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GENERAL SYNOD ACCEPTS THE CONSTITUTION

A UNANIMOUS DECISION

At six minutes past five o'clock on the afternoon of Thursday, October 6, the General Synod finished discussion of the last detail of the Constitution for the Church in Australia and accepted it without a single dissentient voice.

It remains now only for eighteen dioceses, including the four metropolitan sees, to accept the Constitution and it will come into effect as soon as the necessary legislation is passed by the State and Commonwealth Parliaments.

Arrangements have been made for certified photostat copies of the Constitution to be done and circulated to each diocese.

The Constitution was passed in General Synod after eight days of the most exhaustive—and exhausting—discussion which has ever fallen to the lot of so large and representative an assembly of Anglicans since Captain Arthur Phillip, R.N., one of the noblest sons of the Church of England, founded the Colony in 1789.

Divergence in matters of detail, some important, others trivial, were many, and were sometimes given strong expression; but the proceedings throughout were marked with a spirit of friendliness and tolerance lacking in any former Constitutional Convention.

DETAILED REPORT

(Continued from last week)

One of the multitudinous amendments brought down by the Reverend J. R. L. Johnstone (Sydney) and another by the Reverend A. P. Bennie (Carpentaria) were dealt with by the Constitution Convention in committee before the House adjourned on the evening of Monday, October 3.

JOHNSTONE as an Evangelical, made a solid enough defence of his amendment, which would have placed the bishops alone in a position to make any decision upon matters of faith.

"The position is quite clear," he said.

"The real point at issue is, who are the real guardians of the faith of the Church?"

"I am not asking that the Appellate Tribunal should not decide upon matters of law or fact. I am wholeheartedly in favour of their doing this. It is the proper thing for lawyers to do.

"I agree that the bishops are not the ideal persons to pronounce on matters of law; but they are in a real sense the guardians of the faith."

ARCHDEACON T. C. HAMMOND at once levelled his most accurate guns at this position.

"What Mr. BENNIE has said runs counter to the entire practice of the Church of England since the Reformation," he declared.

"Why, even the Prayer Book

land from the time of Henry VIII to the suppression of the Court of the Arches by the Privy Council in the last century, he said, were tried by courts on which there was no clerical, let alone episcopal, representation.

In a word, it would be "most dangerous and mischievous" to try to reverse the practice of the Church.

And on this note the House adjourned itself for the night.

(Continued on page 8)



Four Archbishops at the dinner given in London by the British and Foreign Bible Society for Russian churchmen who visited England this summer. (Left to right): The Archbishop of Canterbury; the Metropolitan Pitirin of Minsk and Byelorussia; Archbishop J. Kivitt, of the Estonian Evangelical Lutheran Church; and Archbishop G. Turs, of the Latvian Evangelical Lutheran Church. In more than a hundred years the Bible Society has circulated more than 23 million volumes of the Scriptures in Russia.

BISHOPS MEET AT GILBULLA

The urgent need for more priests to serve in the vast and scattered Diocese of North-West Australia was stressed at the Bishops' Meeting held at "Gilbulla" last week-end.

An unusual and very pleasant feature of the meeting was the presence of a number of bishops' wives.

The urgent need in North-West Australia is for three unmarried priests who must be people of tremendous resource and discipline.

The diocese is too scattered for a Bush Brotherhood. There are towns on the coast and mining towns in the interior.

No other Church is doing any work north of Carnarvon.

It was announced at the meeting that the Bishop of Kurrung, Ceylon, the Right Reverend H. L. J. De Mel would visit Australia in February next year with the World Council of Churches delegation.

There is also the possibility of a visit from the Dean of S. Paul's, London, the Very Reverend W. R. Matthews.

The Government's decision to spend £80,000 to provide Army chapels was discussed.

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, urged that O.P.D. (Other Protestant Denominations) chapels should be distinctly Anglican in design.

He pointed out some unfair-

ness in the allocation of the money—a proportion of three to five for Roman Catholic and Anglican and O.P.D. chapels.

Bishop Burgmann maintained that the proportion should be forty-to-twenty.

Sir Kenneth Grubb spoke to the bishops on Saturday and answered questions on Cyprus, Dutch New Guinea, and the Indonesian situation.

The Bishop of Ballarat, the Right Reverend W. H. Johnson, preached in the "Gil-

bull" chapel on Sunday morning.

He spoke of the value of the "Gilbulla" chapel and conference centre to all Australia.

He began to give a survey of interesting personalities of the Constitution, beginning with Moorhouse who came to an atheistic Melbourne and began by converting the Press.

He then took the story through to the life of Bishop G. M. Long and showed his contribution to the whole movement.

PRESENTATION TO DR. WAND

ANGELICAN NEWS SERVICE

London, October 10

The Lord Mayor of London will preside at a farewell meeting to the Bishop of London, the Right Reverend J. W. C. Wand, at the Guildhall on Tuesday, October 18.

A presentation of a cheque and a book containing the names of subscribers will be made on behalf of the clergy and laity of the Diocese of London.

DR. GARBETT SCOUTS "CRISIS" TALK

ANGELICAN NEWS SERVICE

London, October 3.

The Archbishop of York, writing in his October pastoral letter, rejects a recent suggestion that proposed limited inter-communion with the Church of South India will result in numbers of clergy and laity leaving the Anglican Church.

"No doubt from time to time individuals, with the loud blowing of their own trumpets, leave our Church, but they are not representative of the great mass of clergy and laity," he writes. Vague statements of an impending mass secession have been made from time to time—not long ago they were contained in a broadcast from the Vatican.

"There is, however, one specific statement to which I feel I ought to refer, namely that the Mirfield Community of the Resurrection is divided in its attitude towards the resolutions, and that a number of its members have said they will join the secession."

"The Father Superior has given an emphatic contradiction to this, which he says is entirely untrue; the whole community both in England and South Africa is firmly united in its adherence to the Anglican Communion."

"The community is doing such great work for our Church both in England and overseas that it would be most regrettable if prejudices were excited against it by statements of this nature."

FACT AND FANCY

Since the advent of parish canvasses to Australia we have seen some impressive parish papers and brochures, but S. James', Turramurra, Diocese of Sydney, beats them all. The thirty-six pages (15 by 12 inches) of the special War Memorial Appeal issue of S. James' Messenger are attractively made-up, illustrated and full of most interesting information. They do things in a big way at Turramurra—at their Fair on October 15 they aim to raise over £4000 to liquidate the debt on the hall. Not just tea cosys and lucky dips, of course, but refrigerators and orchids!

Mr. Fred Isom of the Melanesian Mission who expects to reach Sydney from England tomorrow, heard about General Synod in the Indian Ocean. This is what the Ship's News Bulletin said: "Sydney, Friday. The General Synod of the Church of England in Australia today continued discussions on a new constitution for the Church. When finally adopted it will make the Church anonymous." (Italics are mine.)

The calf born on the "Gilbulla" estate during the Bishops' Meeting there last week-end has been called—what? "Mitre," of course!

