

TRINITY'S NEW BLOCK OPENED

PREP. SCHOOL NOW IN ONE UNIT

The Director of Primary Education in N.S.W., Mr P. C. Beckenham, opened the new Kindergarten and Sub-Primary Department of Trinity Preparatory School, Strathfield, Sydney, on Sunday afternoon, February 4.

The building was dedicated by Bishop F. O. Hulme-Moir, chairman of the school council.

The latest development at Trinity Grammar School has brought the whole of the Preparatory School together in one geographical block.

The property, "Milverton", was formerly owned by Dr Ivor Hoston, and comprises a spacious old home and three quarters of an acre of gardens and tennis courts.

It is joined to the main preparatory school block by a wide driveway along its western boundary.

It accommodates fifty boys, aged between four and six years. The preparatory school in all has an enrolment of 320 boys and a staff of 21 fully-trained staff.

FINE FACILITIES

In his address, Mr Beckenham spoke of the importance and place of the preschool and sub-primary in the overall blueprint of education.

Commended the school on its foresight and provision of such facilities within the preparatory school which is now not only one of the largest of the kind in Australia but also one of the finest in facilities and equipment.

More than five hundred parents, boys and friends of the school attended the opening ceremony.

Among those present were Mr David Hunter, M.L.A., the Mayor and Mayoress of Strathfield, A. B. Kerrigan Esq., C.C., the Old Boy of the school and for many years honorary secretary of the council, representatives of other preparatory schools, and headmistresses of sister Church schools within the district.

In addition, the Reverend Mother Principals of the Dom-

inican's Santa Sabina and Santa del Monte of Strathfield were also amongst the official guests. Trinity Preparatory School is under the headmastership of the Reverend Keith Sanders, a former Head Prefect of the school. Some sixty boys move up into the Senior School at Summer Hill annually.

Trinity Grammar School is one of the Associated Schools of N.S.W. and has been under the headmastership of Mr J. Wilson Hogg for the past twenty-four years.



At the opening and dedication of the new kindergarten and sub-primary department of Trinity Preparatory School, Strathfield, on February 4.

DRAMA FESTIVAL PART OF MELBOURNE MOOMBA

FROM A CORRESPONDENT

Melbourne, February 12
A Christian Drama Festival will be part of this year's Melbourne Moomba. Two plays will be presented in the Melbourne Town Hall on Saturday, March 2, at 8 p.m.

"Folk Elijah" and "The Blue Miracle" will be presented. The Avenue Players, Blackburn.

Melbourne 150 includes Methodist, Presbyterian, and Roman Catholic.

Elijah, the Man Who Spoke For God" was first performed some 2500 years ago in the town of Jericho, by a combined Methodist and Presbyterian cast of 100 people of all age groups.

No commonplace play, it drew a huge crowd. Those who saw it said the Church was speaking in a new language and being understood.

So large was the crowd that the curtain plate had to be passed through the church windows to the waiting crowd outside.

The script was written by the Reverend Doug McKenzie, the

Presbyterian minister, and the songs were by Mrs Marjorie Spicer, a Methodist Church member. Production was in the hands of the Moomba Repertory member, Mr Max Grant.

The play tells the story of how Elijah, alone of all the community of ancient Israel, stood against King Ahab and Queen Jezebel and their worship of the heathen god, Baal.

In a mighty test of faith, he appeals to the Lord, "I am not here to roast a bull whereas on Baal's sacrifice 'the fire of the Lord fell', and consumed all."

A FOXHOLE

Thus the unbelievers were routed. In a test between the Red God and a phony one, the Red God came out the winner!

The play opens with a blunt challenge by Elijah, "The Church is just a stained-glass foxhole; it has turned in upon itself. No longer! Here is a message from the Master in contemporary language and song."

On the other hand, the play states, "The Blue Miracle" is of a different order.

