

FRANCISCANS MOVE TO NEW HOME

NEW AUSTRALIAN NOVICE LAST WEEK

FROM OUR OWN CORRESPONDENT

Brisbane, April 18

Last week the Friars of the Society of St. Francis moved into the old St. Clare's Home, which will now be their Queensland headquarters.

Since their arrival from England eighteen months ago, they have lived successfully in the Deanery of St. John's Cathedral and St. Christopher's Lodge, Brookfield.

During their time at Brookfield they have done a great deal of painting, re-constructing, and repairs to the buildings, to make them more habitable and suitable as a diocesan retreat and conference centre.

FRIARS' ADDRESS

For those readers of THE ANGLICAN who might like the address of the Friars, it is as follows:

The Society of St. Francis, The Friary, 125 Gaiety Road, Tarringa, Brisbane, Q. Telephone 4177.

Brother Norman was clothed as a novice of the Society of St. Francis on Wednesday morning, April 13. He is the first Australian novice since the Friars arrived, although there are two others, one of whom was noviced in England and the other in Paris.

Fr Geoffrey, the Assistant Minister, was present for the

V.C.C. SECRETARY APPOINTED

FROM A CORRESPONDENT

W.C. Hawthorne, April 18. The Reverend A. D. Darrington, Vicar of St. Dunstan's Church, Brisbane, has been appointed Secretary of the Council of Churches.

Mr Dargaville, who will take up his appointment in August, succeeds the Reverend R. H. Darrington, who is to study in the field of Clinical Pastoral Care at the University of Melbourne.

Mr Dargaville, married with three children, graduated in 1958 from the University of Tasmania and for five years worked as an industrial chemist. He trained for the priesthood at Trinity College, Melbourne, and was ordained Deacon in 1962. Mr Dargaville was appointed Lecturer in Training officer with the Diocese of Melbourne of Christian Education.

During that period he travelled overseas for study in Christian Education in the U.S.A. and Europe, observing the work of St. Vincent de Paul in Geneva and the United States, and the Church Aid projects in the West Indies.

Mr Dargaville was inducted to the parish of St. Thomas, Werribee, in 1962.

GROUP TRAVEL TO ASIA

The New South Wales Inter-Church Aid Committee plans to arrange a group of twelve clergy leaders to meet Christians in Japan, Taiwan, Hong Kong, Manila and to visit Inter-Church Aid projects.

The group will have Sydney on December 17, 1965, on the *Aramis* (E & A Line) and return on December 27, 1965. The *Aramis* is a one class, air-conditioned ship of 13,500 tons, carrying 345 passengers.

The return fare (Sydney to Sydney) is \$434 on a double berth and \$474 on a Deck.

Those who would welcome enquiries about this opportunity to visit Asian Churches and to see the work of Inter-Church Aid, write the Reverend Ross, Secretary for Inter-Church Aid, this week. For fuller information, please write to c/o at 11 Kent Street, Sydney.

clothing as he passed through Brisbane from Papua on his way to the province of Queensland, England. Brother Simon also will shortly leave for the Chapter.

Brother William, well-known for his work in the United Nations Organisation, has returned to his own compositions, he left for a two-month visit to New Zealand with a long list of engagements—lectures, retreats, lectures, sermons, and the like.

There are quite a number of Tertiaris and Movement of St. Francis in New Zealand. Brother William will also visit the diocese of Polynia.

He has also made a recording of some of the hymns recently, with the Christis of St. John's Cathedral. The record will be available to the public at the Cathedral Building.

The Bishop of North West Australia, the Right Reverend Howell Winn, looks on from the pulpit in Holy Cross Cathedral, Geraldton, members of the Rectory Club set a scene on the sanctuary steps. A series of lively mission services during Lent drew large crowds, many returned on Monday nights for the discussion groups.

DR FORBES BACKS RECTOR'S PLAN

FOR A DAY OF RECONCILIATION

FROM OUR OWN CORRESPONDENT

Bathurst, April 18. The Minister for Health, Dr A. J. Forbes, has written to the Rector of the United Nations Organisation, the Reverend W. E. Weston, stating that he considers his proposal for a Day of Reconciliation, which the Member for Eden-Monaro, Mr A. D. Fraser, committed to the Government, to be a splendid idea.

Dr Forbes had attacked Mr Fraser's proposal in the House of Representatives, in which he had included Mr Weston's proposal, and it was thought the proposal had been included in the attack.

But Mr Weston has clarified that this was not so. Mr Weston had previously submitted the idea to the United Nations Organisation.

He received a reply from the chief of the public Enquiries Unit stating that the proposal had been noted with interest in the office of the President and suggesting that it should be introduced into the General Assembly by the Australian representative.

Mr Weston sought the advice of the Member A. D. Fraser, who was so impressed with the idea that he readily agreed to support it by a Minister, he hopes which he did on March 29 when he spoke on International Affairs.

HOLY WEEK IN HOBART

FROM A CORRESPONDENT

Hobart, April 18. The Holy Week ceremonies introduced at St. David's Cathedral, Hobart, this year was excellent.

On Maundy Thursday at 7.30 p.m. the Bishop of Tasmania, the Right Reverend R. E. Davies, co-consecrated the Eucharist with twelve of his priests from the Archdiocese of Hobart.

There was a liturgical procession in the bread, wine and water by members of the congregation, and the consecration of the elements, the Eucharist, and the blessed bread.

The Devotion in Music on Good Friday night was very well attended.

The Bishop led the solemn selected mass, hymns and Bible readings, all unannounced.

The Bishop led the ceremony on Easter Eve, the blessing of the new Fire, the blessing of the Paschal Candle and the renewal of Baptismal vows.

FIRST STEP TAKEN IN FORMING

COMBINED WOMEN'S ORGANISATION

FROM OUR OWN CORRESPONDENT

Bathurst, April 18. At the annual conference of women's organisations in the Diocese of Bathurst, held at Wellington on March 15 the first step was taken in forming a Commonwealth organisation to be known as "Anglican Women of This Body".

The idea of a combined aspects of women's work in the Diocese of Bathurst, the "WOMEN'S ALL".

The suggested rule of membership of the Anglican Church of Australia welcomes as members all who wish to share the Church's work, fellowship, teaching, service, and giving.