The news that the Dean of Liverpool Cathedral, the Very Reverend F. W. Dwelly, has resigned recalls the fact that the choir there is known as "Dwelly's Circus." Instead of white surplices, they wear a dull shade of cream to tone with the glorious interior of this truly magnificent cathedral.

The violets, the purples, the plums, the pines, the cyclamens and the maroons of the bishops' cassocks should be seen to full advantage in the colour films taken by Mrs. Armour at "Gilbulla" last week-end.

The Rector of Roma, Diocese of Queensland, Canon A. F. Iva, is, we are told, now a legendary figure in the district, having come to the parish 34 years ago. He is now nearly 80 years of age, and until very recently could be seen playing tennis on the church's courts. To-day he looks on, offering advice for tyros and often marking the courts for play.

BISHOPS URGE SUPPORT FOR "THE ANGLICAN"

At the Bishops' Meeting held at "Gilbulla" last week-end under the chairmanship of the Primate, the following resolution was passed unanimously:

"The Bishops desire to convey to the Managing Director and the Editor of 'The Anglican' their appreciation of the excellent service of Church news from every part of Australia and of the whole Anglican Communion which it supplies. They appreciate also its fairness in providing opportunities for the expression of the views of all schools of thought in the Church. For these reasons they believe that it deserves the widest support from members of the Church, and they trust that it will receive it."

Mr. JOHNSTONE's amendment was summarily disposed of by a united front of the practising lawyers.

His last amendment to Section 58 was intended to provide in Australia what he understood was called the "parson's freehold" in England. It existed in the Diocese of Sydney, he said, and he wanted it to be common to all parts of Australia.

Mr. A. B. KERRIGAN patiently pointed out that this amendment had nothing to do with the section under discussion, which concerned the Tribunals. Anyway, he added, it was badly drafted. However, he had a certain amount of sympathy with the principle, and might help if it were to be moved in the right place.

Mr. W. S. GEE, however, said that while the amendment might be all right in a diocesan ordinance, it was not the sort of thing for General Synod to bother about, so it fell to the ground.

THE REVEREND A. P. BENNIE (Carpentaria) moved then an amendment to Section 63 (1), which provides that if members of the Appellate Tribunal are not unanimous upon any matter involving doctrine, then they shall obtain the opinion of the House of Bishops.

FATHER BENNIE, whose position as an Anglo-Catholic is as well known as that of Mr.

was not drawn up solely by bishops. It was drawn up by bishops and"—he paused—"other learned divines" (laughter).

Nearly nine hundred out of just over one thousand ecclesiastical cases, decided in Eng-

ARCHBISHOP OF CANTERBURY'S WARNING TO BISHOP MORRIS

FROM OUR OWN CORRESPONDENT

London, October 10

The Archbishop of Canterbury said, in a statement issued on October 3, that unless the Right Reverend G. F. B. Morris withdrew from the position of Bishop of the Church of England in South Africa, "I must regard him as having put himself out of communion with the See of Canterbury and outside the fellowship of the Anglican Communion."

"In order to avoid misunderstandings," the statement also said, "which may arise from the announcement that a small body known as the Church of England in South Africa has elected the Right Reverend G. F. B. Morris to be its Bishop, I must make clear that this body has no place in the constitutional system of the Church of England and is not amenable to the jurisdiction of the Archbishop of Canterbury."

"Bishop Morris has accepted episcopal office in this body against the advice and direction of the Archbishop of Canterbury and without any reference

to the Archbishop of Cape Town. He has thus acted against the principles of Church Order observed in the Anglican Communion."

"SCHISMATIC"

Bishop Morris was Bishop in North Africa from 1943 to 1954. He retired from that position last November; he was elected bishop by the annual synod of the Church of England in South Africa last month.

In a reply to the Archbishop of Canterbury's statement, issued in London, Bishop Morris says that the Church of the Province of South Africa is a schismatic church.

"The truth is," he states, "that in South Africa the Church of

England is recognised by the Government departments and is registered as such.

"There are scores of African congregations which have remained true to our Protestant Evangelical faith, together with some powerful European churches. These have all been denied the ministrations of a bishop of their own, up to the present time.

"No good purpose can be served by seeking to discredit the Church of England in South Africa or by threatening to expel me from communion with the See of Canterbury; it is a form of persecution which will bring discredit on those who practise it."

BISHOPRICS VACANT

THE ENGLISH POSITION

ANGLICAN NEWS SERVICE

London, October 10

There will soon be three bishoprics vacant, and since the Prime Minister is responsible for making submissions to the Queen for such appointments this is one of the matters now engaging his attention.

The most important choice to be made is that of a successor to Dr. J. W. C. Wand as Bishop of London, who will retire this month.

The Bishop of London is one of the three bishops—apart from the two archbishops—entitled to a seat in the House of Lords by virtue of his office, the others being the Bishops of Durham and Winchester.

Other bishops—to the total number of 24—sit in the House of Lords according to their seniority.

The See of Worcester is vacant through the death in July of Dr. Cash.

The third vacancy will occur when Dr. Blunt, because of his age and ill-health, resigns on October 31.

CRITICISM

These will be the first bishops to be nominated by Sir Anthony Eden since he became Prime Minister.

The principle of the Prime Minister's responsibility in such matters has often been criticised and was the subject of a controversial debate in last year's autumn session of the Church Assembly.

The Assembly eventually passed a resolution which said that the present procedure of submitting advice to the Sovereign in connection with the appointments to bishoprics and deaneries "is open to objection and should be modified."

In the course of the debate the Archbishop of Canterbury explained that the Prime Minister acts in these matters only after having received his (the Archbishop's) recommendations.

VERGERS TO APPEAL TO CHURCH ASSEMBLY

ANGLICAN NEWS SERVICE

Birmingham, October 2

The Vergers' Guild, who held their annual convention here on September 22, have decided to make new efforts to "organise their calling and gain recognition from the Church Assembly."

Their membership of 500 is only a fraction of the potential. Delegates were unanimous that the shortage of vergers is due to a seven-day week and modest wages.

One delegate from Bristol complained that he was "kept too busy on Sundays to attend a place of worship."

In 1953 a delegate drew the Church Assembly's attention to vergers' conditions, but the Archbishop of Canterbury ruled that this was a matter for the diocesan conferences.

ROSE CASTLE AGAIN BISHOP'S HOME

ANGLICAN NEWS SERVICE

London, October 10

The ancient residence of Rose Castle is now once more occupied by a Bishop of Carlisle. The present bishop returned to live there this month.

He and his family will live in one wing and the rest will be used as a centre where the clergy and laity of this large and scattered diocese can meet.

MANY NEGROES AT CONVENTION

THE "LIVING CHURCH" SERVICE

Milwaukee, October 10

It is believed that the number of Negroes present at last month's General Convention constituted a record. Among those attending officially were one bishop, ten clergy and eight lay deputies.