This children's musical drama has a cast comprising members from three congregations, Mel-

bourne, February 12
odist, Presbyterian and Roman Catholic, all of whom live in Blackburn, Victoria.

It was undertaken as an eccumenical venture to cement understanding between these three congregations and to learn new ways of co-operation.

"The Blue Miracle", written by Mrs Mavis McKenna, contains songs by Mrs Marjorie Spicer also, and is based on Frances Hodgson Burnett's book "The Land of the Blue Flowers".

It is an allegory on the coming of Christ to our world. Its theme is that there is no time for anger, no time for fear, no time for hatred.

It points to the fact that love is a mighty force in human lives and communities.

It can overcome evil if it is spelt out in practical action by people who live by the law of the blue flower, which is the law of love.

The story is set in the land of children's imagination but its meaning is not in some distant land of enchantment—it is meaning is today's hidden headline.

It is the message that the love of God in Jesus Christ can transform human hearts.

Mr Robert Schroeder, the producer, has taken this story, and brought it to life in song, in movement and in speech.

JAMIESON HOUSE PROGRESSES

Work is proceeding with the new Jamieson House office building in Melbourne. The opening date is fixed for early next year.

The Bishops, the Diocesan Registry, and the Department of Christian Education will occupy the top floor of the building, and provision has been made for a council room to accommodate people.

The architect of the building will occupy a suite of rooms on the floor below, and the remaining floor and a half will be now being used by the Diocese.

The parishes, and the diocese generally, face no expense in consequence of the new building, yet the normal administration charges (i.e. electricity, telephone, heating, etc.) will be met.

The building will pay interest to the diocese and the bank for the money invested in it, and will repay the entire capital debt over the next 25 years or so.

BISHOP-ELECT FAREWELLED

FROM A CORRESPONDENT

Melbourne, February 12
A valdictory Eucharist was celebrated in Trinity College, Parkville, on February 5 to mark the departure of the Dean and Acting Chaplain, the Reverend K. B. Mann, to become the first Bishop of the Northern Territory.

Most of the congregation were Associates of the Good Shepherd Brotherhood, as Fr Mann's early ministry had been a Bush Brother, both in NSW and in the Territory, where he was one of the pioneers of the brotherhood work.

So when, after his consecration on February 24, the new Bishop takes up residence in Darwin, it will not be as a stranger in his vast diocese.

With the consent and approval of the Archbishop, the Melbourne Associates of the Bush Brotherhood devote their activities to the support and encouragement of the brothers' work in the Territory.

So it was fitting that after the Eucharist (celebrated by Fr Mann, assisted by the Acting Dean of Trinity College, Dr Barry Mann, and the Bishop-elect, who was invited to the Bishop-elect during supper at the Warden's Lodge in the city.

UNITED WORK AT BELCONNEN

It is estimated that there are now about 200 families living in Belconnen, A.C.T. The church has opened, and the first shop is in business, says "News Release", organ of the Diocese of Canberra and Goulburn.

The churches' approach to this new, wholly planned, area is a corporate one.

Several agreements (the simplest are co-operation) have been completed, and the first service was held on January 13 at 10.15 p.m. in all States except South Australia where it is at 9.45 p.m.

Mr Clayton made a Churchill suit to the new town, U.S.A., England and India last October (February 26).

He was studying "The Christian Education of the Sixth Formers", these talks are based on his findings.

THREE NEW DEACONS

On February 2, the Bishop of Canberra and Goulburn ordained three men to the diaconate in S. Paul's Church, Manuka.

They were John Gibson, who was appointed to S. John's, Canberra; Christopher Smart (Cootamundra), and John Smith (Holy Cross, Canberra).

The occasional sermon was preached by the Rector of S. Paul's, Dr John Munro, and the Litany was sung by the Reverend George Garman, chaplain to students at the A.N.U. House.

He has asked the Reverend John Southerton, who returned from Oxford last year, and is at present earning for the parish of Lake Umbagog, New Brunswick, to be his new work in Belconnen.

