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## THE CATECHISM . . . 49

## OUR DUTY TOWARDS GOD

OUR duty towards God is to believe in Him, fear Him, and love Him with all our heart, mind, soul, and strength. That duty is expressed first in worship, then in giving thanks, and thirdly in putting our whole trust in God.

The second continues, "My duty towards God is . . . to call upon Him."

To call upon has two meanings: to implore or seek help for the other; to make a short visit.

We can, then, say this expression of our duty towards God amounts to understanding if we consider these two meanings.

Firstly, to call upon means to implore or seek help.

When we are in any difficulty or distress, our natural desire is to call upon someone for help and advice, and to turn to the person most fitted to help us.

Before the Battle of Crecy, King Edward III took a strong cry of men to place above the field where he could watch the events of the battle which was being led by his son, the Black Prince, who was at that time only eighteen years of age.

As the battle raged, the Prince found himself hard pressed by the enemy and in considerable danger.

He despatched an urgent message to his father to send men to his aid, but he was not to know when help was needed nor was it carried, a father as he arrived, he sent a second messenger with a more urgent appeal.

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When the right time comes and he will deliver us out of all our distress, I will call upon Him and wait upon Him while we seek His help.

We can, then, seek God's help in every need and difficulty and put our whole trust in His confidence in Him knowing He will deliver us.

Secondly, to call upon means to make a short visit.

True friendship cannot be one-sided. If we take, we must also be willing to give.

The closest relationships are those where two people are in constant communion and communication with each other by speech or letter or by personal calls.

NO FRIENDSHIP

No deep friendship can come where one person is left to maintain the friendship while the other goes his way heedless of the things which are necessary to the friendship.

The more the friends commune together, the closer the friendship is likely to become.

The saintly Bishop Cuthbert, who lived as an hermit on an island in the Firth of Clyde.

Each year he visited his friend, S. Cuthbert, to seek his counsel and to share his troubles with him and as the years went by their friendship grew deeper.

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THE FRIENDSHIP

## BY FRANCIS JOHN BREKLY

On the last occasion he was seen in this world, Herbert, bearing that S. Cuthbert was at Loughlita (the present site of the castle) and was longing more than ever before to "take sweet counsel" together.

S. Cuthbert, like many of the Celts, was gifted with a second sight and knew the time of his death was drawing near.

## LAST VISIT

He accordingly told Herbert, ask him or tell him whatever he wished for they would not see each other again in this life.

As he ceased speaking, his friend fell at his feet weeping, begging him not to leave him but to remember he has his most devoted friend who had always tried to live as he had directed and had made all the amends he could whenever he had sinned.

In great grief, he begged S. Cuthbert to pray that if he were to die, Herbert, his friend, might die with him.

S. Cuthbert greatly moved, prayed as he desired and promised that his friend would hear his prayer.

Soon after Herbert returned to his island hermitage, he was struck with illness and died.

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BY A STAFF CORRESPONDENT

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to H.M.A.S. Leeuwin, as from  
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S. John's Cathedral, Brisbane. Methodist Mission in Papua/N  
Guinea.

Paul.

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## LETTER FROM AMERICA

THE New Year begins with the news that our bishop is in the headlines again, this time for what has done, or tried to do, in Rhodesia.

You will not doubt have heard, Bishop Pike was asked to leave Salisbury, after having spent only twelve hours there.

The local paper here, which treats anything that the bishop says as startling news, had as headlines, "Pike Exiles" and "Bishop gets bump's ruck from Rhodesia."

The bishop's visit to Rhodesia was a fulfillment of a promise made by the Diocese of Matabeland, and as part of this, the Bishops have exchanged views.

Bishop Pike's visit had been arranged before Rhodesia declared independence, and, according to newspaper reports, he had been dissuaded from going by the Rhodesian and British governments.

However, he heard a sermon by Bishop Selson in Westminster Abbey last week which told of British oppression and evidently decided to go there to see for himself.