Which 200 women attended the meeting were in favour of

WOMEN HEAR OF PACIFIC NEEDS

FROM A CORRESPONDENT

Bathurst, April 18. The problems of the Church in the Pacific Islands were outlined by the Victorian State Secretary for A.B.M., the Reverend R. L. Butters, at the annual conference of the A.B.M. Women's Auxiliaries in the Ballarat Diocese this month.

The conference was held at Rupanyup and was attended by approximately 250 women from parishes throughout the diocese, mainly those from the northern area.

At the opening Eucharist in St. Philip's a very beautiful cope was blessed by the celebrant, the Reverend John Bedford.

The gift of the diocesan auxiliary, which was given for use in the chapel at the House of the Epiphany.

The Vicar of Rupanyup Mr. J. P. Rutter, was assisted by the Vicar of Stanwell, the Reverend Arthur Rutter, and John Ackland was server.

In his talk, Fr Butters referred to the problems of culture, language, manpower, move-

ment of people from village to town and the tremendous problem of change.

"What has happened in our own civilisation has taken centuries, but in Papua it is taking years," he said.

"God is not in a middle and yet there is this shortage of manpower. He is calling people to do something, but it doesn't come through. You must be prepared to do something about it. Put it before your children or grandchildren, not 'should you', but 'why should you'."

Dr Philip Harvey, A.B.M. representative on further work from the Diocese of Melbourne, spoke of his work in an 800-bed hospital in the Solomon Islands.

MILK FUND

He referred to the drain on hospital finances in caring for orphaned babies during the first two years of their lives. After two years they are ready to be sent into the world, which is largely common.

Local collection of milk and given to Dr Harvey for the milk fund.

The financial statement showed a decrease of the previous year, but Mission House contributions increased by more than 50 per cent.

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PRIMATE LIVES IN LONDON

FROM A CORRESPONDENT

The Archbishop of Sydney, the Most Reverend G. H. Gough, has cancelled his arrangements to attend the meeting of the Lambeth Conference in Jerusalem from April 24 to 28.

This information was contained in a letter to the Commonwealth Secretary, the Right Reverend M. L. Lonne, received on April 12.

The decision is the result of medical advice received in London, which is that the Archbishop should be advised by ship on March 28.

It is understood that he is suffering from "overwork and exhaustion," that he is resting in London, and in hospital.

Archbishop Gough has asked the Archbishop of Melbourne, the Most Reverend P. N. W. Strong, who is also attending the conference, to represent him.

RETURN IN JUNE

It is now expected that Archbishop Gough will return to Sydney in June. Mrs Gough is also in England, having left recently by air.

Contributions at the Jerusalem meetings are the Right Reverend Geoffrey Gribble, the Reverend Graham Delbridge and Canon Frank Coady.

Canon Gribble is a member of the Advisory Council on Missionary Studies, which was being held from April 14 to 18.

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RECTORY TO BE MEMORIAL

FROM A CORRESPONDENT

Banbulla, April 18. A new rectory is to be built in the Diocese of Banbulla, as a memorial to the late Rector, the Reverend G. Graham Coward, who died at sea on the *Diocese* in 1958.

The building will be completed in the end of this year, and it is the wish of the parish that it should be a memorial, and thus perpetuate the name of the late Rector.

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LETTERS TO THE EDITOR

The following letters to the Editor are being presented to you as they appear. Letters should be addressed to the Editor, 22 Leigh Street, Adelaide, South Australia 5000.

Letters should, if possible, be typed. They should be signed by the author and the address to which the writer's correspondence should be sent.

Parts of some of the following letters may have been omitted.

VIENT NAM

REACTIONS TO "AD CLERUM"

TO THE EDITOR OF THE ANGLICAN

Sir, — Many Sydney Anglicans have been shocked by the article in the letter issued over the signatures of the three diocesan bishops on March 24th. In fact, in sentiments seemed to suggest that no citizen at any time had a right to dissent from a decision of the secular government, one implication at least of which would be that Adolf Hitler was the sole responsible

conscience of all the German war crimes during 1939-45, and that no other Nazis were good enough to be tried for their crimes. It was distressing that the letter left no room for all the other participants in the operation of the private

conscience on the twin issues of Viet Nam and conscientious objection to the war, that a direction of *ad clerum* had been issued, and (presumably) had been discussed previously.

I telephoned the Diocesan secretary and was told that "many of the clergy elected directors" and was asked to make this statement uniquely different from the clergy elected previously, if they decided they were the latter, they could even vote more so; and this letter was a first attempt to identify the Diocese of Sydney with this process.

My own views on Viet Nam, and on conscientious objection, are my own. I am not a member of the Diocese as Bishop Lorne and his Messrs. think that they are not. What concerns and distresses me is as a representative layman, and as an assistant bishop not famous for their political ex-

pression, but apparently indifferent to political activity at moral/theological level, have attempted to recommend a political position to me as being more nearly "Anglican" than other political positions.

I should like to see on record as having abstained from any form of Anglican witness on 20th May in the belief that a profession led through the streets by the same group would be little chance of being thought of as a religious protest. What that attendance at any Anglican centre of worship would be after the letter to the Press would be mis-estimated.

What the collection money is sent to a charity which can be relied upon to apply it to the needs of Christ's poor and not to the political or political views.

Yours faithfully,

EDGAR CASTLE.

Vaucluse, NSW.

TO THE EDITOR OF THE ANGLICAN

Sir, — This is my first letter to you, and I am writing it nearly every week. I wish to say that I have been reading the Editorials of anti-war and anti-Viet Nam fascio.

As a Christian I am drawn to the human race and the white race in particular. We are supposed to be the enlightened and educated race (I am saying others are not so) but I ask you, ever since trouble-makers in the world have been the greatest trouble-makers and under the great managers, the greatest threat to world peace? The Government of the United States

of America I don't think. I think American people have any race. What are they being led or driven like sheep in such a manner as to have the Holt treat the average African?

Yours faithfully,

W. H. GIBSON.

Adelaide, South Australia.

TO THE EDITOR OF THE ANGLICAN

Sir, — Our Government leaders have repeatedly stated that the Viet Nam fascio is particularly in Viet Nam, at the request of the Government of the United States. Opponents of our Government have repeatedly stated that the Viet Nam fascio suggested nine months ago, or more, that the military intervention of the Viet Nam did not have the support of the people of Viet Nam. The Marshall Jig was merely an attempt to make the actions and statements could be accepted as reflecting the wishes of the people of Viet Nam. The recent writing calling for the Viet Nam fascio to be terminated, permitting as it does, all sections of political and religious opinion in Viet Nam, surely supports this view. What are we being led to do? American people have any race? They are being led or driven like sheep in such a manner as to have the Holt treat the average African?

