all leaders and peoples involved.

FAMINE RELIEF

The Council is asking the Federal Government to make an urgent gift of 1,000,000 tons of wheat to the Indian Government for famine relief.

The annual meeting expressed grave concern at the extent of famine now threatening many people in India saying, "It is aware that 12,000,000 people are near starvation level now and that the situation will deteriorate in the next few months, unless it is promptly relieved."

The meeting also authorized the Inter-Church Aid Division to make possible in association with other voluntary relief agencies to organize an appeal to the people of Australia to enable the purchase of suitable foodstuffs and to launch an appeal with an amount of £5000.

The Federal government will be asked to meet the freight charges within Australia and from Australian to Indian ports.

The Federal Government is being asked to raise the number of non-Europeans granted permanent residence to some 1500 a year.

In a heated address on immigration policy questions, the A.C.C. general secretary, the Reverend Dr Harvey Anderson, said it was sheer paternalism for the government to claim, as

it did, that restrictions were necessary to protect the interests of the Australian people.

Mr Perkins said that all the developing countries had sufficient power to prevent their citizens from migrating to Australia if they did not wish to do so.

The Australian Government was reminding that the situation was otherwise in order to justify its continued restrictive immigration policy.

The meeting is asking the government to consider the present policy concerning the entry of skilled and unskilled persons of non-European race.

It is also seeking removal, in the case of the European race, normally be naturalised in less than five years.

The Council expressed the hope that the Federal Government would accept the substance of the suggested referendum to include the right of self-determination of its 26 (26) of the Constitution and the right of self-determination of its 117 to give authority for the right of self-determination of the interest of the Aboriginal people and to eliminate racial discrimination.

The council also asks member churches, State councils and individual Christians to write to their members of parliament supporting the request.

CHURCH UNION

Initiating the debate on Church union, the president of the council, the Archbishop of Melbourne, the Most Reverend F. L. Carrivick, said that the official consultations should be organized between the member Churches and others which were not considering schemes for union.

He said, "Questions might be raised as to why the member churches asking what their reasons for doing so, and the effect they might have on their church life."

The Archbishop of Perth, the Most Reverend G. Appleton, succeeded in convincing the meeting to be made at the council's instigation, to set up a committee for the reception of reports on schemes for union and

moves towards unity.

Archbishop Appleton said that changes are taking place in our life, and in our Churches can claim to be the fully, true and only Church of God (Roman) and not disunited we are all defective."

The Chairman of the Australian Board of Missions, Canon F. Colvocate, said specific proposals on Church union would be placed before the general synod of the Church of England in Australia, which would meet in September.

He also said that the meeting would discuss the need to generalise the work of the A.C.C. staff

GENERAL SYNOD COMMITTEE HEARS CHURCH UNION PLANS

The Ecumenical Affairs Committee of General Synod met in Melbourne, under the chairmanship of Dr. Philip Toombs, on January 28.

Special delegates to the Council's annual meeting and Anglican delegates to the A.C.C. staff were invited to be present.

Progress reports on Church Union conversations in various parts of the world were received from members appointed to keep in touch with these centres.

Notification of the postponement of the act of union in Nigeria was received but it was

reported that this might take place in 1966.

The committee sent a message of good wishes to the Archbishop of West Africa for the realisation of these hopes.

The growing number of informal relationships with the Roman Catholic Church were noted with great pleasure.

The Reverend F. L. Carrivick, the A.C.C. Observer at the Vatican Council, was present at the committee, Mr W. Brown, and the Archbishop of Melbourne were appointed to be responsible for matters of Roman Catholic-Anglican relations.

PHILIPPINES
The sub-committee appointed to report on certain aspects of the Philippine Independent Church presented its provisional findings which included the fact that twenty four autonomous churches had entered into concordats with the Philippine Independent Church.

The Bishop of Gippsland reported that the clergyman appointed to the joint ministry in Churchill had been inducted and

names were put forward — upon what basis in some cases seemed to be as unclear to the proposer as to the Synod as to whether that only one received even the minimum one-fifth of the votes required for a further ballot, which in turn did not provide the necessary majority to elect.

It is remembered that the Synod will be summoned again during May.