THREAT OF "GROUP MENTALITY"

DR. GARBETT'S WARNING

The Archbishop of York, Dr. Cyril Garbett, writing in the October "York Diocesan Leaflet," says that group mentality threatens to undermine the economic health of the nation.

The trend for higher wages without increased production "is a road which leads direct to national ruin."

Referring to the warning of the Prime Minister and other responsible leaders that the national economy was in a far from satisfactory condition, he writes:

"We are spending both on national services and on individual luxuries more than we can safely afford."

"It is very hard for the ordinary citizen to realise that our solvency depends on our export market, that unless we are able to sell sufficient goods overseas we shall not be able to pay our way."

LOSING MARKETS

"We are gradually being driven out of many markets through the competition of Germany, Japan, and other nations, which are now producing and selling goods at a lower price than ourselves."

"There is a danger that these hard facts are being ignored. Everyone wishes the nation to be prosperous, but groups and individuals tend to put first their own interests."

"Group mentality threatens to undermine the economic health of the nation."

"It must be brought home to every section of the nation, whether it consists of employers or employed, that success in pressing exclusive claims may lead to national bankruptcy."

MEMORIAL SERVICE FOR BISHOP CASH

ANGLICAN NEWS SERVICE

London, October 2

The Archbishop of Canterbury was represented by the Reverend A. M. Percival Smith, and the Kabaka of Buganda by Mr. Musa K. Parma-Ntanda, at the memorial service for the Bishop of Worcester, Dr. W. W. Cash, held on September 22 at St. Martin-in-the-Fields.

The general secretary of C.M.S., Canon M. A. C. Warren, officiated.

The address was given by the Bishop of Liverpool; the Bishop of London gave the blessing.

The lesson was read by the head of the St. Julian's Community, Miss M. I. Potts.

CLERGY SHORTAGE IN CITIES

ANGLICAN NEWS SERVICE

London, October 2

The annual report of the Chichester Diocesan Pastoral Committee states that in Chichester there is one clergyman to every 2,848 people.

In London the proportion is one to every 5,030; in Liverpool one to 5,411; in Hull one to 7,600; in the Diocese of Bath and Wells one to 920; in Salisbury one to 970.

The report concludes: "No amount of pastoral re-organisation can make up for the deficiencies caused by the dearth of clergy."

OLD CATHOLIC BISHOP CONSECRATED

ANGLICAN NEWS SERVICE

London, October 10

The Bishop of Fulham, representing the Archbishop of Canterbury took part in the consecration of Dr. Urs Kury as Bishop of the Old Catholic Church in Switzerland last month.

The Archbishop of Utrecht, who is Primate of the Old Catholic Church in Holland and President of the Conference of Old Catholic Bishops, was the celebrant in the Old Catholic Church at Olten.

THE ASSYRIAN CHURCH

DR. FISHER'S PLEA FOR AID

ANGLICAN NEWS SERVICE

London, October 8

The Archbishop of Canterbury on September 29 expressed grave anxiety about the present conditions of the Assyrian Church in parts of the Middle East.

He was welcoming the Assyrian Patriarch, Mar Shimun at a Nikaeen Club reception at Lambeth Palace.

Dr. Fisher said that the main body of the Assyrians were to be found in Iraq, where large numbers had been working at the great air base of Habbaniyah.

The Prime Minister of Iraq had given assurances that the future of those at the base would be safeguarded but there were also substantial communities of Assyrians in other parts of the country.

The Church was suffering very much at present from the fact that it had been impossible to arrange a meeting between the bishops who were at present inside Iraq and the Patriarch, who could not meet them there.

FUTURE PLANS

He hoped that facilities would be made available to the Metropolitan Mar Yousif to come to London for consultations with the Patriarch about the future of his Church and other religious matters.

The Chaldeans appeared to be well organised, and to be well supplied with money, and this gave them a very considerable advantage over the Church of the East, the members of which were mostly poor and unorganised.

The community of the Assyrians living in the Khabour—where similar conditions prevailed to those in Iraq—also had serious need for schools and training for the ministry.

The problem was one which ought to be in the minds of Christian people.

LORD HALSBURY MEMORIAL

ECUMENICAL NEWS SERVICE

London, October 3

A memorial to Lord Halsbury, a former Lord Chancellor, who died in 1921, was dedicated in the parish church of Chittlehampton, Devon, on September 30.

The memorial has taken the form of the restoration of the family chapel in the church in which a new window has been inserted.

About £900 has been subscribed by members of the legal profession, relatives, and the publishers of "Halsbury's Laws of England."

Although his family was disinherited in 1712, 14 generations are commemorated in the church from the fifteenth to the nineteenth centuries.

CHURCH SOCIETIES BENEFIT

ANGLICAN NEWS SERVICE

London, October 3

The Church Missionary Society, the Church Pastoral Aid Society, and the Society for the Propagation of the Gospel, has received £13,000 to be divided equally between them from the will of Mrs. Sarah Brockbank, of St. Bees, Cumberland, which was granted probate last week.

She also left £3,000 to the parish church of St. Bees.

FATHER AND SON ORDAINED

ECUMENICAL NEWS SERVICE

London, October 3

The Reverend H. C. A. Gaunt, for many years headmaster of Malvern College and now chaplain at Winchester College, was ordained priest in Winchester Cathedral, on September 25, the same day that his son, Roger Gaunt, was made a deacon in Durham Cathedral.

LAMBETH CHAPEL RESTORED

LINKS WITH ANGLICAN COMMUNION

ANGLICAN NEWS SERVICE

London, October 3

The restored Chapel of Lambeth Palace will be rededicated on October 19, in the presence of the Queen and the Duke of Edinburgh, together with the Queen Mother and Princess Margaret.

The archbishops and bishops of the Church of England and the Church of Wales will also be present.

The original chapel was burnt out as a result of enemy action on May 10, 1941. Since then the Archbishop of Canterbury has used a temporary chapel in a room close by, set aside for this purpose by Archbishop William Temple.

CENTRAL CHAPEL

The present Archbishop of Canterbury writes in his October diocesan letter:

"Lambeth Palace Chapel has its place in the life not only of the Church of England, but also of the whole Anglican Communion."

"Many bishops consecrated in the chapel have gone out to distant parts; many at one time or another have come to renew their spiritual fellowship with us in the chapel. Now from all parts of this Communion contributions have been given towards the refurbishing of the chapel; and representatives of these other provinces and dioceses overseas under my jurisdiction have been invited to attend the service."

"Others will rejoice with us at this moment, when with courage and hope the Church of England stands to its heritage of scriptural and Catholic truth and seeks to press on in the work of God's Kingdom through the power of the Holy Ghost, this chapel takes again the place which for 700 years has belonged to it."

EVANGELICALS CONFER

FINDINGS ON CANON LAW

ANGLICAN NEWS SERVICE

London, October 10

The annual Oxford conference of Evangelical churchmen, which ended at St. Peter's Hall on September 28, approved the following findings:

"While we share in the uneasiness and anxiety which have recently been expressed regarding the revision of the canons, we greatly desire that revision should be brought to such a conclusion as will promote the spiritual efficiency and cohesion of the Church of England."