Mr Southerton has already begun to familiarise himself with the problems, and the combined approach which is envisaged for the area.

MEMORIAL RECITAL TO BE HELD AT DRUMMOYNE

FROM A CORRESPONDENT

The Frank Conrad Farr memorial organ and choral recital will be held in S. Bede's Church, Drummoyn, Sydney, on Saturday, February 24, commencing at 8 p.m.

Frank Conrad Farr was organist of S. Bede's Church from 1927 until his death last year, a period of forty years.

He began his career as a choir boy in S. Bede's Choir and continued to sing with the choir until his appointment as organist.

He composed both words and music of several hymns which have been sung at Sunday school anniversaries at S. Bede's.

During the recital a memorial plaque will be unveiled by the Bishop, and an offertory will be taken for the restoration of the organ memorial to the late Frank Farr.

Items will be provided by S. Botolph's, Mr A. L. Jones, S. Bede's Singers and S. Bede's Choir. Mr M. D. Hemans, Organist of S. Andrew's Cathedral, will be the organist for the choir items. The choir master is Mr J. H. Hemans.

A set of sixteen handbells, which will form part of the acquisition for the choir, will be lent by S. Mary's Cathedral, Sydney.

PERTH FESTIVAL SERVICE

FROM OUR OWN CORRESPONDENT

Pertth, February 12

The Perth Festival of Arts is in full swing. Unlike its sister festival organisers seem reluctant to let people know that it is on.

For the next few weeks, however, citizens of the Western metropolis can choose from a feast of cultural entertainment.

It has become a tradition at S. George's Cathedral to hold a "Festival Service".

This year it will be held on February 4 at 7.30 p.m., with the Bishop of North West Australia, the Right Reverend Howell Witt, as occasional preacher.

A large congregation participated in the service which was attended by the Lord Mayor of Perth, the Right Honourable Tom Wattle.

The second lesson was read by Martin Redpath who is in Perth to play the lead in the festival production of "Richard III".

Mr Redpath also commences training for the priesthood at S. Michael's House, Caversham, S.A.

MIRROR TO WORLD

In his sermon, Bishop Witt claimed that the role of theatre in contemporary society was to hold a mirror to the world so that we may see ourselves as we really were.

"People have stopped going to

the theatre for two reasons," he said, "either what they see on the stage is a mockery of what they know to be true, or the truth that we are too afraid to look at."

It is being suggested in some circles that the Festival Service, more firmly established in the calendar year, needs a somewhat more original approach than simply attending with good listeners and readers to preach it.

So we hope to report it in 1969.

HEAD OF THE BROTHERHOOD

Brother Mac Timbrell of the Bush Brotherhood of S. Paul at Quilpie, Queensland, has been appointed Quakerland of the Bush Brotherhood of the Good Shepherd, with headquarters at

He succeeds Brother George Parsons who is retiring to England.

Brother Timbrell will supervise the work of the two brotherhoods in the Northern Territory, south-west Queensland, and north-west New South Wales.

YOUNG PEOPLE BUILD HOUSE

Between 80 and 60 members of the Christian Youth Council of the Australian Council of Churches worked on the Bega Glebe for 16 days during January.

Beginning with foundations previously laid, they erected a pre-cut, four-bedroom cottage for an Aboriginal family living in the Bega district.

The building materials were provided by the Aborigines' Welfare Board, whose property the house, but the furniture, beds and bedding, and curtains have all been provided by concerned people, most of them Bega congregations.

The late Mrs E. B. Dixon and their 10 children, who now live in the house, are making a good adjustment to their new circumstances. They are being encouraged and befriended by several families in particular, but with the help provided by the Aborigines' Welfare Board at Tathra.

Bega parishioners have also provided the furniture for another family settled by the Aborigines' Welfare Board at Tathra.

BOOK REVIEWS

"CHRISTIANITY IS CHRIST"

CHRISTIAN STABILITY, Maurice Wood. Holder and Stoughton, Pp. 196, 3.58.