Bishop of Port Moresby, the Right Reverend J. H. Hand, will move from Daura to Port Moresby this week.

The bishops' Port Moresby residence is at Binaguanine Hill. It will be known as the Bishop's House, and commands magnificent views of the town and harbour.

Previous Bishops of New Guinea have lived at Daura or at Samarai in Eastern Papua.

However, the present rapid development of the Territory demands a more central and convenient site for the residence of the bishop whose diocese includes the whole of the Territory of Papua and New Guinea.

AIR TRANSPORT

Port Moresby, besides being the capital of the Territory, is well served by air transport to all the areas of Anglican influence in the Territory.

Bishop John Chisholm will shortly arrive in Port Moresby, accompanied at Daura and a new Bishop George Moore will arrive in Port Moresby.

From here Bishop Ambro will supervise the extensive work of the Church in the Northern District.

Dr Paul Anderson, an authority on the Orthodox churches, gave a tremendous summary of the history of Anglican-Orthodox relations and outlined the nature of present relationships.

He noted that this subject was one of the major preoccupations of the Archbishop of Canterbury.

The next meeting of the Ecumenical Affairs Committee will be held on May 6.

ADELAIDE PASSES A.B.M. QUOTA
FROM OUR OWN CORRESPONDENT

Adelaide, January 31. The Right Reverend J. I. Reed, has announced that the Diocese of Adelaide raised the sum of £2140 for the year ended December 31, 1965, as its giving for A.B.M.

The total of £20,000, of its allotted quota of £20,000.

Great credit for this heartening result, the bishop said, was due to the energy and leadership of the Reverend Christian Gray, who is Organising Secretary for the Australian Board of Missions in the Diocese of Adelaide, and to the splendid response in the parishes and districts.

The quota of £20,000 was the highest ever allotted to the diocese. It represents an increase of £2,000 on the quota of the previous year.

It is hoped that the level of giving by the diocese to the Australian Board will never fall below this level.

BISHOP MOVES TO CAPITAL

HOUSE AT PORT MORESBY

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DR COGGAN ON RHODESIA

AND GUYANA'S FUTURE

LONDON, January 31

The Archbishop of York, the Right Reverend E. D. Coggan, said in his address at York on January 18 that he did not believe that Mr Wilson was concerned in making a decision to get out of the Rhodesian situation.

In his presidential address Dr Coggan said: "It is Rhodesia, once it can begin, the struggle may be long and the shedding of blood, be uphill and arduous."

The Church could pray for the bishops of Malawi, Zambia and Mashaland in a situation of the nature of Moore's 'appealing' he said.

"We can pray for politicians in the case of Moore and others concerned, that they may be able to make a party political issue out of matters which are far too grave to allow of that."

"Our Prime Minister has an influence over Moore to get him out of Rhodesia, but I do not believe that, as some have affirmed, he is constrained to make a political capital out of it."

A.C.T. CLASS LISTS

The Australian College of Theology examination results in the School and Theology, appear on page 3 of this issue.

The Australian Board of Delegates has awarded the Doctorate in Theology to the Reverend E. D. Coggan, Archbishop of York, and John Foster Memorial Prize for 1965 is Robert Brown, Melbourne, Victoria, Sydney.

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RIVERINA SYNOD FAILS TO ELECT

The Synod of the Diocese of Riverina failed at its meeting in Griffith last week to elect a sixth bishop of the diocese in succession to the late Archbishop of Perth, the Right Reverend H. G. Robinson.

The opening, which was disrupted by laymen and businessmen from all over this large and sparsely settled diocese, took place in uncontentious atmosphere.

The Ordinance governing the election of bishops in the diocese has been revised for many years, and is not regarded with unanimity by all members of the clergyman and seconded by a majority of the votes cast.

Nominations must be made by a clerkman and seconded by a majority of the votes cast.

The Synod, in committee of the whole, then proceeds to the

ballot, in some cases seemed to be as unclear to the proposer as to the Synod as to whether that only one received even the minimum one-fifth of the votes required for a further ballot, which in turn did not provide the necessary majority to elect.

It is remembered that the Synod will be summoned again during May.

OBITUARY

MR F. T. CROSS

The funeral service for Mr F. T. Cross, one time Rector of the Diocese of Brisbane, whose death was reported briefly last week, was held in the Cathedral Church of St. John, Brisbane, on January 21.