"We believe, moreover, that Evangelical churchmen will accept and endorse with a ready mind and will a revision that observes the plain principles, namely:

"(a) That no unnecessary burdens are laid upon them nor their loyalty strained by compulsion;

"(b) That episcopal authority shall leave room for the exercise of discretion and responsibility by the clergy;

"(c) That the right to participate in all decisions concerning the government of the Church shall be restored to the laity, and, above all,

"(d) That Holy Scripture is maintained as the sole ground and final test in matters of faith."

"Further, we submit that more frequent consultations between different traditions in the Church is necessary to foster that mutual confidence and co-operation on which willing obedience to the Church's law must rest."



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OBITUARY

CANON JAMES BENSON

A VERY GREAT NEW GUINEA MISSIONARY

Canon James Benson, a great and much-loved member of the New Guinea Mission, died in London on September 30. He was serving, while on leave in England, as Locum Tenens at St. Paul's, Knightsbridge, London. Two days before the new rector, the Reverend D. B. Harris, was due to be instituted he was taken ill and died four days later.

He had been planning to take a course in the arts and crafts before returning to New Guinea that he might finish his days helping the teaching staff at the Martyrs' School.

James Benson had a remarkable history in which he had triumphed over great personal tragedy.

As a boy, he was brought up in the mills of Bradford in Yorkshire and had become a proficient painter, signwriter, craftsman and artist.

When, as a young man, he came with his family to Australia; he longed to be ordained but, as there was no money available for his theological training, he entered the Brotherhood of the Good Shepherd, Bathurst, as a lay brother.

Later, through the visit of a wealthy Englishman to the Brotherhood, he entered St. John's College, Armidale, and was ordained in 1916.

When he married, he was appointed Rector of Portland, but in the early 1920s went with his wife to work with the New Guinea Mission.

Here they served at Mukawa and at Wanigela, but had to return to Australia after three years owing to the illness of one of their children.

Soon after came the first great tragedy of his life when the car in which he was driving his wife and family came unexpectedly upon a flooded river in the dark, and he only was saved.

His faith was unbroken and he entered the Community of the Ascension at Goulburn and while there took parochial missions in many parts of Australia.

AT GONA

In January, 1937, he returned to his "beloved New Guinea Mission," being stationed at Gona, on the north-east coast. The Papuans there loved him and he was outstandingly successful in winning souls for Christ.

Then came the war and the Japanese landed at Gona and nothing was heard of Father Benson, and indeed, he was presumed dead, until news that he was alive reached the General Synod, meeting in Sydney in 1945.

He had been driven out of Gona by the Japanese invasion on August 10, 1942, and had taken up temporary abode with two women missionaries, May Hayman and Mavis Parkinson, at Sial, one of the inland outstations that he himself had pioneered.

A few days later when moving to another place, he and his companions fell into an enemy ambush and were scattered, the two women being captured and bayoneted over an open grave.

He, himself, after wandering for days in the jungle, gave himself up to the enemy, exhausted and starving.

Then followed three years of captivity in Rabaul where he suffered appalling indignities, humiliations and sufferings.

It was a great joy for him when he returned to Gona to find that his people there had stood true to the Faith he had taught them.

He set about rebuilding the mission where everything had been destroyed except the station Cross, the predella on the Sanctuary of the church upon which the Altar had stood and the stump of the Font.

When he retired from this work, he spent a further year

at Gona working on the printing press.

Then for nearly two years he devoted himself to beautifying the Cathedral at Dogura by painting those now-famous murals for the East End.

James Benson was also the pioneer of the Co-operative Movement in Papua and New Guinea. The Christian Co-operatives that came to mean so much to the Church in Papua began at Gona in 1947 and sprang out of his teaching that all work should be consecrated to God and be for the benefit of others.

The Bishop of New Guinea preached at a memorial service held in S. Andrew's Cathedral, Sydney, on October 5 during the meeting of General Synod.

He said James Benson was "one who has in his life and work—and most of all in his life—glorified God in tribulation and in triumph, in sorrow and in joy."

"Few men," Bishop Strong said, "have been called to pass through such trials and tribulations as came to James Benson in his earthly life, and few still of those who have been so called have triumphed over them as he has done. Through faith he apprehended in a very wonderful way the Presence of God, the constant companionship of Christ, both as Man of Sorrows and as the Risen and Triumphant Lord."



Canon James Benson on his mission station at Gona, Papua.

The bishop spoke of the long years of suffering when Father Benson was imprisoned in Rabaul and "the James Benson that came back to us as it were from the dead after the war seemed to be more than ever a consecrated man, one who in his fellowship with his Lord in His Passion had come to a fuller realisation in his own life of the power and victory of the Resurrection."

"The last ten years since he returned to us after we thought he was dead have in every way been an outstanding witness in the Resurrection and the Power of the Risen life."

Bishop Strong said that the people of Gona took Father Benson to their hearts. Although he was not blest with the gift of languages, there seemed a perfect understanding between him and his people.

"He seemed to converse with them in a kind of international language of understanding and sympathy."

"It is appropriate that this memorial service should be taking place in this Mother Church of Australia, S. Andrew's Cathedral, Sydney, where the pioneer missionaries, Albert Maclaren and Copland King, were in 1891 commissioned and from where they were sent forth and where the New Guinea Mission to which he devoted his life began its life."

"It is appropriate that it is here that we should be giving thanks to God for the life and work of this great missionary, perhaps the greatest missionary in our time in New Guinea."

"It is most clearly seen in the fact that more Papuan men have offered for life-long service in the Church from Gona than from any other mission district."

A.B.M. HOUSE PARTY

MELBOURNE INTEREST

FROM OUR A.B.M. CORRESPONDENT

Melbourne, October 10

The sixth A.B.M. week-end house party was held at the Retreat House, Cheltenham, from September 30 to October 2, and was attended by about forty people from seventeen different parishes.

The Reverend T. R. H. Clark, of Holy Trinity, Hampton, was the chaplain; the chairman and study-leaders were the Victorian secretary of A.B.M., the Reverend C. M. Kennedy; a former secretary, the Reverend E. A. Leaver; Sister Nancy Elliott—a missionary at present on leave from New Guinea—and the Victorian Youth Secretary, Miss D. Bacon.

Mr. R. J. Macdougall, a member of the Victorian executive, acted as substitute chairman.

QUESTION BOX

"A.B.M.—How It Works—On the Home Front and in the Field" provided an interesting subject for the series of discussions and provoked many searching questions for the Question Box, which was open to all subjects related to missions.

Buddhism, S.P.C.K., dancing and missions, the Church of South India, the essential tenets of Christianity and how they are taught on the mission-

field, all provided scope for wide comment.

Another interesting feature of the week-end was the provision for the usual Bible study, led by the Victorian secretary.

The spiritual atmosphere of the Retreat House so graciously evoked by the Sisters of the Community of the Holy Name, the showing of two films—"The Live Heart" and "Major World Religions," special intercessions for missions, and free-time for recreation, all added to the interest and value of the house-party and did their part in contributing to the further development of A.B.M. in Victoria.