It is hard to see at this stage what the visit will accomplish. The first practical question asked by church people here was "Who is for it?" No doubt the bishop will have an interesting story to tell when he is back amongst us, and about which we may say very little just now.

The strong hope and prayer here for the New Year is that we will come to Viet Nam. Not only are people generally worried about the international situation which the U.S.A. is taking on, but they are naturally most shocked about the horrendous drain on the young manpower of the country.

Our young men are concerned about the interruption to their careers. The latest classification

has included men in the final stages of their university and college courses; and they fear that they may not be able to finish them.

There is a new hope now, however, with all the diplomatic activity which is being reported, and no doubt there is a good deal going on of which we are not being told for just one day.

The anti-Viet Nam demonstrators, however, are still at work. We had two parading in front of St. Clement's on our Christmas Eve, and one church group to their credit. They were protesting their freedom to express your ideas, and that they would like to have freedom from the Viet Nam war.

BERKELEY people on the whole are very politically minded and take an active interest in politics on the local level as well as nationally. Your correspondent has experienced this recently on several occasions.

A few weeks ago I attended a public hearing by the Berkeley Planning Commission on a proposal to widen certain streets in the Berkeley area.

The turn out was astonishing. Some 1,000 people were expected to be postponed to a later date and a larger hall.

## NEW UNITY MOVES FROM EDBURGH

ANGELICAN NEWS SERVICE

The long term aim of creating a united Church in England to be in full communion with a united Church in Scotland was emphasised by leaders of the panels of the Anglican and Presbyterian churches in Edinburgh on January 7 at the end of their three days of new conversations on steps towards unity.

In an interim report presented to the Edinburgh conference published in March for publication to the governing bodies of the two churches, it was stated that the new conversations involved they stated they would encourage the Church

of Scotland and the Episcopal Church of the United States to find a way forward to unity.

The report said that the new conversations would be kept fully informed of their discussions. They also asked the Church of England and the Presbyterian Church of Scotland to have direct conversation to develop understanding.

They recognised that the situation in England and Scotland was more complex and these churches were engaged in conversation with other churches; the Presbyterians with the Methodist Church, the Anglicans with the Congregationalists.

This recording, however, leaves us no choice but to concur with our previous judgements.

A FASCINATING introduction to the new conversations was this week's release from H.M.V. The British Orchestral Concerts conducted by Yehudi Menuhin gives an attractive preview of the Concerto Grosso by P. from the Opus 6 set. Menuhin and Robert Maizels, conductor and Decca Simpson, cellist, are

H.M.V. has shown defensible sense (note the less because it is obvious) in placing the new work next to Tippet's *Fantasia* for strings and orchestra.

The new concert, composed by the Concerto Grosso. Using the same orchestra, the new piece presents an excellent introduction to the new work, conducted by the composer.

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The postponed meeting was the most interesting. Speeches given by the leaders of the highest order, including the Archbishop of the United Kingdom, and the University faculty here.

The common fear expressed by all speakers was that widened roads would only lead to more motor traffic which would mean domination of the city by the automobile.

Alternative suggestions were made, with a special plea for greater use of public transport, including the subway trains which were soon to be introduced.

The speakers were Dr. Neil Sullivan, the Superintendent of the Berkeley School District, and an officer equivalent to that of a State Department Education in the U.S.A.

Another opportunity was given last week to observe local politics, when I was asked to "give the invocation" at the Christmas dinner of a political education group.

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## CONTRIBUTIONS

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## 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 HISTORY OF TRAINING

## "SCHOOL SERVICE" WORKBOOK

The workbook to be used in conjunction with the A.B.C.S. "School Service" program is now ready for broadcast this year is now ready.

The workbook is designed for use of children listening, and of courses in the Primary grades and is heard on Wednesday mornings all over Australia. The programme for the year is set out in full, there are suggestions for the children and the words of the hymns, to be sung and some hymn tunes are included.