Yours faithfully,

W. H. GIBSON.

Adelaide, South Australia.

News said the coadjutor Bishops of Sydney I suppose, since the news is read (from I support and agree with the statements in Viet Nam. This is enough to make decent peace-loving people feel uncomfortable. The gentlemen should know better and especially oppose a public witch-hunt, not to mention that we should not interfere in the internal affairs of another country.

We should however give all the economic assistance we can to Viet Nam but all countries including Red China which we will have to, let us make it clear that we are not interfering.

As a member of the A.I.F. I had the privilege of seeing the Viet Nam fascio try to get through Hiroshima when that city was the only city in Viet Nam that was not a part for as far as the eye could see the war was being won.

Not a building in sight, the miserable twisted half bodies of people half alive and half dead with one or more eyes and limbs missing, and I made me hate and despise war and greed for as long as I can remember.

I am no Jap lover, as a Christian I am not a Communist, but I do not forget but that is not applicable to Viet Nam. When I remember the sinking of a hospital ship off N.S.W. and the mangled bodies of nurses on Banksia Island.

The whole point of this can never happen again. Back in the days of Hiroshima I was a member of the A.I.F. and I was in a hospital ship off N.S.W. and the mangled bodies of nurses on Banksia Island.

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It is any wonder, then, that increasing numbers of people are turning their backs on the doubtful about the validity of the statements of troops to support Marshal Jig.

Among these people are the conscientious objectors conscripted for service when they are not in agreement on moral grounds, being forced to fight, and maybe kill, those who are not in agreement.

No one else in this country is being called up to fight. In this situation it is incomprehensible to me, that the leaders of the Viet Nam fascio in this country, apparently the "Saints" of the Viet Nam fascio, that conscription for military service in Viet Nam is morally wrong.

It is also morally wrong to oppress, first and foremost, by the Viet Nam fascio, the people within the country.

Yours sincerely,

R. AHLES.

East Coast, Victoria.

I further selected, from the large correspondence received in regard to the article on Page 8 of this issue — Editor.

IN DEFENCE OF THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir, — I am reading your columns say how grateful I am to the Bishop of Kalgoorlie for his article in the "Anglican" Anglicana (June 1967).

It is a pity that while a letter in the Church is one of "wringing the hands" and "weeping in the streets" and "holding the line" it is bearing indeed to the Viet Nam fascio. Catholic beliefs preclude him from being a pacifist.

He makes a truthful simple statement when he says that in Viet Nam there are no Christians who are in danger of their lives, and so doing we may be in danger of our lives.

The Viet Nam fascio is wrong, as expressed by the opinions of the Viet Nam fascio, and so doing we may be in danger of our lives.

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'LIKE TO KNOW...

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Maddick

Is it necessary or possible for a non-Christian to be brought up in a Christian home, and always live a righteous life, his experience being Evangelical? Term "a conversion?"

For a long time, possibly our best known evangelist, in his "Saints and Sinners" has been quoted with regard to a question with which to begin to answer my correspondent's question, and he said: "It is still quite possible for a non-Christian to be brought up in a Christian home, and always live a righteous life, his experience being Evangelical? Term "a conversion?"

It is still possible to try to follow the code of Christian behaviour without God being the driving force of it. It is still possible to receive the Sacrament without knowing the Saviour, and to come to the Communion without coming to Christ.

It is still possible to make a regular pattern of living in church without the opening of the heart and the submission of the will to God which is professed to worship.

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Reader are invited to submit questions for answer in this column. Letters should be addressed to the Editor, 22 Leigh Street, Adelaide, South Australia 5000. Questions should be typed and should be signed by the author. The Editor reserves the right to edit questions and to omit questions which are irrelevant or abusive.

For what is conversion? Bishop Stephen Nel suggests that conversion, that turning of a man's mind, heart and will in the direction of God, involves three elements: (1) conversion to Christ, a conversion to the Church and a conversion to the world.

You will remember Our Lord's epistle conversion, the devout "churchgoer", Nicodemus, as is recorded in St. John's Gospel, chapter 3. I suggest you read the first two verses in a modern translation.

What Our Lord is suggesting to Nicodemus, and to us, is that there must be a particular pattern of living in church without the opening of the heart and the submission of the will to God which is professed to worship.

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It is still possible to make a regular pattern of living in church without the opening of the heart and the submission of the will to God which is professed to worship.

quite plain, is that it is the fact of being a Christian, not either the time or the method of conversion, that counts.

Evangelicals may tend to expect us to know what we are saying, and to say it in a manner "our heart was warmed" and "our mind was enlightened" and "our will was renewed" and "our life was changed" and "our love was purified" and "our hope was strengthened" and "our faith was deepened" and "our charity was increased" and "our joy was multiplied" and "our peace was perfected" and "our holiness was completed" and "our sanctification was consummated" and "our glorification was consummated" and "our redemption was consummated" and "our inheritance was consummated" and "our kingdom was consummated" and "our glory was consummated" and "our life was consummated" and "our death was consummated" and "our resurrection was consummated" and "our ascension was consummated" and "our sitting at the right hand of the Father was consummated" and "our coming in the clouds of heaven was consummated" and "our reigning with the Father and the Holy Spirit was consummated" and "our eternal life was 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A NEW DIOCESE IN THE BAY ISLANDS OF INDIA

By A SPECIAL CORRESPONDENT

MARCH 15, 1895, Vethappan Solomon stepped off an outrigger canoe on to the beach at Car Nicobar Island, an official of the Government, he found his place in the history of the Church as the first lay missionary of S.P.G. to place the cross in the island, simple and hospitable people. March 15, 1966, at an impressive and intensely moving ceremony the Right Reverend M. D. Srinivasan was enthroned as the first Bishop of the Diocese of Andaman and Nicobar Islands.

Between these two days, over a period of 71 years, lies the story of the gradual enlightenment of the tribal people of the islands, a story rich with the elements of love and selfless devotion.

On the death of Vethappan Solomon, his wife carried forward the torch lit by her husband.

One of their earliest students, a Nicobar named John Richardson, soon emerged as a natural leader. With the example of the Solomons ever before him, he led his people out of the darkness of the wilderness into the light of the promised land.