The next house-party has already been booked for the week-end, January 20 to 22, 1956, with the subject "Christianity and the World's Great Opposing Faiths."

BIBLE SOCIETY H.Q. IN PORT MORESBY

FROM A SPECIAL CORRESPONDENT

Next Saturday, October 15, the new headquarters of the British and Foreign Bible Society in Port Moresby will be opened by the Administrator, Brigadier Cleland and dedicated by the Bishop of New Guinea, the Right Reverend W. P. Strong.

The Bible House is a memorial to the native people of Papua and New Guinea who died in war zones of the Territory during the second World War. A memorial plaque will be unveiled by a Papuan, John Chrysostom, who was himself a stretcher-bearer on the Kokoda Trail.

M.U. BIRTHDAY CELEBRATIONS

150 WOMEN PRESENT

FROM A SPECIAL CORRESPONDENT

Cessnock, N.S.W., October 10

One hundred and fifty women from different parishes in the Newcastle district and the coalfields attended the 35th birthday celebrations of S. John's branch of the M.U. on September 28. The rector, the Reverend N. Pullin, conducted the service in the church and spoke on "Christian Character." He said that the aims of the M.U. were very high and there was only one pattern to follow and that was of Jesus Christ—the only Son of God.

Anyone having the care and training of children must be meticulous and realise that there is no difference between a "white fib" and a "black lie." During the service a beautiful window was dedicated by the rector, in memory of past members of S. John's branch of the M.U.

It is an exquisite design, depicting the Virgin Mary, holding the Holy Babe in her arms. The inscription reads:—"To the Greater Glory of God—a gift from Mothers' Union, Cessnock."

During afternoon tea the birthday cake donated by Mrs. Weatherell, was cut.

S. John's, Cessnock, has the largest number of members in the Newcastle diocese.

LITURGOLOGY COURSE

The Department of Divinity of the University of Queensland at St. Lucia, Brisbane, is offering a course in Liturgiology, to be conducted by Canon A. L. Sharwood, for 1956.

This course as well as that of Church Trinity A, and Philosophy of Religion may be taken externally.

The other courses offered by the department are Old Testament A, New Testament B, Theology A, and Biblical Literature A.

It has been recommended that Liturgiology be included in the optional subjects for the diploma course, grouped with Philosophy of Religion, Psychology of Religion, Comparative Religion, and Christian Ethics; one or two of these subjects may be taken towards the Diploma.

Any preliminary questions about enrolments for 1956 should be sent to the Chairman.

£900 GIVEN AT DEDICATION

FROM A SPECIAL CORRESPONDENT

Crookwell, N.S.W., October 10

Between four and five hundred people subscribed more than £900 at the dedication of S. Bartholomew's, Crookwell, War Memorial Parish Hall, by the Assistant Bishop of Canberra and Goulburn, the Right Reverend K. J. Clementis, on September 22.

Beauty of design, allied with its usefulness, are predominant features of the new hall.

It is constructed throughout in local brick and has an overall length of 78 feet and an overall width of 32 feet.

The ceiling is of heraclith two and a half inches thick—this material is fire resistant, non-conductive of heat and cold, and has amazing acoustic properties.

The heraclith is painted in different colours to correspond with the squares formed by the roofing timbers and to carry into the hall the colour scheme of the mosaics on the eastern end.

THE INTERIOR

The floor is of well-seasoned tallow wood. The lighting is provided by affixing groups of fittings to each pillar. It is adjustable to direct or indirect lighting.

The kitchen, which is very modern, is conveniently placed to serve either the hall or the supper room as planned for later construction.

There are two main entrances to the hall placed in the wall facing the church and opening onto a covered way, which is designed to link up with the supper room and completed church and form a quadrangle.

"Everywhere throughout this diocese there are signs of a renewal of faith and a renewed life in the church."

"Like a sleeping giant awakening the Church of England is showing signs of a new life and vigour."

"Everywhere throughout the land new churches and halls are going up, and we are glad to see that Crookwell, too, is sharing in this new life."

The rector, the Reverend J. D. Donoghue, said that hitherto there had been no parish hall and that the 90 Sunday school children had been meeting in spare rooms at the rectory, and wherever else they could be fitted in.

He said that the Churchwomen's Union had raised more than £500 for the new hall and expected to do the same for the current year.

ADMIRAL AT S. MARK'S

UNORTHODOX VISIT

FROM OUR OWN CORRESPONDENT

Adelaide, October 10

Last Monday was a unique day in the history of S. Mark's College for a reason which probably also created a record for any residential college in Australia.

The occasion was a visit to S. Mark's of Rear-Admiral H. M. Burrell, Flag Officer Commanding the Australian Fleet, who dropped in to lunch-literally.

At 12.30 p.m. sharp a helicopter from H.M.A.S. Sydney roared over North Adelaide, and, after hovering for a moment over S. Peter's Cathedral, dropped gently but noisily on to the S. Mark's centre tennis court.

The Admiral stepped from the "chopper," and was met by the Acting Master, Mr. R. B. Lewis, and Mrs. Lewis, and the Chaplain and Acting Vice-Master, the Reverend N. C. Faynter, who introduced him to Dr. H. N. Tucker, Senior Tutor, the Reverend J. W. Dillon, and the other college tutors.

MOCK GUARD

An impromptu and unofficial "guard of honour" of five college men, dressed in bizarre "uniforms," came smartly to attention and presented "arms" to the Admiral, who returned the salute and then carried out an inspection.

His complete co-operation in the mock ceremony, and his obvious enjoyment of it, delighted the crowd of nearly a hundred members and friends of the college who had assembled to welcome him to S. Mark's.

The Admiral and Mrs. Burrell (who had arrived more conventionally by car) were entertained at a small sherry party to meet some members of the college before lunch. They were somewhat riotously farewelled when they left by car at about 2.15 p.m.

GRAFTON BISHOPRIC ELECTION

FROM OUR OWN CORRESPONDENT

Grafton, October 10

The second session of the Special Synod for the election of a Bishop of Grafton in succession to the Right Reverend C. E. Storrs has been summoned to meet at Grafton on Monday, November 7. The Administrator, Canon T. M. P. Gerry, will preside.



Rear-Admiral H. M. Burrell (left), of the H.M.A.S. "Sydney," was greeted by this guard of honour when he came to lunch by helicopter at S. Mark's College, Adelaide, on October 4. "Seamen" (from left) are J. Alpers, J. Casley-Smith, C. Stokes, J. Warner and M. Burr. Our correspondent (centre of guard) said the Admiral responded magnificently to the mock display. His own odd expression is an attempt to maintain dignity.

THE ANGLICAN

FRIDAY OCTOBER 14 1955

THE CONSTITUTION ADOPTED

The General Synod just concluded in Sydney will prove decisive in the history of the Church of England in Australia. It was more than an ordinary General Synod: it became the Convention which set its seal unanimously upon the draft Constitution for the Australian Church.