School Service is intended for children in the Primary grades and is heard on Wednesday mornings all over Australia during school term, over the Second and Third networks.

The programme contains a dramatised story, some words of exhortation, a prayer, and concludes with the singing of a hymn sung by a school choir in which the children are invited to join.

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WE are celebrating this evening the feast of the Epiphany, Luke, doctor and evangelist. He was raised in the Greek, possibly Hellenistic, but his tradition has it that he was an emerald physician.

His writings — such as we heard tonight in the second lesson (Acts II) — contain accounts of sickness and miracles as we might expect from a trained observer. But we don't know if he continued to work as a doctor himself. Or if he did, he would have discarded his traditional healing methods in favour of faith healing, along with the help at the hands of his fellow-faithful of Christ?

I think he did continue his ordinary medical work as Paul did his ten-making. Luke realised that Jesus had come not to destroy or replace, but to extend and fulfill the laws of healing in which he, Luke, had been grounded. I believe he added this new healing to the old.

How wonderfully Luke wrote of he exciting and new, and what was already the world-shaking Gospel of Jesus and redemption. And thank God he did.

But personally I long for some medical articles as well. How much easier than it would be for us, his successors, who try to exorcise and harness the forces of evil, as I believe he did, the joint disciplines of Christian and Medicine.

It would certainly have helped me in the preparation of this talk.

Now I want to try to take you nineteen centuries on to New Guinea, where I believe is still to be found much of the spirit and practice of the virile Christianity of Luke's time.

When I began working here about three years ago, I found it interesting to happen to one of my patients, Paul Wasi, a Christian boy aged eleven.

The hospital had been without a doctor for some time. During which time Harry lay on his mat, very sick — prostrate with a high fever, emaciated and poorly-nourished.

We were thought to have malaria, tuberculosis and typhoid and all three, for which he was being alternately treated.

In an enthusiastic attempt, as the new doctor, I tried to reach a definite diagnosis. On my own X-ray and blood tests and even tests on blood flown especially to Port Moresby it didn't help. Harry was fast approaching death.

After discussion with our chaplain, now Bishop Chubb, we gathered around Harry's bed. Harry's relatives, some of whom were some Papuan nurses and medical orderlies, the French nursing sister, and myself, the doctor. The chaplain led us in prayer, and then Harry on the sick boy.

## QUICK RECOVERY

Well, within days Harry was much better, was soon eating, and within a few weeks was well, with a happy face and the skin of a healthy Papuan.

As a doctor I tried to prove that he would have made as much progress anyway, but as a Christian I knew that the extra had happened.

Prayer, together with other factors in the theatre, sometimes an anointing, or, by the bishop, an Exorcism of an evil spirit with immediate and continued restoration of sanity to a long-demonised young man.

Here were operative social dimensions of course.

I Around the mission station I largely cut off from the world, a nearly one hundred per cent. Christian society, not all angry by any means, but well-respected and enthusiastic. The Gospel was indeed a reality. Good news for them. It brought an all-encompassing spirit of love and goodness, which could overthrow the much feared evil spirits which were their primitive belief, dominated

their lives, causing all misfortune to be the work of evil spirits. They were not only hopeful, but expectant that their prayers would be answered.

They had, since the arrival of the Christian society, been preaching the Gospel with healing power, and a healing touch.

In such a setting would the healing touch of a priest, doctor, nurse and a praying, believing, and a healing touch.

Then I came back to work in a large, sophisticated, materialistic hospital. How was I here to see clearly my Christian purpose in life?

## BACKE SEAT

In our society as hospitals have replaced cathedrals on the skyline, so doctors (not of their own volition), have largely replaced the clergy in dealing with the needy and the troubled. The Church has taken a beating in healing.

The doctor works a miracle of healing of physical diseases with the wonder antibiotics, performs a miracle of healing on the brain, and even transplants the organs of man to man.