WITH a foreword by Dr W. Graham that "the quest for spiritual maturity will not be achieved unless the Christian is founded upon valid grounds," the Principal of Oak Hill Theological College in London believes that stability in the Christian life must centre around the historic facts of Christ's life.

With approval, he quotes Bonhoeffer's statement that "the foundation of my life is the Life, Death and Resurrection of the Lord Jesus Christ."

His starting point, at his conclusion is "Christianity is Christ."

As a theological lecturer, Wood sets out his material in lecture form, concisely, logically and compellingly. One can almost hear him at the rostrum.

But it must be added that he does not write objectively—he believes something passionately, and wants his readers to share his conviction, and find stability and maturity.

There tends, therefore, to be a lack of balance in his presentation—about it, however, he is writing after the Billy Graham formula of last year for those recently converted—and so, as a Conservative Evangelical, he writes out of his experience as evangelist and counsellor.

He tends to write without qualifying his assertions, or suggesting alternative—significant—views. For example, he accepts as of equal importance the Virgin Birth of Christ unless humanity and His Deity.

Is belief in the Virgin Birth of equal importance with belief in His Deity? And what of those who deny the Virgin Birth? Is belief in the Virgin Birth into an area 'awaiting further light'?

Similarly, on the Authority of the Scriptures, he produces two arguments, but he can be justly accused of arguing in circles when he sets out to prove the Bible's authority by its own words. And again, "I have not attempted to deal with the difficulties... that can be found in Scripture."

But if for the Christian, the approach of any theologian to the person of Christ is crucial, references to and treatment of the Person and Work of the Holy Spirit are as relevant.

Wood's chapter on the Holy Spirit is as balanced as it is thorough.

Writing of the current contention in some quarters on

EARLY CHURCH DIVISIONS

THE HERETIC AND THE DOVE, Samuel Lauchlin, Hodder, Pp. 256, 3.65.

THE title of this book does not seem a happy one. The Church is neither the serpent nor the dove, the serpent being the type of evil and the Dove the type of the Holy Spirit.

His book shows the divisions in Church thinking from the death of Carthage (217) to the Nicene Creed, He approaches it from two angles, its origins and results. He quotes scriptural phrases, 1 Cor. 12:3-4, and Romans 13:16-24.

He believes these already contained a tension—the former is horizontal, a creed of history; the latter is perpendicular, speaking of heaven and earth, coming down, going up.

In these two creeds we find a difference between the old and the new, and salvation, and the antithesis of body and spirit.

Thus, to maintain this tension is shown by the Ariens seeking to antagonise an aspect of the truth, and the Nicene followers' authority. He holds that Nicene meant

STRATEGIC ISLANDS

THE FETTER AND MQUELON, David Smith, 67, 8.4.

Here is a real gem of contemporary history. Most people have forgotten that the *affaire of St Pierre and Miquelon*, More's of the U.S.A. which continues to this day, is a gripping and winning points today just as he did in 1941.

These two islands lie fewer than twelve miles south of Newfoundland, in the approaches to the Gulf of St. Lawrence. They are the remnant of French North America. They were a vital strategic importance.

Most of the 5,000 population was anti-Vichy, intensely pro-British and pro-De Gaulle after the fall of France. The Governor was a Vichyist.

The U.S.A., of course, remained pro-Vichy right up to Pearl Harbor. Unlike England and Canada, the Americans—U.S.A. maintained an ambivalent attitude—Lafayette—anti-Vichy. So Washington set its face firmly against Canada, England, or even de Gaulle, assisting the St. Pierre to opt for Free France.

If anyone was going to benefit from any change in the status quo, Washington said, then it would be Washington.

De Gaulle, though, otherwise, and with brilliant judgment and iron nerve, says—F.J.

TOPICAL SKETCHES

PEOPLE, POLITICS AND POP, Craig McGreggor, Illustrated by Marie Sharp.