For nearly fifty years past, some of the best minds in the Church have toiled at the task of producing a Constitution acceptable to the generality of Anglicans and Anglican thought. After many setbacks and disappointments, unanimity has now been reached by delegates from New Guinea to Tasmania, from Sydney to Broome, and there is no doubt that the Constitution they have framed will be accepted by the required number of dioceses and that it will come into effect.

The principal headings of the Constitution may briefly be summarised. Part One treats of the Fundamental Declarations on the Creeds, the Bible, the sacred Ministry and the Sacraments, which this Church shares in common with the other Churches of the Catholic tradition. These are to stand unalterable. It covers also the Ruling Principles of the Church—the specifically Anglican contribution through our splendid Book of Common Prayer and all it contains. It sets forth the plenary authority of the Church herself to order her own affairs, and provides that she will ever remain in communion with the mother see of Canterbury and with other churches in communion with that see so long as this is consistent with the Fundamental Declarations. The provisions of these Ruling Principles may indeed be altered in form; but not in substance: the doctrine is sacrosanct.

Part Two concerns the Government of the Church—the place of the bishops; the composition, powers and procedure of General Synod; the provincial and diocesan synods; and the relations to exist between them; the Tribunals of the Church and the machinery for amending some parts of the Constitution.

Most delegates came to their task knowing little of the Constitution save in outline. The Constitution Committee, and a few representatives of some dioceses, had studied it carefully in detail, and came prepared with well-thought-out suggestions for its improvement. Whether the Convention agreed with them or not, it owed them a real debt, for their perseverance enabled every member present to grasp the purport of every Section of the draft.

Three great questions were solved. The first was, how to relate the powers of General Synod with those of the diocesan synods, not destroying the latter; yet making the former real. The second was, how to devise a final Tribunal which, while ensuring the role of judges in assessing evidence, would yet secure to the bishops their responsibility to safeguard the doctrine of the Church. The third was to devise a means of altering the Constitution by giving it flexibility in some degree; yet to preserve it from too easy or rash change.

The Constitution came to be based upon compromise over forms, arising out of the agreement upon substance which became clear from the moment the discussions started.

Of the discussion generally, this must be said: no other Constitution Convention in our history has ever been marked by a more Christian, friendly and constructive spirit. However bluntly views were sometimes expressed, however much or little the support they commanded, they were received with respect and judged upon their merits. Rarely were the delegates from any one diocese seen voting as one, and as time went on the Convention manifested that same earnest determination towards unity which was the distinguishing mark of the Constitution Committee.

It was typical of the spirit of the proceedings that, on the difficult question of the proportions of diocesan representatives in future General Synods, it was a representative of one of the smaller dioceses who, in the end, spoke up for those larger ones who carried so much of the responsibility and cost of these meetings, and who helped the Convention to a happy conclusion.

The Constitution Committee deserves the highest praise both for its work and for the way in which its individual members—with one utterly deplorable exception—voted for their joint product, clause by clause, as the debate took place, even when their individual preferences were slightly at variance with what they had jointly decided. These men, together with members of the Synod as a whole, have produced a Constitution by an approach of sweet reasonableness which all loyal Anglicans will surely be proud to follow.



Can't We Help Mothers More?

The least organised section in our national community must surely be mothers with young families. And they are never likely to become a political pressure group because they seek no reward for doing their loving duty.

Nevertheless, it has long been a reproach to our legislators that they have been so very active in regulating the hours of work for unionists, with liberal overtime, sick leave and long leave provisions, while they have done so little to lighten the load of the women at home.

The problems are dissimilar, of course. Even the most efficient home cannot be run like an office or a factory. A woman's work, it has been truly said, is never done.

But there is no reason why much more sympathetic attention should not be given to devising a scheme of domestic assistance on the general lines advocated by a Federal M.P. from South Australia, Mr. A. R. Downer, the other day. Few would advocate or desire a return to the days when domestic helpers were ill-paid, overworked drudges. World War II, with its opportunities for companionable work in the women's services, factories and the like, finally killed that era.

But is there any reason why domestic service should not be made reasonably attractive and why mothers with only slender financial resources with which to bring up young families should not get Government aid?

Babies are the best immigrants. Certainly the child allowance legislation shows a Federal appreciation of this truth. But overworked mothers and the housing shortage (a shortage, that is, of decent homes) are two aspects of family life in prosperous Australia that demand remedial

action now if we are to be fair to the post-war generation.

Hear No Evil, See No Evil

Of 10 p.m. hotel closing in New South Wales, like the dead, some people desire that no evil be spoken.

This led the municipal council at Manly, on Sydney's north shore, into extraordinary action last week. Two recent holiday visitors from Melbourne had formed different impressions about conduct in Manly hotels at night. One had written to a Melbourne newspaper, complaining about the noise by "swearing drunks" which made sleep impossible for guests. The other Melbourne man wrote to the same newspaper, attacking his fellow citizen's version.

Well, there may easily have been justification for both views. Perhaps the second man stayed at a better conducted hotel or struck a quieter period. Having myself stayed a night last week at a hotel in a popular tourist area in the southern highlands of N.S.W., I can vouch for the fact that bar revellers are allowed to make plenty of noise late at night, which leads one to suppose that drinkers are rated more highly than guests.

But the Manly Council smartly took sides. It decided to ignore the critical letter, but to send its thanks to the writer of the second one.

But one alderman, who, significantly, is the superintendent of the district ambulance, gave plenty of support to the complaining letter. He said late drinking was costing the ambulance service £2,000 a year more to cope with the rise in accidents, and was also causing more crime and disorder than Manly has ever known.

I fear that, with the coming of thirstier weather, summer nights at many resorts in and around Sydney will be made hideous by drunken louts.

SYDNEY HISTORICAL SOCIETY

The Archbishop of Sydney, has accepted an invitation of the organisers of the Church of England Historical Society to become its patron.

The Archbishop in a letter to Mr. G. A. King, who suggested the formation of the society, says that he "hopes that the society will be able to foster increasing interest in the history of our diocese."

His Grace added: "I still very much hope that something in the nature of an historical museum of treasures of historical interest will be established in the Diocesan Registry."

Mr. King has assured the Archbishop that the society will give the utmost support and assistance in the formation of a museum.

The inaugural meeting of the society will be held in the Rectory of St. Stephen's Church, Newtown, on Friday evening, November 4. Foundation members will be enrolled at the meeting.

CONFERENCE AT SOUTHPORT

FROM A SPECIAL CORRESPONDENT

Southport, (Q.), October 3. During the last school vacation, the triennial conference of the Headmistresses' Association of Australia was held at S. Hilda's School, Southport.

Miss G. M. Horton, who is Headmistress of S. Hilda's and also president of the Headmistresses' Association of Queensland, was hostess to 72 headmistresses, including three from England, two from New Zealand, one from Indonesia and representatives from all the Australian States, including Tasmania.