He cures cancer, polio, leprosy, tuberculosis, leishmaniasis, and even food for millions in vast cities. He is able to unravel the mysterious of chromosomes and mend the broken "code" of the very code of life itself.

All these, and many more, are the work of modern science, in some ways the "greater miracle" the Jesus promised his followers.

At the top level, at the other side of the ladder.

Even in the field of physical diseases, thousands of our patients, in the prime of life, are dying. It is the work of the heart and circulation, by cancer.

The point of modern, especially neoplastic, illness seems to be the work of the heart and circulation, by cancer.

Our drug bill for tranquillizers and sedatives is soaring.

## CANON AND MRS FRASER'S DIAMOND WEDDING

Canon A. J. A. Fraser and Mrs Fraser celebrated the sixtieth anniversary of their marriage which was solemnised by the late Canon H. E. Bellingham at S. Paul's, Chateaufort, Sydney, on December 27, 1905.

The family celebration in honour of the occasion, Canon Fraser was arranged by their four sons, and took place at their own home in St. Ives.

It was as celebrating the diamond jubilee of their wedding, Canon Fraser's celebration, which was celebrated by the Archbishop of Sydney, the Bishop of New South Wales, and the Bishop of the Cathedral, Sydney, on December 27, 1905.

Canon and Mrs Fraser received a large number of congratulatory messages, including one from the Archbishop of Sydney, the Bishop of New South Wales, and the Bishop of the Cathedral, Sydney, on December 27, 1905.

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This is the text of an address given by Dr. Charles Elliott, in S. John's Cathedral, Brisbane, on the occasion of the wedding of S. Luke, October 17, 1965, attended by doctors and nurses.

There is even a possibility that beyond a certain optimism, the health of the nation is increasing directly with the health of the nation's health services. Thus the New Health Society seems as far as we can see, to be working towards the good of the nation.

But what about the good of the nation? Is it not still relevant here today?

To seek first the Kingdom of Heaven and all things we need will be added to us.

Christ said, "I come that you may have life and make it more abundant."

Surely our aim as doctors is to give man not only physical health but also to help him to live in harmony with his values and with his environment. It is to help him to live in harmony with his values and with his environment.

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and Medicine, originally prepared by Dr. Charles Elliott, of Canterbury and met by Sir Arthur Porritt, president of the Society.

This initiation, now well-attended, was a demonstration of the activity of numerous workers as well as of the working together throughout the work.

Many similar groups are active in U.S.A. and Australia, and in many other parts of the world. They are working towards the good of the nation.

Brishane has had for five years its own clergy doctor group. It is an enthusiastic group of twenty clergy and ten doctors, of many denominations, working on shared problems.

How to be better counsellors. On the joint management of patient pathology.

How to understand and help a patient who is not taking his medicine. How to recognise the early signs of mental illness.

The pill as an eccumenical medicine. How best to tell the patient about his mental illness.

On a modern theology of the word, which the Church has said little to an understanding of the word.

Again, in another type of understanding of the word, which the Church has said little to an understanding of the word.

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# U.S. CHURCHES' STATEMENT ON VIET NAM

We confront with sorrow the profound and widespread suffering of the Vietnamese people both North and South and others who are involved in conflict including personnel in military and other forms of service and families of soldiers and other nations.

The issues in the Viet Nam conflict are very complex and there are sincere differences among us.

Some believe that the military effort should be continued and that unless the spread of Communism by violent infiltration is checked by further military means, liberties of not only South Viet Nam but of South East Asia are imperilled. In this view the war must continue until the military results bring the Viet Cong and North Viet Nam to the conference table.

Others believe that a continuance of the fighting will not justify negotiations and will not serve the cause of peace or justice or freedom.

## DEATH AND SORROW

It will mean a rising toll of death and sorrow for the Vietnamese people and increasing disillusionment and division on all sides.