The Archbishop of Brisbane, the Most Reverend P. N. W. Strong, delivered the panegyric, on which the note following is based.

The death of Frederick Thomas Cross, a former Chancellor of this Diocese, within a few days of his 70th birthday, was a blow to a close, a long and useful life, and had taken from us a Church Militant, a devout and faithful servant of God; an outstandingly loyal and devoted layman who gave unflinchingly all that was of his ability and his best gifts to the Church of God.

Born on January 26, 1888, at Bulimba, educated at the Bulimba State School, he began work as a law clerk with a young man he identified warmly with, but used up every opportunity to increase his knowledge and experience.

After a short time in Ipswich he came to Brisbane, but to avoid redundancy, and so to accompany him, he eventually had the honour of being admitted as a fellow of the Federal and State Institutes.

But it was the legal profession which claimed his fullest allegiance, and in 1920 he joined the firm of solicitors then known as Morris, Fletcher and Jensen. Soon afterwards he became partner in the firm which he continued until he retired in 1945. Morris, Fletcher and Jensen was the largest and most successful of its kind in Brisbane.

He studied in those early days in his spare time for the Bar and was admitted about 1912.

He retired from practice as an advocate at the end of the Second World War, but continued to practice as a barrister until about two years ago. He was at one time a President of the Queensland Law Society, and was consultant to the State's Government in the preparation of the Act creating District Courts.

He was, however, by no means a narrow and self-centred lawyer. He had other interests as well.

He was a Rotarian, a Mason and a Rebeche, and his membership of these three bodies testified to his interest and application to the need for service to the community, to helping his fellow man, and to the self-discipline and abstinence of his own life.

He had literary interests as well. He was a student and lover of Dickens and was for over 20 years President of the Dickens Fellowship. He went more than once to England to study the visit places to acquaint himself with the characters in the Dickens novels.

He had also outdoor and sporting interests, and was a member of the Bowling Club both in Manly and New Farm.

We honour him chiefly for his life as a Churchman, and for the distinguished service and work that he did for the Church in the Diocese of Brisbane and in the Province of Queensland. He was a member of the Brisbane Diocesan Synod for nearly 40 years and made at each Synod a vital contribution to the debate.

He had a great passion for the rightness of things and for the truth. Members of Synod delighted to hear him speak and he participated in many a debate. He had great oratorical gifts and his speeches had a tremendous influence on the decisions of Synod.

He had a fair for plain and clear speaking, even though his tongue had a sting in it at times when it concerned what he thought was obviously not right; but his candour and moderation and his ability to reach a reconciling note in controversial issues and restored unity and fellowship.

He was for many years a

member of the Diocesan Council, of the Legal Committee of the Diocese, of the Property and Finance Board.

For 34 years continuously he was a member of the Diocesan Election Committee, and had a part in the election of three Archbishops of Brisbane. He took his part in the wider life of the Church, being a representative for this Diocese both on Provincial and General Synods.

He was Archbishop's Advocate from 1945 to 1952. In 1947 he reached the highest rank that can be given a layman in the Church when he was elected to the Diocesan Diocese and of the Province.

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Not only was he always prominent in debate at Synod, but he was also a man of wit, bringing an amusing note into his remarks.

The most vital contribution he made was his service to the Diocese in the drafting of Canons and other necessary legal documents. Indeed he was the author of most of our existing Canons, and drafted many others largely to him.

One can add above everything else with crystal clearness was the deep sincerity of his Christian spirit, and his faith, which sprang out of the deep conviction of the reality of the foundation of his life from 1912 to 1961.

There was no more worker for the Church, save from time to time of his faith, and his faith in a spirit of altruistic service. His work and service for the Church, a conviction which sprang out of the deep conviction of the reality of his faith. He had to do what he did, and he had to do his best to do it. For what was his doing, for God and for God's Church.

Beneath his efficiency as a lawyer was a deep-rooted spirituality, which sprang out of a constant personal communion with God.