Miss Agnes Catnach was guest speaker and representative of the headmistresses of Great Britain.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

October 17: Miss Rita Snowden.

October 18: The Right Reverend Hector Dunn.

October 19: School Service: "Stories from the Old Testament—God makes His People more broadminded."

October 20: The Bishop of Newcastle.

October 21: Father Timothy Kelly.

October 22: For Men: Dr. W. L. Carrington.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL.

October 16: "This I say — Dr. Frank Buchman."

PLAIN CHRISTIANITY: 7.15-8 p.m. A.E.T., 7.30-8.15 p.m. W.A.T. NATIONAL.

October 16: The Reverend Sidney Price—with music by the A.B.C. Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T.

October 16: Combined Churches (Claremont, Western Australia).

THE EPILOGUE: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T. and W.A.T. INTERSTATE.

FACING THE WEEK 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.

October 17: Monsignor James Freeman.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

October 17-22: The Reverend J. H. King.

READINGS FROM THE BIBLE: 7.30 a.m. A.E.T., 8.10 a.m. S.A.T., 8.45 a.m. W.A.T.

October 17-21: The Reverend J. B. Phillips.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T. NATIONAL.

October 19: "Predicaments—16: You say your prayers don't do you any good." The Reverend Brian Macdonald.

EVENING: 4.30 p.m. A.E.T. NATIONAL.

October 20: S. Peter's Cathedral, Adelaide.

CLERGY NEWS

DOAK, The Reverend W. A., Vicar of Upper Clarence, Diocese of Grafton, to be Rector of Bowraville, in the same diocese.

MILLER, The Reverend C. S. H., Locum Tenens at Bowraville, Diocese of Grafton, to be Locum Tenens at Ulmarra, Mid-Clarence, in the same diocese.

ONE MINUTE SERMON

S. Mark 4:35-41

And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

And he said unto them, Why are ye so fearful? How is it that ye have no faith?

And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

The Message:

On the shore of the lake is the boat whence Jesus had taught these truths to the multitude. He is tired! He is truly man, never ill, never sinful, but tired, hungry, yes!

The disciples send the crowd home and "took Him as he was in the ship." I once heard a sermon on these words at All Saints', Margaret Street, on the night before the August Bank Holiday. It was to the people who were going for trips the following day—asking them to take Jesus with them, a most appealing thought.

And how fortunate for them. Down on the lake came one of the storms, not uncommon, with high winds and tossing waves, which splashed into the boat faster than they could bale the water out.

And He was asleep! What a grand thing it is in life to trust yourself to someone in control, and then to be unconcerned and unafraid. The worries that will not let people relax, that induce sleeplessness and bring lines of care and ulcers, all belong in lives who have no certainty of God. Jesus had! He can sleep in a storm.

At last they can bear it no more and awake Him and He stills the winds and the sea, and there was a great calm. Peace! It is the gift Christ came to bring, not just stillness, but peace wherein all the energies of man and nature are working together, working in harmony! No wonder they were afraid. But it is His mission.

Let Him begin with our lives and calm the passions and the cares. Let Him control our longings and tempers that we may have peace within. Then can there be peace in the home (if in the heart), peace in the city, if in each home, peace in the nation, if in each city, peace among the nations, if within each nation. And all because the winds and the seas of life obey Him, whose one purpose in life was to obey His Father.

G.F.S. FOLK DANCING FESTIVAL

FROM OUR C.M.S. CORRESPONDENT

Melbourne, October 11

There was great activity at G.F.S. Headquarters on Saturday, October 8, when about 250 G.F.S.-ers folk-danced in Jeram Hall, under the masterly direction of Mr. Eugen Utassy.

Unfortunately, heavy rain during the week prevented the Festival being held on the lawn in the Fitzroy Gardens, but the happiness that prevailed during the afternoon was the assurance of a successful festival.

The girls danced to music by Mr. D. Humphreys (piano accordion) and G.F.S. Leader, Miss Glad Burton (piano).

The Lost Column

For the first time since THE ANGLICAN began publication in August, 1952, this column did not appear last week.

It was written as usual and posted at the General Post Office, Sydney, at 1 p.m. on Monday of last week, which was Labour Day in N.S.W. It did not reach the private box of THE ANGLICAN in the G.P.O. until 5 p.m. on the Tuesday, which was too late for the matter to be put into type in the extraordinarily busy General Synod week.

The Superintendent of Mails has been asked for an explanation of the delay of 28 hours in delivering a letter from one part of the G.P.O. to another, even allowing for reduced service on a public holiday.

—THE MAN
IN THE STREET.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

BORNEO NEEDS TEACHERS

THE BISHOP LISTS URGENT NEEDS

TO THE EDITOR OF THE ANGLICAN
Sir,—I ask for the courtesy of your columns to make known our need of Christian teachers in Borneo at the present moment.

I would list our more urgent needs as follows:—

1. For S. Mary's Girls' School, Kuching. A trained graduate, emphasis on English and History.
2. For S. Thomas' School, Kuching (boys). A trained teacher (not graduate); emphasis on English and History.
3. For S. Agnes' School, Jesselton: a woman teacher trained in Domestic Science.
4. For S. Agnes' School, Jesselton: a woman trained teacher for Primary School.
5. For All Saints' School, Jesselton: a trained graduate male teacher; emphasis on English and History.
6. For S. Luke's, Sinanggaug: a trained male teacher for Junior Secondary School.
7. For S. Augustine's, Betang: a trained male teacher for Junior Secondary School.

The first of my two months in Australia has shown me that there is a very real interest in Borneo, and a strong desire on the part of the Church to take their full share in the proclamation of Truth to our near neighbours. The Church in Borneo of today has inherited these schools and we believe that it is our bounden duty to maintain them and to make them really efficient instruments at the service of the Holy Spirit. Rising standards make it impossible to carry on without increased help for the time being from outside.

We are endeavouring to train up our own men and women to take over the responsibility, but that policy cannot be rushed. We still need, and need all the more urgently, the help of trained men and women teachers from overseas; and at the moment the Governments in Sarawak and North Borneo are only anxious that we should maintain and improve our schools.

Travelling to and from Borneo, and accommodation are provided; the salary offered is that which is fixed by the Governments of Sarawak and North Borneo; length of service, 3-4 years. Offers of service should be addressed to me c/o The Australian Board of Missions, 14 Spring Street, Sydney.

During my month here I have experienced the generous hospitality of Australia, and have been very greatly encouraged by the "alive-ness" of the Church and by her growing sense of responsibility. I am confident that when I return to Borneo early in November I shall be the bearer of the good news to our people that a number of consecrated teachers will be coming next year to lift us onto a new level of Christian education.

Yours faithfully,

NIGEL, BORNEO.

BARBADOS CHURCH DESTROYED

ANGLICAN NEWS SERVICE
Barbados, October 1.
Thousands of people are reported to be homeless in Barbados, as a result of the hurricane which struck the city last week.

Ten persons were killed when Christ Church collapsed.