Usa Books, Pp. 221, 3.18.

THE sub-title is "Australians in the Sixties." It is not quite correct with all Australians, it does cover quite some ground.

It is in fact a series of sketches, string-together impressionistic sketches, starting with the Capitol cinema in Sydney—where the young men of the world from parts of Australia. So the chapter heading is, appropriately, "The Young Men of the World."

Chapter 2 is as silly and well-written as when it first appeared in another form. Headed "Wahonga," Lady in her Naked State is described as "our first painter-celebrant of suburbia." It purports to portray the sex of Wahonga—among the young, especially, it fails, because the facts are all wrong.

Craig McGreggor, who was born in Jamnoro and brought up in Geraldton, cannot be expected to realise, one supposes, that Wahonga is quite different in every way that matters from what places like Killara and Pymble. He actually writes that the Wahongas—Killara—Pymble is wealthier. Poor Mr McGreggor. If only he knew!

There is a good chapter on "Old Law, and The Small Death" in which the facts,

the primary of Christology over Monothelism.

The history of the early Church is a stimulating and the heretic dared to ask questions and there would have been a riot.

He holds that theology must respond the Christological quest, but Sirs opposition in thinking with Nicaea will have to meet both its heresy and its orthodoxy.

He actually writes that the study (this reader has been through almost three times) but Sirs opposition in thinking. The Church which has lived before the fact of the Chalcedon, is typified by a broken altar; in an age when the Church is rapidly becoming the fellowship of family Communion at a Holy Eucharist.

The writer has somewhat in common with the Bishop of Gloucester in that he is afraid to make a new approach.

—S.M.

LEARNED JOURNAL

THE CHURCH QUARTERLY REVIEW, Nov. 348 and 349, S.P.C.K., 1967

ONE of the refreshing things about this learned journal is the general excellence of its personal style.

It avoids two horrors of some popular writing, (1) the rambling introduction which is in fact a later to be written, but which at that subject is a masterpiece of the aggravating assumption that of course the reader knows all about it, and (2) the writer is treating him as an expert by merely alluding to the facts which actually he wants to be given.

Instead, the opening sentences tell us the thesis, the closing ones the conclusion. The intervening paragraphs set out the data and arguments clearly and factually. Where necessary, footnotes sums sources and subsidiary details.

Despite this, it must be said that the habit of pointing foot notes all together at the end of the article, and the cluttering of the bottom of the appropriate page, is a distracting and time-wasting device.

As usual, the editorials command our interest and attention. What could be said, assisting the St. Pierre to opt for Free France, and even de Gaulle, assisting the St. Pierre to opt for Free France.

De Gaulle, though, otherwise, and with brilliant judgment and iron nerve, says—F.J.

Then he turns his attention to the subject of belief. "The last man," he says, "no longer lives with faith but by scientific certainty."

With grim humour he comments on the alleged uncertainty about facts of history that most historians (apart from those whose subjects is the history of the period) remain singularly unmoved by the philosophical doubt and carry on their professional researches "with unabashed ardour."

The two issues contain no less than sixteen articles, many of academic importance, others in the nature of the New York Times, and others by way of assessment of contemporary and historical figures. No doubt of the quality of the material.

The writers include scholars as MacCall, and others, at present unknown, but of whom we are certain to hear more.

The innumerable book reviews are very well done. For the most part they serve to inform us about topics we may not usually pursue. Otherwise, their number

FRESH INTEREST

THE NEW LEGIONS, Donald Duncan, Grafton, Pp. 256, 3.18.

Anyone who is fed up with Viet Nam! ought to read this book—it will revive his interest.

It is a history of the New Legion, the Silver Star, Combat Infantry Badge, and the U.S. Army Medal, graduate of and late instructor at the U.S. Special Forces School, Duncan ended up by being recommended for a Legion of Merit after eighteen months in Viet Nam.