Fred Cross was a lifelong Churchman; a regular and devoted participant in the parishes in which he lived, first at Bulimba, then at Manly, and in the last two years at New Farm. A regular and devoted community cent, one who had a profound and most reverent estimate of the sacraments as a means of grace, realised his own need of grace and constantly and generously, realised his own need of grace and devoutly sought to receive it, and was a man whose expression more fully in his life.

His religion was no self-centred thing, catering to his own spiritual satisfaction. It was an outgoing religion, as all true Christianity must be.

He had a sense of mission and was fired with Evangelistic zeal. He held his licence as a Lay Reader for over 55 years, and this with him was no formality. He used it for the Glory of God and for the edification of the Church, and he was particularly prominent in Parish life by taking services and by preaching sermons.

At Manly he preached a course of sermons at the request of the Anglican Church of Australia, and it was customary for him to preach the sermon at St. Paul's, Manly, on Easter Day. He had a list of parishes during his time, and some years ago conducted the three-hour "Sermons on the Cross" at Bulimba where he lived for many years.

He had a long record of faithful service.

Having a very deep knowledge and understanding of the Faith which he nurtured and lived by, he was able to give meditation, his sermons on the various Christian doctrines were bold and convincing.

Occupying as he did for many

years an honoured position in the Church as Chancellor, he never allowed this to give him an air of superiority over others.

He was always a very friendly and approachable man, and the life of the Parish to which he belonged did not suffer from his absence as superior because he was Chancellor, but was completely unaffected in any way, family in regard to the R.S.L. to hold its own firm march in the morning.

"It seems to us that these young people, especially those very little about true religion and understand even less about its practice than we do."

"If there is any true Australian religion, it is the religion of the Anglican Church, which unites all us, Christian and Jew, in the brotherhood of the Fatherhood and prayer for the peace of the world, in getting it into the hands of the people."

This editorial and the general character of the journal were the subject of a derivative note in the *Canberra Worker*, where a columnist observed: "The *Review* has strong religious views. It takes a more 'progressive' approach. There are no one-up and pokers in its editorial policy, and it is not uncharitable. It believes equally in the Navy, the Army and the Air Force."

On the march, Sir William Yeo spoke as impulsively about the occasion as he had after the manner of 1956.

In outstanding success was a five-year-old boy, who said: "I've been to church, but I've never been to church before."

In the story of Melbourne, 1938, it's hard to know how the number of churchgoers in Sydney, 1964, despite the greater character of the R.S.L. and the R.S.L. of 1964, this year's commemoration of the Brotherhood and the R.S.L. in Melbourne and other cities were much larger than in 1956, so perhaps the decision to have the march on a Sunday morning was a very good one.

away.

TWO TRADITIONS OR ONE?

(Continued from page 11)

"We wish to see the journal... that you had said something about the clergy who had been... to take part in the... service in the Sydney... Diocese because they considered it pagan of the R.S.L. to hold its own firm march in the morning."

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CLIVE WATSON, B.S.B.

We record with regret the death on January 25 of Brother Clive Watson, B.S.B., who died at his home in Brisbane.

In the week after his admission as a full member of the Brotherhood of Saint Barnabas, Brother Clive Watson, B.S.B., was involved in a fatal accident on the Palmerston Highway when driving to his new posting for this year at St. Barnabas School, Ravenhoe.

Brother Clive was a lay brother in his early twenties who had come out from England to Australia to help at the installation of the Bishop. He had spent much of his post-natal year under the guidance of the Warden of the Hall for University students in Townsville.

During this year he had given valuable assistance to the Rev. John Bell in the newly developing areas of Carrington and Aikenhead and at the same time was furthering his studies at the University of Cambridge and the Anglican College of Theology.

He had recently completed the examinations for which he had been awarded a Th.L. degree and was admitted as a full member of the Brotherhood as a Chapter last week.

After admission, he was made a member of St. Barnabas School, Ravenhoe and on Tuesday, January 23, he was taken to the school when he was involved in a collision with a timber truck. He died before reaching Atherton Hospital.

The Warden of the Brotherhood, the Reverend Miss Gregor, returned immediately from Dubbo to join the Bishop to conduct the retreat of the Brotherhood in the presence of the Warden and was joined by the Warden, Brother M. A. Maloney, as they flew to Atherton for the funeral.