Unassuming, self-effacing and humble though he has always been, and is today, John Richardson could not conceal from his Church or his country, the immeasurable good that he has done for his people.

Consecrated as Bishop in 1950, he was nominated to be the first member of Parliament for the islands in 1953.

BIBLE TRANSLATION

Further recognition followed when he was honoured with the Doctorate of Divinity by Serampore College for his studious efforts in translating the Holy Scripture into his mother tongue, in doing which he also gave his people a written language, for they did not have one before.

In this work, initial and invaluable guidance and direction was given to him by the Reverend George Whitehead, an eminent scholar and linguist of the S.P.G. in Burma.

In recognition of his unique service to his people, the President of India was pleased, in 1965, to confer upon him the title of "Padma Shree" — a title awarded to few.

A book can be written about all these years of the growth of a people about whom so little is known, but these are the brief facts which led to the historic occasion, the creation of the Diocese of Andaman

and Nicobar Islands, on March 15, 1966. At 7 a.m., on that clear, sunny day, Holy Communion was celebrated in the beautiful white coral cathedral at Maa village.

Attended by thousands of people, overflowing out of the cathedral onto the grounds, the service was made ever memorable by the wonderful singing of the choir and congregation.

The Bishop-elect, the Right Reverend M. D. Srinivasan, preached.

Taking the words contained in Exodus 14: 15 "Speak unto the children of Israel that they go forward" as his text, his sermon was an inspiring call to the people.

Shortly after the service, a public meeting was held in the cathedral grounds, when some nine thousand people assembled to pay their homage to the great leader, Bishop John Richardson.

The chief guest at the occasion was Mr B. L. Chak, the Chief Commissioner of the Andaman and Nicobar Islands, who had especially made the journey from his headquarters at Port Blair to be present.

An address of felicitation from his people was presented to Bishop Richardson, and, in appreciation of his 53 years of devoted service to them, a gift of a set of episcopal robes and a golden cross.

The Chief Commissioner, in a brief speech, paid tribute to the qualities of the Bishop. He emphasized the uniqueness of the occasion.

"All of us who are here today, will always be proud to say, perhaps to our children and grandchildren, that we were present on the occasion to salute a great man," he said.

"MELA" OPENED

Bishop Richardson's reply to the address was a true reflection of his character. Thanking the Bishop Srinivasan, in his sermon, referred to the untiring efforts made through past years by the Society for the Propagation of the Gospel, and, through them, of individuals. The Reverend George Whitehead and completely loyal to the foundations for the construction of the written Nicobar language.

Immediately after this function, the Chief Commissioner opened a "Mela" in the same grounds. This church fair had been organized to raise money

for the Bishopric Fund, and a tremendous assortment of items had been presented by the people for sale. Business was brisk indeed, with the thousands of people in a festive mood.

At 3 p.m. that afternoon, the enthronement service commenced. By this time, even more people had arrived, groups from many outlying islands having journeyed for two days in their large, graceful outrigger canoes. The dignified service, with its solemn and established form, gave one the distinct feeling of taking part in the making of history.

The beautiful singing was intensely moving — the sheer quality of the voices and the deep feeling which generated it. Bishop Srinivasan, in his sermon, referred to the untiring efforts made through past years by the Society for the Propagation of the Gospel, and, through them, of individuals. The Reverend George Whitehead and completely loyal to the foundations for the construction of the written Nicobar language.

Bishop Effe, Bishop Arthur Knight, Bishop Norman Stubbs and Bishop George West, all in their turn Bishop of Nor-



The Bishop-Designate, the Right Reverend M. D. Srinivasan, being led by Bishop John Richardson into the Cathedral Church of Saint Thomas, Car Nicobar, on March 15, 1966.

Each one led the church in these islands a few steps forward, giving of their best in guiding and directing the growth of this first structure.

In their wake came the successive metropolians of the Church of India, Pakistan, Burma and Ceylon.

Metropolitans George Clay Hubback, Metropolitan A. N. Mukerjee, and Metropolitan H. L. de Mel.

LOVERS OF SPORT

Each in his turn carried the good work forward, the culmination of the combined efforts of all resulting in the forming of this diocese.

No function is ever complete in Car Nicobar without an exhibition of sport, of which the people are extremely fond.

Consequently, the great day of March 15, 1966, was brought to a successful and traditional end with a football match for the men and a volleyball match for the women.

True lovers of sport, thousands of voices are raised in applause of good play in Car Nicobar, and this day there were many, many thousands gathered together — (for a new diocese had been born).

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OBITUARY

THE REVEREND W.

A. TERRY

We record with regret the death in Adelaide on April 13, of the Reverend William Arthur Terry.

Our own correspondent writes:—

Mr. D. Doocoe of Adelaide has lost his only son and most deeply respected acquaintance who was in his 87th year, and had been living in partial retirement since at Brisbane since 1945. He was ordained Deacon in 1908 and priest in 1909, after studying at St. Barnabas' Theological College, Adelaide, where he gained his Th.L. He was the oldest former student of St. Barnabas' College.

Mr. Terry served a curacy at St. Mary's, Barra (1908-10), was Priest-in-charge of Millerton Mission District (1910-16), and Priest-in-charge of Murray Bridge from 1916-39. It was at Murray Bridge that he did his most enduring work, and he became well-known throughout the diocese and beyond as the champion of the observance of Mothering Sunday. He would send annual reminders to the clergy giving them information concerning the observance of this day, and of the ancient ceremonies that could be used to illustrate its teaching.

In his retirement, Mr. Terry assisted in the parish of Brighton and elsewhere. Up to eighteen months ago he celebrated and preached every Sunday in St. Jude's Church, Balaclava.

Mr. Terry was a born teacher. His catechisms of the children were skilful and effective. He was also a man of great self-discipline and put the calling of his priesthood before all else. His burial office was conducted in St. Jude's Church by the Bishop of Adelaide, the Right Reverend T. T. Read, and the Rector of Balaclava, the Reverend P. P. A. Hopson. A eulogistic was pronounced by the Reverend E. L. Wylie. The burial took place in St. Jude's Church cemetery. Many of the clergy of the diocese were present, amongst them were those who were in residence at St. Barnabas' College at the same time as he.