Whereupon, he quit. Reassigned. This book tells us why.

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might have the embarrassing result that we disregard all those not related to our personal specialty.

Under the heading "Australian Perspectives on the Jewish People's View of 'Half Time' by Ian Shevill. He concludes it by saying, 'The book is readable as a record of an attractive person, but it is a valuable historical document for future history of the Australian Church. It is a book with many excellent photographs.'

We be much poorer without this journal. But if only the editor would use a few more commas!

—C.C.C.

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THE CHURCH OF SOUTH INDIA COMES OF AGE IN 1968

By the Reverend Dennis Bazely

It was the prayerful hope of Anglicans in the Church of India, Burma, Pakistan and Ceylon when, in 1947, the four southern dioceses of that Church departed with the blessing of that Church, to enter into union with three other Churches to form the Church of South India, that after thirty years, C.S.I. would be in full communion with Canterbury. In August this year, twenty-one years will have elapsed since C.S.I. came into existence. It is timely, therefore, to assess how much nearer to communion with Canterbury C.S.I. is in 1968 as it was at the time of the inauguration of union in August 1947.

Bishop Chandanod of C.S.I. in the E. J. Davidson Memorial Lecture given in Sydney last year, the full text of which appeared in *THE ANGLICAN* of November 9, 1967, did not enlighten us of the desire, if such existed in the C.S.I., for union with the world-wide Anglican communion.

BASIS OF UNION

In 1947, the uniting churches, viz. Anglican, Methodist, Presbyterian and Congregational, accepted the Lambeth Quadrilateral (I) the Bible (II) the historic Creeds of Christendom (III) the two Gospel Sacraments (IV) the historic Episcopate, as a basis for union. As Bishop Chandanod said in his lecture reported in *THE ANGLICAN*, "Episcopacy was a greatly discussed and often misunderstood."

On the Bishop said, "Today the bishop is not only tolerated, we thought originally he would be, he is welcomed, he is adored, he is cherished and he is advocated."

"Whenever now we speak of Christendom we seem to think that episcopacy is central in other church union negotiations. In fact, the Bishop said: 'Today when the Congregation of the Presbyterians speak of Church Union they do not exclude the episcopacy but they include episcopacy without bishops because in our united life we found the bishop and his office as inevitably forming part of the life of church life.'"

"We cannot dispense with the bishop, the office, the ministry of the bishop."

"This is why earlier I said that

with the Church and Christian unity comes to us as episcopacy also has come to us. This contains quotations from Bishop Chandanod's lecture.

Although the uniting churches, during the long-drawn out discussions on episcopacy decided not to come to any definition of episcopacy—only to agree to accept the historic episcopate—there was general agreement and satisfaction that all ordinations in C.S.I. would be performed henceforth only by bishops.

At the time of inauguration of union in August, 1947 there was an "irregular" ministry of ministers episcopally ordained (the Anglican) and others who were not thus ordained.

No minister of any of the uniting churches was asked to deny his former ministry as being one inadequate to impart grace.

This "irregular" ministry would die out in an allotted thirty-year period, because all ordinations in C.S.I. as from 1947 would be episcopally ordained.

It was envisaged that in thirty years' time there would be only that ministry in C.S.I. which is an episcopally ordained ministry.

When that came about, C.S.I. would be in communion with Canterbury and with the world-wide Anglican communion.

C.E.M.S. AIMS AT YOUNGER MEN

ANGLICAN NEWS SERVICE

London, February 22

"We cannot deny the fact that it was not attracting the younger men of our congregations, and without them we have no future," says Mr Peter Horsford of the Society of England Men's Society.

He is the new chairman of the Clergy and Young Men's Society of the Diocese of Southwark.

In a personal letter to his diocese, Mr Horsford said: "I am hoping that by looking, insular society of ecclesiastical or contemptibles slowly fading away."

Gloucester C.E.M.S. is embarking on an extensive publicity and evangelistic campaign.