There is the grave possibility that a prolonged war will spread further, thus jeopardizing all of mankind.

The struggle, and especially the bombing of North Vietnam may delay progress in improving relations with the Soviet Union and in armaments for arms control and disarmament.

Within the United States we also see, as associated with all wars, de-personalization of life and increase in immorality.

We hold that within the spectrum of their concern Christians can and do espouse one or the other of these views or still other views and should not have their integrity of conscience faulted because they

We note with approval that:

1. The President of the United States on April 7, 1965 and on other occasions since then has publicly committed the Administration to the principle of unconditional discontinuation of the escalation of the escalation of hostilities and a peace settlement, has expressed readiness to utilize mediation efforts by U.N. members, and especially by the Secretary-General U Thant; and has proposed a billion dollar development fund for South-East Asia.

2. The United States Armed Forces have sought to avoid bombing the population centers of North Viet Nam.

The Secretary General of the United Nations has indicated:

## KOREA YOUTH CONFERENCE

N.A.C.C. Secretary:

Seven young Australians will attend an Asian conference on the role of youth in churches in the near future.

The conference, arranged by the East Asia Christian Center, will be held in Seoul, Korea, from July 7 to 19.

An Australian theological college professor, Professor R. Anderson, will be vice-chairman of the Korean conference.

The Australian Christian Youth Council, 100 Flinders Street, Melbourne, has called for applications from young Australian youths to attend.

Eighty delegates from 16 East Asian nations are being invited to Korea. They will consider possible action on issues raised by the Asian Youth Assembly in Manila earlier this year.

Conference leaders will include Dr Norman Young (Australia), Dr Yasuo Furuya (Japan), the Reverend David Solverson (Philippines), the Reverend Francis Yip (Hong Kong) and the Reverend Hiroshi Shima (N.C.C. Youth Department).

The A.C.Y.C. hopes to provide financial assistance to Australian delegates, who must be between 20 and 30 years of age. Enquiries should be directed to the Executive Secretary, A.C.Y.C., 100 Flinders Street, Melbourne.

his readiness to use his good offices to bring about the cessation of the current conflict.

We would also remind our people that application of the basic Christian ethic of love and reconciliation should be in our hearts and minds as we seek solutions to this problem.

Therefore we recommend that the United States, in the interest of bringing peace and growing the fruits of the Christian faith to the people of Viet Nam, should now take the following actions:

1. Continue to reaffirm and strengthen its readiness for conditional discussion and negotiation with the Government of North Viet Nam for the purpose of removing any uncertainty about the termination of military action.
2. Such reaffirmation might be expressed by an explicit declaration of the cessation of all bombing of North Viet Nam for a sufficient period to create more favorable circumstances for negotiations to take place.
3. Adhere strictly to the policy of avoiding the bombing of the civilian population in North Viet Nam.
4. Request the United States to begin negotiations wherever and whenever possible for a ceasefire agreement (including cessation of terrorist activities) under U.N. supervision among the governments of the United States, of North and South Viet Nam and other interested parties including representatives from the National Liberation Front.

Such negotiations are imperative and may be possible on the basis of the mutual interest of sparing the population further and faithful suffering.

Request the U.S. further, as soon as may be possible to convene a peace conference regarding Viet Nam, with participation of all interested governments and with representation from the National Liberation Front to explore the bases of a settlement of the long-term issues and means to give such a settlement effective international parameters.

5. Make clear that a primary objective of a settlement of the Viet Nam conflict is the independence of South Viet Nam from outside interference, with complete liberty to determine the future government by the result of a peaceful, free and verified choice of its people.

The choices might include whether it wishes to establish a coalition of Nationalists and a coalition of Communists and whether it wishes to be united with North Viet Nam (perhaps through a "federation"), or to operate as an independent, neutral state. It might also consider whether it wishes to continue with Cambodia and Laos a buffer-zone between the Communist and non-Communist spheres of influence, freely chosen by the people, or whether it wishes to join SEATO or the free states of South-East Asia or elsewhere.