THE REVEREND R. W. L. AYSOUGH

We record with regret the death on April 17, of the Reverend R. W. L. Aysough, Rector of Newcastle, the Reverend R. W. L. Aysough following a motor car accident near Maitland, N.S.W., the previous day. He was 50.

Mr. Aysough had been Rector of Morpeth since 1961. He had ordained priests in the diocese of Newcastle and served curacies at Singleton and Bellbird, was Rector of Wollombi (1944-1947), Rector of Woy Woy (1947 to 1951), Rector of Wangman (1951 to 1953) and Rector of Denham (1953 to 1960).

MRS O. E. S. MINTY

We record with regret the death on April 15 of Mrs O. E. Minty, wife of the Rector of St. Mark's, Granville, the previous day. She was 50.

SUPPLEMENTARY A.C.T. RESULTS

The Registrar of the Australian College of Theology, Dr. Colin Duncan, has announced two further results to the class in the A.C.T. examination following a re-examination in 1965. These are:

Th.L. Pass: Alfred Charles Chapman, Ridley College, Tasmania; and
Th.S. First New Testament: John Robert Morrison, Th.L. Moore College, Sydney.

LETTERS TO THE EDITOR

VIET NAM

TO THE EDITOR OF THE ANGLICAN
Sir,—It is indeed staggering to read in the *Observer* of this country in Sydney have chosen to publish an article on the "God fear" theory as a foundation stone to rest their case for supporting the Australian government's stance in Viet Nam. Even the principal elements of the "just war" theory are forgotten. It should be enough to convince any sane man untroubled that the "just war" theory as revealed in Viet Nam have torn the fabric of the world and left it in the limbo of historical oblivion.

1. The decision to engage in this war was not a justifiable AUTHORITY ABOVE ALL.

2. The object of the war must be to vindicate justice in such a way as to be just.

3. The war must be waged with a JUST INTENT. This implies that the Australian government and not victory in any absolute sense (Senator Mansfield, for example, has commented on the "just war" negotiations are coming more and more to mean "Unconditional Surrender.")

4. The war must be waged under the control of a LOVING DISPOSITION.

5. The war must be executed through JUST CONDUCT. Hence there must be no wanton or senseless killing of the enemy population.

6. The war must be guided by the norm of PROPORTIONALITY.

7. The resort to war is a LAST RESORT.

It is curious to glance at this list to enquire to convince us that the war is not an offence on our minds in advance, that the "just war" theory is not an afterthought, that the indiscriminate bombing and strafing, and the killing of little children have outraged the consciences of so many decent and responsible men and women throughout the world. It is the Old Testament which is marked 14:10. "If war ever descends to the willful slaughter of the innocent, then Christianity must either become pliant, or else it must be abandoned."

One final word: the bishops in their support for the government's stance as one reaction to the fact that the government is in a position to withdraw from the city, and, therefore the government must have good reason for prosecuting the war. The trouble with this form of reasoning is that it proves TOO MUCH—it can be used to prove anything. It is the same form of logic that Hitler and Eichmann used to justify their actions. Niebuhr, and Bonhoeffer, writing; it can be added as evidence in the support of every kind and every form of evil. It is the same form of logic that indeed has been used, to justify the actions of the American and British barbarous acts of history.

The result is that facts are cast aside, and the "just war" theory becomes one based on such facts as the real people of Viet Nam are not to be taken into account, and through, and who have every right to be free.

Yours etc.,
(The Reverend)
DAVID J. POPE,
Viet Nam Day Committee,
(Vic.),
North Richmond, Vic.

TO THE EDITOR OF THE ANGLICAN

Sir,—I read with amazement and disgust a statement by three prominent Anglican Sydney bishops. These three bishops have thus stunned my imagination as a true Anglican. They clearly stated that the Anglican Church always favoured sending young men to be trained to drink the blood of their own, in order that, therefore the VI Commandment

and branding them murderers of the rest of the race, the C. of E. I'm finished for the rest of my life. I will never enter that house of hypocrisy again. I will never enter that "God fear gentlemen" (where the World Wars I and II were on?) I will never enter that "Armed Forces" they would have been the cause of a stand in a warmed-over Prime Minister's office. I will never see who are the aggressors? Any country which fails to keep its hands off the people of other countries and affirms must keep its hands off the people of other countries. I will never see a finish up on the scrap heap because of the arms race.

Yours, etc.,
WILLIAM SPRAGGON, ITC,
Box No. NX 575, Asia Div.,
Sydney.

TO THE EDITOR OF THE ANGLICAN

Sir,—It is conceivable that Australian folk would like something to say about the nature of conscription for Viet Nam.

In the language of the public relations officer of the conscription "argers" I am a person who regards himself as a little higher than a "bludge" and you are not prepared to support your opinions, or expect me to support yours.

I would appeal to those of your better-forgotten, from inside their bullet-proof collars, to make their own sons to understand that the "argers" are not so different. I would like a clear statement of (a) their own experience of warfare, and (b) their own likelihood of suffering loss through conscription for overseas service.

Yours, etc.,
COLONIAL SON,
Sydney.

TO THE EDITOR OF THE ANGLICAN

Sir,—As I meditate on the crucifixion of Our Lord this week, I cannot but feel He is crucified anew, by the actions of the "argers" of this day and age. "Daily Telegraph" carries an Editorial praising and lauding some bishops of our Church for their support of Australia's part in the Viet Nam war.

Perhaps there is some irony on, page three of the same paper declares that "The Budget today called a truce in their struggle to replace South Viet Nam's military régime."

A correspondent (M. Kerridge) in the same paper declares, "Further, yesterday's edition of THE ANGLICAN carries a two-page story on the criteria of a 'Just War'."

It is interesting that no violence is ever justified, it all seems from one, fear and self-interest of faith.

Any man who supports any form of violence is not called a man of God, or a follower of Christ, or a follower of Christ.

Rather than support my own country for some time, plus before your readers what Jesus has said, I am inspired His Apocals to say:—
"If any one is taken captive, let captivity be good: if any one stays with the sword, the sword must be slain. Here is a call for the endurance and faith of the saints" (Revelations 13:10).
When Peter went to defend Christ with a sword (in his cause) Christ said, "Put your sword away. Those who take the sword will die by the sword. Do not think the cup which the Father has given me?" (John 18:11).
Are we as a nation or a church, or as individuals, which the Father has given us? Is that why we wish to defend

(Continued from page 5)

Christ. His Church and our Nation in error. I like these above situation. "They are apostles. Let all who strike with the sword? Jesus said, 'Whoever strikes me back has struck me. No more of this' and He was quite angry."