The Bishop, who said the Requiem following morning at St. James' Cathedral, said: "This is a very great sorrow which has come upon the Brotherhood and Diocese. Brother Clive was a young man of singular depth and joyous spirit and of unusual but not of more than a very splendid thing if some young student teacher who was forward to take up the work of our Clive was looking forward to starting."

This is the first time in the 26 years of the Brotherhood that such a blow has befallen the community.

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FOUND IN GUADALCANAL

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

MY flying visit to the South Pacific region took me first to Melanesia and then to the Diocese of Melanesia. This diocese is a great deal smaller — only a mere three quarters of a million square miles in area — but its problems and challenges are no less great and those of communications are probably even greater.

This means that in the Diocese of Melanesia there is an Anglican field of which we may well be proud. There is what might be called the flag ship — *The Southern Cross*, 85 ft long and displacing 100 tons — which is used for the most part by the diocesan bishop, the Right Reverend A. T. Hill, and his Melanesian suffragan, Leonard Alifanai and Dudley Tui — and it might be said in passing that Dudley is deadlier almost every time he goes to sea.

There is the 55 ft long *Badley* used for cargo, the 70 ft medical ship called the *Forbes Tomes* and the 55 ft *Schreyer* which sails round the island New Hebrides. Quite a fleet!

For my part I sailed in the *Southern Cross* and so I am able to say that while the show "South Pacific" may seem to be very romantic the reality is anything but that.

SOME HEROES

Work in the Diocese of Melanesia is hard, tough and demanding and its work is not nearly as well known as it should be.

There are heroes of the Cross, unhonoured and unnamed in this diocese.

I think of the bishop, Alfred Hill, who owns a miner's ticket, and has worked for thirty-five years in the diocese, eleven of these as the bishop.

I think of Archdeacon Harry E. Fox, aged eighti-eight, who has served in the diocese for less than thirty years. This "do it yourself" diocese is Howard Johnson called in "Global Odyssey" has 124 clergy of whom 112 are Melanesians.

It also has no less than 850 Melanesian catechists who are paid up to about 45 shillings per year, and also 55 members of the famous Melanesian Brothers and 15 nuns in training.

There are also 50 students training to be catechists, and in the fine schools of Pawa, and Alangauwa. I saw evidence of many other young men who do not doubt one day will find their places in the service of Christ in this diocese.

I spent thirteen days in this diocese, although eight of them were in hospital on Guadalcanal where I had grounds for eight days having been attacked by a pneumonia virus.

I was not the first to discover that God often puts a man on his back in order that he may look up, and I had time to think of the Melanesian proverb: "To be entirely dependent on other people is a great way of finding out exactly what kind of people they are, and certainly the European and Solomon Island doctors and nurses treated me with kindness that could not have been surpassed anywhere.

The five days during which I was mobile provided me with unforgettable experiences. The Melanesian proverb for example, is, perhaps the originator, long forgotten, that I have so far established that I have so

Started in 1925 by a Melanesian — Ini Kopuria — and the Brothers bind themselves to annual vows to abstain from marriage and other such commitments, and after a period of training become wandering evangelists, visiting island after island.

I visited their headquarters on Guadalcanal, and understood what 'Catholic' may have said to me when he had told me that for eleven years he had been a member of that Brotherhood and, as yet I had owned nothing but a singlet and a loin cloth, and yet "I felt I was the world."

CATHEDRAL NEED

It all seemed a far cry from our Western organisation and our dependence on possessions. Since my views on the building of cathedrals are apparently well-known, my critics may be surprised to read that I feel that the Diocese of Melanesia does need a new cathedral.

The present one at Honiara is far from adequate and is a totally inadequate structure for

the crowds of people who attend worship not only on Sunday but on weekdays too. So plans are afoot for the building of a new cathedral, but the authorities have turned down an architect's plan which calls for a cathedral costing £40,000.

The Cathedral Chapter had decided that £25,000 is the maximum that ought to be spent on a building. No wonder I felt as if I were in the joyful contentment of happiness in this remarkable diocese. Thinking about the need of a cathedral, surely there must be a number of Episcopalians G.I.s who should be in the "living green hall" of Guadalcanal who would be prepared to make a new cathedral possible.