6. Declare itself (the U.S.A.) in favor of the withdrawal of all U.S. troops and bases from Viet Nam and the territory of it and when they can be replaced by adequate international peacekeeping forces, composed of military contingents capable of maintaining order and a just peace settlement is being carried out.

7. To make available through the Congress, in fulfillment of the President's proposal, private immediate reconstruction assistance and economic development funds for South-East Asia, including the several associated states of Indo China — this aid to be made available preferably through an effective international organization, or the national governments fully participated.

In particular the N.C.C. requests the U.S. Government to

This is the full text of the Policy Statement on Viet Nam, adopted by the General Assembly of the Churches of Christ in the U.S.A. on December 3, 1965. The Council has representatives from all the major non-Roman Catholic churches in the U.S.A. They are deeply concerned for, ten against six absences.

take further appropriate actions and executive necessary congressional and executive action to enable the Churches of Christ in the U.S.A. to join the protest to Asian Development Bank and subscribe its full quota.

In a world of revolution, ideological and sharp conflict of ideologies, Christians have to be a peace-loving and reconciling force between nations and peoples and between peoples and nations.

The churches and voluntary agencies in the United States should prepare to expand greatly their services to refugees and to those injured by the war and to play their full role in the gigantic task of reconstruction and reconciliation.

The General Board herewith recommends the following recommendation of the Division of Christian Life and Mission adopted October 8, 1965, for action by the National Council of Churches:

1. To promote major, high-level dialogue between the United States and the U.S.A. Christians, in co-operation with the National Council of Churches, on the social, economic and political questions affecting their respective countries.
2. To place in the crisis area the U.S.A. Christians to give political expertise as well as Christian understanding to serve as a U.S. Christian presence in the area and to interpret Asian points of view to the churches in the U.S.

3. To work directly and through the World Council of Churches on means for bringing about more meaningful and continuing relations with the Government of North Viet Nam and cultural conflict.

Looking to the future, the rebuilding of the Viet Nam and the U.S.A. to meet the needs of all the people in Viet Nam.

## STATESMANSHIP

The task of reconciliation and the maintenance of peace calls for statesmanship of the highest order on the part of both churches and governments.

The general board approves addressing the following message to member churches:

Dear fellow Christians:

We address this message to you at this time because of our deep concern that Christians in the U.S. are falling thus far from what their spiritual commitment to the maintenance of peace in the world requires.

Having been almost silent until our nation's involvement in Viet Nam increases step by step many voices are being raised for peace. We are trying each step in the war as national and religious leaders. Our long-range policy of containment of Communism; radical voices in university communities and elsewhere calling for withdrawal from South-East Asia and even sometimes for victory for Viet Cong and North Viet Nam; the increasing number of military casualties pressing the government to intensify our bombing with their overwhelming power to blast Hanoi and to overthrow the Peoples' Republic of China, if necessary; their appeal is becoming more palpable with the release of each casualty list of young Americans.

More and more mass media begin to feel the psychological weight of inevitable war so that every criticism of U.S. policy from any quarter is made to sound like treason on grounds that it gives aid and comfort to the enemy.

The reason Christians have been so silent is that they have been so busy with their loyalty to God which must

anything this increasing loss of life should be such a matter of Christian conscience and concern that church members should give strong support to efforts to care for people involved and to end the war as quickly as possible.

We have just passed a new policy statement on Viet Nam which we believe deals intelligently and in Christian understanding with the complex issues which face our nation there.

We have commended this to you for study and action. We think more so because we must do this as world-wide Christian family. We must remind ourselves of our government of these convictions.

1. We believe that war in this nuclear age settles hardly anything — it may destroy everything — do not be overcome by evil but overcome evil with good.

2. Let peacemaking be the priority of our Christian witness. We must seek with new determination to unite our efforts through the United Nations and its committees.