Jesus said we must continue to love those who hate us (18:23). He also said "Blessed are you who are persecuted because the meek, blessed are the peacemakers." (Matthew 5:9). "Whoever shall not hate his father and mother, who shall not love me, who shall not keep my commandments, shall not be equal of killing (Matthew 22:37). He says quite clearly "Do not resist one who is evil, but if he strikes you on the right cheek, turn to him the other also."

This letter is lengthy now, but in closing I must point out that I am not a pacifist. I am not a bomb, bayonet, machine gun, or other instruments of love! If so, let me be your supporting bishops and clergy hallow and bless them on our altar before being invited to do with them. Jesus teaches that we can not use anything to do with these evil. Yours, etc.,
WILLIAM BELL,
Young, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—What a pity that the "argers" of this day and age Holy Week for their most unshy support for the Liberal Party's conscription measures.

It is to be hoped that those who support conscription measures. It is to be hoped that those who support conscription measures. It is to be hoped that those who support conscription measures. It is to be hoped that those who support conscription measures.

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"MOTHER OF GOD"

TO THE EDITOR OF THE ANGLICAN
Sir,—What an unspeaking call Mr. Watt makes of Christ (April 7) "The fact is that the Virgin Mary was chosen by God for a certain task, the bearing of the Messiah and the sending of Him until the time for His ministry should begin. When that time came, she was chosen. I've read that statement before — always made by 9 men."

Speaking as a woman, if I am in God's call, I want nothing to do with Him. On Mr. Watt's thesis, Christ had the unspakable effortory to make use of a woman's body to be born, accepted years of a mother's work and care, and when He was old enough to do without her, discarded her. He apparently didn't even pension her off, like a discarded mistress. He merely said "Thank you very much, You've served your purpose. Now you may go, but don't imagine you can impose on Me. In view of past favours bestowed" That is certainly typical of the attitude of some men towards certain women — not usually their mothers, but hardly, one would imagine, the attitude of Christ towards any human being.

An ordinary man who wiped his old mother, simply because he had discharged her biological function by bringing her into the world, and caring for her until she was no longer without her, would be rightly despised by any decent person.

Need I say anyone here would insult Christ as his mother, if he were to do so?

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God of using a woman as a physical convenience.

Yours faithfully,
A. M. GILBERT,
Corryville, Vic.

DEACONESSES

TO THE EDITOR OF THE ANGLICAN
Sir,—I am wondering if one of your correspondents could give any clarification as to whether Deaconesses should be referred to as Clerical or not?

Yours sincerely,
DEACONESSES,
Sydney.

AID TO VIET NAM

TO THE EDITOR OF THE ANGLICAN
Sir,—While words and bullet fire, by human need mounts in South Viet Nam; there are now five million refugees, ten Refugee mothers need midwives, ten children need midwives, ten children need midwives, ten children need midwives.

I appeal to the ladies of congregations to work together and arrange a function in which to provide a midwifery kit for Viet Nam. Midwifery kits can save lives.

This is a way of building good relations with the Viet Nam and the wider world of Asia.

Yours, etc.,
(The Reverend)
ROBERT SPRACKETT,
N.S.W. Sec. Inter-Church Aid, Refugee and World Service, 511 Kent Street, Sydney.



FANSET!
Fast and frequent. Smooth and silent.
No finer way to fly between the most important cities.
The Fan Jets are FANSET!
CONTACT YOUR TRAVEL AGENT OR ANSETT-ANA



A MEMBER COMPANY OF ANSETT TRANSPORT INDUSTRIES

THE BIBLE STUDENT

THE AGREED SYLLABUS

4. CITIZENS:

The age-old vision of an ideal kingdom, as it is revealed in the dream of the Old Testament, Jesus of Nazareth claimed to be the ideal King, and to have come to establish that kingdom.

He used no force and no compulsion. Men responded to his loving consent. The Kingdom cannot reach its completion until the end of time, when every generation has to give an opportunity to make its own decision concerning it.

The New Testament parables, when examined in detail, lead the pupil to a realisation of the particular effects of his conduct, for good and ill, in the world of him.

A special series of lessons is concerned with what members of the Kingdom believe. The student has now reached the stage where he can comprehend a little more fully the doctrines which are basic to Christianity. This approach is made possible at this stage in such questions as: Who do you think God is like? Who do you think Jesus Christ is? Who is the Holy Spirit? What is the Kingdom?

What do you think happens when someone dies? So many questions which in previous school years are considered at a deeper level.

The nature of prayer is revealed in the Lord's Prayer, which is studied in its fullness, and the series ends with some practical hints on praying.

Class discussions on such matters as this material, and the subject are conducted by means of questions: Does God answer prayer? Can prayer make a difference to the physical world? Can prayer change the course of prayer? Do you have to kneel and shut your eyes to pray? What is the Kingdom in prayer?

ASPECTS OF PRAYER

The different kinds of prayer are explained — adoration, confession, thanksgiving, petition and intercession.

A special series at this level is concerned with the Bible itself, the Book of the Kingdom, and of how it comes down to us. The Bible is presented as the world's best seller, which is not so often read.

The class may be given a duplicate of the Bible, and asked to follow the lines: How do you ever read the Bible? How often? Where? And the Bible interesting? Do you understand what it is about?

Have you any suggestions to make as to why people do not read the Bible? What parts of the Bible appeal to you most? Do you think the Bible is true? How is it related to the completion of the Bible, the English versions, those of translators, the Authorized Version, the Revised Version, the modern versions, with reasons for the appearance of new versions from time to time.

This series ends with advice on how to read the Bible. The final subject under this heading is "Quality of the King's Citizenship."

Such include courage, honesty, truthfulness, good humour, unselfishness and generosity.

The year draws to a close with the thought: "Let the Kingdom's emphasis is laid on the need for personal responsibility to God and to others, and on the universal obligations of social justice and good neighbourliness."

Membership in the Kingdom is a privilege and a responsibility, which involves serious responsibilities. Jesus was a Person with a programme, who needs people to help Him implement

"COMMON CHRISTIANITY" . . . From a Baptist

By THE REVEREND DAVID COLLIER, A RELIGIOUS TALKS OFFICER FOR THE A.B.C. IN BRISBANE

A SERMON in this series is taken from a contribution made by a Baptist minister around the world and among all people, to highlight those things which are common to all religions. A common thread to those which are common to all religions.