(Lord Fisher has recently expressed doubts about proceeding with union negotiations as currently proposed.)

Dr Ramsey recalled that Resolution 30 passed by the Lambeth Conference of 1958 referred to the Anglican-Methodist discussions in England and commended the first stage of what had been proposed "on the understanding that organic union is definitely accepted as the final goal."

ORGANIC UNION DEFENDED

ECUMENICAL PRESS SERVICE

London, February 22

The Archbishop of Canterbury, Dr Michael Ramsey, has dismissed as unsatisfactory any relation short of complete organic union between the Church of England and the Methodist Church.

Speaking at the Hulse Street Unitarian Church, Dr Ramsey said: "The Week of Prayer for Christian Unity, the Archbishop referred pointedly to the report of the Lambeth Conference of 1958 'provided over by Lord Fisher of Lambeth' as setting out clearly the goal of organic unity."

(Lord Fisher has recently expressed doubts about proceeding with union negotiations as currently proposed.)

Dr Ramsey recalled that Resolution 30 passed by the Lambeth Conference of 1958 referred to the Anglican-Methodist discussions in England and commended the first stage of what had been proposed "on the understanding that organic union is definitely accepted as the final goal."

FOUR REASONS

It is clear, said Dr Ramsey, that the phrase "organic union" in that resolution was not the bringing of those concerned into one single church structure.

During the recent visit to a deanery, he noticed four Anglican ways to "why we are not content with separate churches in communion with one another."

"We believe in the unity of the church in virtue of our common baptism and our common allegiance to Christ as Lord," he said.

"The baptised Christians in any locality should on New

HISTORICAL PARALLEL?

Just for a word — "Neutrality" — a word which in wartime has so often been disregarded — just for a scrap of paper — Great Britain is going to make war.

The Imperial Conference, Theobald von Bethmann-Hollweg, August 4, 1914.

Boundaries are only lines on the map. There's nothing sacrosanct about a line on the ground that no one can see. I would step over into Cambodia . . . it's only self-defence.

— General of the Army Dwight David Eisenhower, nationwide U.S. telecast, December 2, 1967.

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MONEY NOT SPENT WISELY, SAYS BISHOP

ANGLICAN NEWS SERVICE

London, February 12

The Bishop of Southwark, the Right Reverend Mervyn Stockwood, says the Church of England is living in a "dream world so far as finance and planning are concerned."

It should "wake up and spend its money wisely" by putting curates before church buildings, he writes in his diocesan paper.

" sooner or later the Church will have to have a Beeching plan."

"No doubt there will be screams of fury but the existing position is absurd."

"We must devote the greater part of our resources to personnel and stop spending our limited resources on unnecessary plant and outdated structures."

The Bishop recalls that a list of priorities had been discussed by church councils in his diocese but when it came to making a decision at the last diocesan conference, nothing was done.

TURNUED AWAY

"I warned that the chickens would come home to roost—and they are coming quick and fast."

"Many parishes can no longer afford to house and pay clergy and women workers because the grants are not sufficiently large."

"And I am in the unhappy position of having to turn down men who want to work in the diocese."

The diocese was short of 86 curates. "Some I could get without money but some I could only pay and house them," Bishop Stockwood says.

During the recent visit to a deanery, he noticed four Anglican ways to "why we are not content with separate churches in communion with one another."

"We believe in the unity of the church in virtue of our common baptism and our common allegiance to Christ as Lord," he said.

"The baptised Christians in any locality should on New

Just for a word — "Neutrality" — a word which in wartime has so often been disregarded — just for a scrap of paper — Great Britain is going to make war.

The Imperial Conference, Theobald von Bethmann-Hollweg, August 4, 1914.

Boundaries are only lines on the map. There's nothing sacrosanct about a line on the ground that no one can see. I would step over into Cambodia . . . it's only self-defence.

— General of the Army Dwight David Eisenhower, nationwide U.S. telecast, December 2, 1967.