N.C.C. in an approach to the U.S. Government and in common with the U.S. Government in support of a just alternative to war.

No COMPENSATION

We believe that if the U.S. unilateral policy to Viet Nam no conceivable victory to war.

We believe that the loss of life and the indescribable suffering of the civilian population of South Viet Nam over a period of more than twenty years of conflict and the increasing number of casualties in the Armed Forces together with suffering accompanying it will kill more and more support a just alternative to war.

The N.C.C. officers were distressed to take the initiative in seeking through the World Council of Churches in cooperation with the Roman Catholic Church to mobilize the world-wide Christian community to develop and support a just alternative to war.

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## LETTERS TO THE EDITOR

## STATE AID TO CHURCH SCHOOLS

Sir,—The argument put forward by your correspondent in the January 12, 1966, issue of the A.T. could be the subject of debate; however, I am opposed to the granting of State Aid to non-State Schools, and this has no need to be religion.

In the same debate he referred to the Four Corners section of the January 2, 1966, issue of the A.T. Roman Catholic supporter of the granting of State Aid to non-State Schools, and this has no need to be religion.

In reply to a statement by one of the opponents to such aid that the Aikin Government had already reduced the building programme of State schools by over £1,000,000, he quickly replied "but are they really necessary?"

It is this the crux of the question. Who is to decide which schools, whether State or non-State, are really necessary. Under the present system, the Government, through the Minister responsible, Minister decide, after a careful survey, which schools are necessary or not. If the principle of State Aid is adopted, the decision outside Government will have the right of such decision.

Apparently any Church denomination or other body provided they comply with certain educational requirements will have the right to start such schools and demand State Aid.

At present in some small country centres, one small school is often sufficient to meet the educational requirements of the local children. If State Aid is granted there will be at least two such schools.

It may happen that where a Roman Catholic school is already in existence that another case non-Roman Catholic school could be forced to send their children to the Roman Catholic school with the distinct possibility of being harassed by the Bishop.

And this again brings up the question of religious freedom. The present system must ensure that all denominations have the right to send their children to schools to give religious instruction to children of their particular faith. In the case I have cited, would the Roman Catholic school, in its own view, allow low ministers of other denominations to enter their schools to give religious instruction to children of their faith. I very much doubt it.

Yours faithfully,  
STANLEY A. TUCKER,  
Leura, N.S.W.

## IMMIGRATION

Sir,—The Immigration Commission's report on the present system of immigration programme, but the position calls for a new examination.

The immigration gain in 1950, in 1951, in 1952, in 1953, in 1954, in 1955, in 1956, in 1957, in 1958, in 1959, in 1960, in 1961, in 1962, in 1963, in 1964, in 1965, in 1966, in 1967, in 1968, in 1969, in 1970, in 1971, in 1972, in 1973, in 1974, in 1975, in 1976, in 1977, in 1978, in 1979, in 1980, in 1981, in 1982, in 1983, in 1984, in 1985, in 1986, in 1987, in 1988, in 1989, in 1990, in 1991, in 1992, in 1993, in 1994, in 1995, in 1996, in 1997, in 1998, in 1999, in 2000, in 2001, in 2002, in 2003, in 2004, in 2005, in 2006, in 2007, in 2008, in 2009, in 2010, in 2011, in 2012, in 2013, in 2014, in 2015, in 2016, in 2017, in 2018, in 2019, in 2020, in 2021, in 2022, in 2023, in 2024, in 2025, in 2026, in 2027, in 2028, in 2029, in 2030, in 2031, in 2032, in 2033, in 2034, in 2035, in 2036, in 2037, in 2038, in 2039, in 2040, in 2041, in 2042, in 2043, in 2044, in 2045, in 2046, in 2047, in 2048, in 2049, in 2050, in 2051, in 2052, in 2053, in 2054, in 2055, in 2056, in 2057, in 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