The American civil rights struggle has thrust forward a new and challenging frontier. The people like Martin Luther King and his wife Coretta who are leading the "Freedom Concerts." It's said that the always ends those concerts with a prayer which first descends to the New Testament concerning it.

It's called "Father to Son" and it goes: Well son, I'll tell you. Life for me and you is a common thread. It's been no crystal stair — it's been a road of ups and splinters, and bumps, turned up and places with no carpet.

But it's the time I've been climbing on. All the time I've been a-walking on. And sometimes I've been a-walking on rain, forest paths in us up — as we follow the winding road took a turn and we were seeing down the deep slope of the valley floor — extending almost to the horizon.

But unfortunately we look at the picture of the Gospel from the wrong angle. We place it in a corner where the light doesn't fall on it properly

Katoomba on the Blue Mountains in N.S.W. about 65 miles from Sydney. The highway gazed at those same valley walls through the great picture of the hills. They were somehow they were less awesome — less formidable — they seemed to have diminished considerably — the church to the west.

The road left Blackheath and descended in quick turns from the top of the mountains following into the depths of the valley.

It was the same high ridge that we had seen at Blackland. Wentworth and Lawson had followed the same high first descent a way across the range many many years before.

I can still see in my mind's eye the trees lowering above us in the rain forest pressing in upon us — as we follow the winding road took a turn and we were seeing down the deep slope of the valley floor — extending almost to the horizon.

But unfortunately we look at the picture of the Gospel from the wrong angle. We place it in a corner where the light doesn't fall on it properly

THE STEEP AND RUGGED PATHWAY

By THE REVEREND J. S. BEAVERSTOCK, RECTOR OF WINTON, DIOCESE OF ROCKHAMPTON

WE are going to hear more about the steep and rugged pathway than ever before will suit.

The Octave of Prayer will be on the subject of the "steep and rugged pathway." The High Priestly Prayer will soon be fast.

Not for the Negro in the civil rights struggle — for those in the United States and other countries — not for the student who is struggling to get where he is going — not for the business man being financially and ethically torn.

To preserve the mountaintop metaphor, we've got our equipment ready, chosen in the past. We'll have to work. Pebbles in your boot or oil fitting equipment aren't enough. We'll have to work.

Don't add to the length of the path or the height of the mountain. When I survey the "Wonderous Cross" — dare I use the Sign as I invoke the Trinity? And how will my servers feel when the Pastor walks past the Table without so much as a nod, admiring the Holy Spirit, the Father and the Son, in the process?

If you find these are academic questions that exist only in the mind of a Catholic priest in the mind of a Catholic priest in the mind of a Catholic priest, you'll get quite a surprise. The "ultra-conservative" atmosphere of an Anglican priest is not so much a matter of pride as it is a matter of pride.

It comes as a shock to some non-Anglicans to find that we have failed to express. So what happens when I am induced as a vicar of a rural parish in the Church of England.

I am conscious of a feeling of unworthiness as I celebrate at the altar. My prayer book expresses this by genuflecting. The hymn with which we commenced when I survey the "Wonderous Cross" — dare I use the Sign as I invoke the Trinity? And how will my servers feel when the Pastor walks past the Table without so much as a nod, admiring the Holy Spirit, the Father and the Son, in the process?

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MOWLE VILLAGE FAIR
284 Castle Hill Road, Castle Hill
SATURDAY, MAY 7
Stalls for all the Family
FOLK DANCING — BANDS — POLY RIDES
IF WE UNDER COVER

VIET NAMESE CHILDREN

By James Gittings, reporting from Saigon for the NATIONAL COUNCIL OF CHURCHES OF CHRIST IN THE U.S.A.

The real losers in the war in Viet Nam are the children, the future of the nation. Here are two of the them. "When father was alive, our field used to stretch all the way out to that big tree. But father and elder brother went into the forest, the soldiers came. I do not know which side. Now the ground is bare. . . .

"I wish the rice would grow green again, in water, all the way from the mountains to the sea. Maybe father's spirit will be able to find a path from the forest when the rice grows again. Maybe I can build a house high in the mountains and live in it forever."

The girl of Saigon: "I am tired of the sound of engines. Engines start when trucks carry soldiers past my school. Tanks rumble under my window at night. All the time there are jet engines howling."

"Father says there have been noisy engines ever since she had a little girl. She says Japanese engines had a chattering sound, French ones a whine underneath. Now there are jets."

new engines. But they all make noise.

"It would be nice if there were softer engines. It would be nice to hear them at all. It would be nice someday to hear tanks and jets in my sleep."

These are the children of Viet Nam, the children of tomorrow. They are a girl who hears engines in her sleep and a boy who looks at a ruined field and wishes the dead would come back.

KEBLE CENTENARY

ANGELIC NEWS SERVICE

London, April 18
A large open-air service will be held in the city churchyard, near Winchester, at noon on Saturday, May 14, to mark the centenary of John Keble's death and to give thanks for his life.

John Keble was a Vicar of Hursley who was also a founder-member of the parent society of the Church Union in Canada. He was active in the Tractarian movement in the Church of England.



Viet Namese boys after a battle: "The soldiers came. I do not know which side. . . . I wish the rice would grow again. . . . Maybe my father's spirit will find a way home. . . ."

Saigon girl: "It would be nice someday not to hear tanks and jets in my sleep."

—Kerwyn Fennell picture.

CHURCHES UNITE FOR MARCH

ANGELIC NEWS SERVICE

London, April 18

A wooden cross carried by relays of men representing different denominations was carried on Good Friday evening in a procession of about 5,000 people from Trafalgar Square to Westminster Cathedral where it was laid before the high altar during a united service of witness.

In the sanctuary with Cardinal Heenan were the Bishop of London, the Right Reverend Robert Stopford, who led the prayers, and the Reverend Maurice Barnett, representing the Free Churches, who read the lesson.

The Chalk Farm Salvation Army band led the march.

S.C.M. PRESS EDITOR

ANGELIC NEWS SERVICE

London, April 18

The Reverend J. S. Bowen, Assistant Lecturer in Theology, Nottingham University, has been appointed editor and managing director of the Student Christian Movement Press as from September 1.