My plan is gone and I have said nothing about the four European staffed hospitals, the two leper colonies, the schooling scattered throughout the diocese, the printing press and the little ships which make up the means of transport in this remarkable diocese.

It is a great adventure to go in fact two worlds apart, and I eagerly look forward to the change of going there again.



Turkana tribespeople on the shores of Kenya's Lake Rudolph are being cared for by Kenya's churches while arrangements are made for their move to new lands. They are survivors of a tribe of which thousands of members died of hunger in a recent famine. Inter-Church Aid helps the Kenya churches care for the refugees.

THE NEW ENGLISH BIBLE

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THE BOOK DEPARTMENT OF THE ANGLICAN is now accepting orders for this latest and smallest edition of the *New English Bible: New Testament*, published by Cambridge University Press in conjunction with Oxford University Press.

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The publication date in Australia is March 31, 1966. It is advisable that orders be placed immediately as it is certain that the demand will rapidly deplete all possible stocks. Postage is 4c (5d.) per copy.

CALL FOR THANKSGIVING AFTER TASKING

ECUMENICAL PRESS SERVICE

Bhopal, India, January 31
The Commission on International Affairs of the National Christian Council of India, in a call to thanksgiving and dedication published on January 23, offers its "sincere thanks to God Almighty for the miraculous turn of events resulting in the Tasking declaration which has laid the foundation of peace between India and Pakistan."

"We believe that this is the work of God triumphing over what appeared to be insurmountable," they said. "We share fully the joy of the nation and of the world at this remarkable achievement towards peace."

"We also pay our humble tribute to Prime Minister Koyin and his devoted team that with untiring and indefatigable zeal, determination for peace, and expert statesmanship, the Tasking conference would not have been so successful."

The document continues as follows: "The price of the Tasking agreement our nation has had to pay is greater than anyone had anticipated, namely the life of our beloved Prime Minister Bhanu Shastri."

"In his death the nation has suffered the tragic loss of a great champion of peace and justice.

"We can express our gratitude for his commitment and determined efforts to implement the spirit and the letter of the declaration."

"The agreement is significant in itself, the statement claims that it is "only the beginning of a new chapter."

COMMON ENEMIES

India and Pakistan must now learn to work together for economic and social development of the peoples of the two nations and join hands in the fighting of the common enemies of humanity."

ABBEY STAMPS

ANGLICAN NEWS SERVICE

London, January 31

The Post Office has released the designs of two stamps to be issued on February 20 to mark the 900th anniversary of the founding of Westminster Abbey.

The 3d. stamp shows an exterior view of the abbey, printed in brown and black against a blue background.

The 2d. 6d. stamp reproduces in black the delicate fan vaulting of the Henry VII Chapel. Both stamps show the Dorothy Wilding portrait of the Queen.

The rejected design for the 3d. stamp reproduced in full features a new design of Edward the Confessor, the founder of the abbey.

General opinion is that an opportunity to issue a most attractive stamp, on this occasion, has been missed.

U.S.S.R. COUNCIL

ECUMENICAL PRESS SERVICE

Geneva, January 31

A new Council of Religious Affairs has been instituted by the U.S.S.R. to combine the work of the former Council of the Orthodox Church and the Council for Religious Cults which deal with the affairs of the non-Orthodox churches.

S.C.M. GENERAL SECRETARY

ECUMENICAL PRESS SERVICE

Geneva, January 31

The Reverend David Head, formerly minister of Methodist Central Hall, Birmingham, England, and author of "He Seen Learntness" and other books of contemporary prayers, becomes general secretary of the Student Christian Movement of Great Britain and Ireland this summer.

He succeeds the Reverend David L. Edwards, who during the year 1965-66 is combining the general secretariats with the editorship of the S.C.M. Press.

Mr. Head, who earlier spent four years on the staff of the S.C.M. in West Africa, is a present staff secretary of the British S.C.M.

COLLOQUIUM IN INDIA

ECUMENICAL PRESS SERVICE

Geneva, January 31

A Roman Catholic-Protestant colloquium held at Serampore College, India, discussed the theme "The Coming Christ" and the significance of this doctrine for our approach to men of other religions.

No attempt was made to prove the truth of either of the religions, but it is hoped that the papers read at the colloquium will be published in the *Indian Journal of Theology*.

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