He is an Anglican priest and succeeds the Reverend David Edwards who has been appointed Dean of King's College, Cambridge.

THEOLOGICAL EDUCATION STUDY LAUNCHED IN U.S.A.

ANGELIC NEWS SERVICE

New York, April 18

Dr Charles L. Taylor, the well-known educationalist and theologian, has been appointed director of a study to examine all aspects of theological education in the Episcopal Church.

The Theological Education Study, as it will be known, will be focused on "the changing role of the Church, clergy and laity in modern society."

Dr Taylor's appointment, and membership of an Honorary Advisory Committee for the study, consisting of outstanding theologians, educationalists and professional people—more than half, however—were announced by Dr Nathan M. Pusey, president of Harvard University and chairman of the committee.

The action took place at the first meeting of officials of the Episcopal Church Foundation for Theological Education Study, the Theological Education Study, at the Episcopal Church Centre, launching the complete two-year study.

"Our study is intended to examine the condition and role of the Church in society today," President Pusey said. "It has a special mandate to take thought for the best kind of theological education the Episcopal Church can possibly provide at this time in its history to help it with its work in the world."

"We are aware of the fact that the Church has a deep concern and have made, or are making, a number of studies. It is our hope to take advantage of their experience and share our own with them."

The very characteristic of a "world in transition puts immense pressures on the Church," said the Right Reverend John B. Hines, Presiding Bishop of the Episcopal Church. "The Church must grapple with problem areas like automation and exploding populations because they affect people, he pointed out."

IN DEPTH

"Never before in the history of our Church has such a study been undertaken—especially a study of this nature."

"This study will help to provide a new impetus in the history of our Church. It will be a study of educating our clergy and laity for more effective ministry and service."

the effect could be revolutionary," he said.

Dr Taylor who has been executive director of the American Association of Theological Schools since 1957, reported that he will establish his headquarters in Dayton, Ohio and that he is assembling a staff to carry him in conducting the study.

The Advisory Committee, of which Dr Taylor is a member, will meet frequently at the Episcopal Church Centre in New York to review progress of the study and meet with numerous consultants in specialized fields relative to the study.

Results will be reported to the General Convention of the Episcopal Church in the autumn of 1967. This will be followed by a program of action to implement the findings of the study.

The Theological Education Study was first announced during a Press conference last October at the Episcopal Church Centre by Bishop Hines and Dr Pusey.

The Episcopalian Church, in addition, sponsoring the study, is an organization of laymen dedicated to support the spiritual and social work of the Church and will finance the study on a special fund.

The study is being made at the request of the Division of Christian Ministries of the Episcopal Church in Canada.

TOC H FOUNDER IN HOSPITAL

ANGELIC NEWS SERVICE

London, April 18
The Reverend P. R. "Tubby" Clayton, who is 80, was taken to London Hospital on April 11, suffering from exhaustion. He interrupted a world tour which was to include his birthplace, Queensland.

UNPRECEDENTED RESPONSE TO THE INDIAN FAMINE APPEAL

In an "unprecedented response" to an emergency situation the Australian Council of Churches has received more than 40,000 dollars from churches in the first month of its Indian famine appeal.

At the end of February the council's Division of Inter-Church Aid, Refuge and World Relief appealed to all of its eleven Anglican, Protestant and Orthodox member-churches for funds to meet the emergency.

The information officer of the A.C.C., Mr Vaughan Hinton, said this was an unprecedented response in an emergency situation. The previous occasion on which the council had made such a nationwide appeal had been in 1963 after the Stopee earthquake disaster. In 1963 appeal had raised about 30,000 dollars in four months.

Mr Hinton said that powdered milk was already being purchased both in N.S.W. and Victoria for shipment to India.

Since the appeal had been launched, the Indian churches, including the Roman Catholic Church, had met and formed a

Joint Food Development Organisation which was handling all relief operations, developing new programmes, and ensuring that food supplies were properly and responsibly used.

Addressing the inaugural meeting of the organisation in New Delhi at the end of March, the Indian Minister of Planning, the Honourable Ashok Mehta, urged that the churches attempt to relieve distress should neither be "small enough to be unimposed on, nor so large that their effects were diluted or lost."

TECHNICIANS

The Indian Joint Food Development Organisation has also formed teams of technicians who study advice about projects and see that they are properly formulated, whether concerned with soil erosion, well-boring, irrigation, the recruitment of personnel, or the

bringing in of improved seeds, all fertiliser and machinery. Funds raised in the appeal to the Australian churches will be used as part of the world food which will be distributed in return for work done on development projects such as extension of irrigation and water supply.

Contributions to the Indian famine appeal are still urgently needed and should be sent to the Inter-Church Secretary, 11 Kent Street, Sydney, or to the Australian Council of Churches, 11 Kent Street, Sydney.

HONG KONG ORPHANS—CANADIAN IMMIGRANTS

ANGELIC NEWS SERVICE

Toronto, April 18

Considerable interest is being shown in an Anglican-backed plan to bring teenage orphans from Hong Kong into Canada under sponsorship.

Home and education are prerequisites for the boys and girls who ultimately would become integrated into Canadian life.

Miss Anne M. Davison of the Anglican Church of Canada's department of social service is supervising the scheme and is optimistic about involving church members in this type of Christian service.

One refuge already is in Canada, sponsored by a Calgary, and two other Hong Kong youngsters have applied for entry.

The agreement with the department of immigration makes sponsorship the determining factor after applicants have passed medical examinations.

It restricts entry to orphans of both sexes between the ages of 13 and 18.

"Such a group would be in a school-attending category, ready for training in Canadian skills that would be required of an adult immigrant."

Child welfare departments of the various provinces have been advised of the project and the Anglican department of social

service has expressed a willingness to subscribe to whatever legal requirements are necessary for the best protection of the refugees.

Miss Davison now is considering enquiries from 16 Anglican groups or individuals in various parts of Canada.

Parish or diocesan organisations are preferred because they can work closely together.

"They must accept responsibility on a shared basis until the immigrant is 21 years old."

NO DELINQUENCY

"Although there will be many differences in attitudes due to cultural background," says Miss Davison, "sponsoring committees need not fear delinquency problems in the western sense, at least until the children are learned here."

"The Chinese teenager shows an aptitude for learning and a respect for teachers, and an attitude for study that many Canadian families would be glad to have contagious."

The Anglican Women's Auxiliary was formed in Ottawa in 1885.

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