SOUTH INDIA

TO THE EDITOR OF THE ANGLICAN
Sir,—It seems a great pity that Mr. C. Sobey (THE ANGLICAN, September 9) appears not to have read carefully any account whatever of the recent decision of both English Convocations concerning the Church of South India (C.S.I.). If he had done so it is difficult to see how he could have arrived at the false conclusion which is the basis of his "protest."

The false conclusion, that Convocations' decision was "to secure official recognition of a body which... lacks the qualifications to support its claim to be a Church," may be put more simply—"full communion." The decision, of course, had nothing to do with "full communion," but was rather:

"That this House... is agreed... that it is no longer necessary to postpone a definite judgement concerning the status of the bishops, presbyters and deacons consecrated or ordained in the Church of South India at, or after, the inauguration of that Church, and acknowledges such bishops, presbyters and deacons as true bishops, priests and deacons in the Church of God." (South India: Joint Committee's resolutions, Sec. 1.)

Section 2 of the same resolution contains nine sub-sections, but the one which most concerns your correspondent is: (d) "Any bishop or episcopally ordained presbyter of the Church of South India may be free to celebrate the Holy Communion in a church of the Church of England at the invitation of the incumbent with the permission of the bishop of the diocese, subject to his willingness, while in England, to celebrate in the Anglican churches only, and where these apply to the provisions of the Colonial Clergy Act."

From this it may be seen that at least three points emerge:—

1. That the decision by Convocations concerned the validity of episcopal ordinations of the C.S.I.
2. That permission to celebrate the Eucharist was extended only to episcopally-ordained presbyters.
3. That the final responsibility lies to a large extent with the individual C.S.I. presbyter who may not celebrate in a non-Anglican Church.

It remains to be said that from all considerations of Catholic order the validity of the C.S.I. ordinations cannot be doubted. This problem was carefully considered seven or eight months ago by a group of Catholic-minded Anglican theologians, amongst whom was Doctor E. L. Mascall, O.G.S. Father Mascall, writing in the Church Times of April 15, 1955, said, "On such a view of intention it would seem quite impossible to deny the technical validity of the consecrations and ordinations performed in C.S.I. since the union."

This does not mean, however, that we must be in agreement with all that has been done in the Church of South India reunion scheme, and indeed many are concerned by too great a fluidity of doctrinal interpretation, but these matters cannot really be seen as relevant to Convocations' recent decision, and are in fact domestic matters for the C.S.I., which will concern the Church of England in twenty years' time.

We remain,

Your humble Students,
APPARENTLY IN THE KINDERGARTEN.

S. Francis' College, Brisbane.

[Dr Mascall's defence of the Convocations' resolutions on the Church of South India is further elaborated in a pamphlet, "The Convocations and South India," published by Mowbray's last month.—Editor.]

DEAN OF THE ARCHES

The Archbishop of Canterbury has appointed Mr. Henry Willink, Q.C., Master of Magdalene College, Cambridge, to be Dean of the Court of Arches, Master of the Court of Faculties, and Vicar-General and Official Principal of the Province of Canterbury.

A CHURCH FOR BATCHELOR

TO THE EDITOR OF THE ANGLICAN
Sir,—It was with great interest that we, members of the Batchelor Church of England, read your recent editorial "Challenge to the North."

It gives us heart that the difficulties of this distant area are appreciated by members of the southern churches.

Up to the present our services are held once a month in a school adapted to suit our requirements.

We have been most happy to receive generous gifts of Cross, Altar vestments, candlesticks, font, and all requisites for celebrating Holy Communion. This welcome gift was made from the Parish of Essendon, Victoria, it being part of the furnishings of the now unused chapel of the Lowther Hall, Church of England Girls' School.

It is incomprehensible to anyone living in the cities how much this gift has meant to our community. It has saved us a large sum of money, which now can be used in the building of our church.

Plans have been drawn and approved, but so far the cost of construction seems almost beyond our reach without assistance from other churches.

From social functions we have raised over the last nine months approximately £300.

Yours faithfully,
E. NOEL JACKSON,
Church Secretary.

Rum Jungle,
Batchelor, N.T.

DR. GOSS CUSTARD

TO THE EDITOR OF THE ANGLICAN
Sir,—I was extremely interested to read your notice of the resignation of the oldest cathedral organist, Dr. Walter Henry Goss Custard.

I was a choir boy under him for a few years while he was organist and choirmaster at Holy Trinity Church, Hastings, Sussex, while Canon Sanderson, sometime headmaster of Lancing College, was vicar there.

I still cherish affectionate regards for Mr. Harry Goss Custard, as he was then generally called. Through his training I can at 73 creditably sing the Holy Eucharist. Our choir outings with Dr. Custard were things to be gratefully remembered.

Yours sincerely,

(Canon)
ARTHUR A. FELLOWS,
North Rockhampton,
Queensland.

THE DRAFT CONSTITUTION

TO THE EDITOR OF THE ANGLICAN
Sir,—I had decided not to take part in the discussions of the present draft of the Church Constitution, as it is now the concern of the younger generation; but I cannot willingly allow the historical errors you have used in the editorial of September 16 to mislead. I shall not comment on your other remarkable statements.

1. You say that the Emperor Aurelian, a heathen, was in effect the Appellate Tribunal in the case of Paul of Samosata, and that "he not only enforced the decision: he made it." Moreover you say that "Eusebius is specific on the point."

This is quite untrue. The facts are as follows.

In 269 A.D. (while Aurelian was a general at war, and not yet emperor) 70 bishops met at Antioch to try the charge of heresy against Paul. They found him guilty, deposed and excommunicated him, and communicated their decision to the other bishops of the Church, who broke communion with him.

Two years later, Paul having refused to vacate the "Church House," Aurelian, now emperor, was requested to settle the matter of the possession of the property. "He rightly judged," says Eusebius, "that the house be occupied by those to whom the bishops in Italy and the city of Rome should write." It was simply a case of the eviction of a lawless tenant, and the emperor was not concerned with doctrine.

2. The reference to Constan-

tine is excusable, though also wrong. That emperor did take an intense interest in the Council of Nicea; he was present throughout, but declared that he desired to appear as one of the faithful, and that he freely left to the bishops the sole authority to settle the question of faith.

The decision of the council having been laid before Constantine, he at once recognised in the almost unanimous consent of the bishops the work of God, and received it with reverence.

It is however true that Eusebius, himself not free from heresy, in writing to his people, who were mainly Arians and would be surprised at his signing the orthodox Creed, says that Constantine urged him to include the word "homousios" in the creed he submitted to the council.

Under the circumstances he cannot be considered a reliable witness; but whether Constantine suggested the word or not, it was just what the Catholics required, and what was needed to secure agreement.

3. There is one much more important historical statement, which I have not noticed in your pages. It is the assurance given to the Orthodox prelates who met the bishops assembled at Lambeth in 1930. "In questions of faith," it asserts, "the authentic decision would be given in the Anglican Communion by the whole body of bishops in Synod, without excluding the co-operation of clergy and laity during the discussions."

Yours, etc.

JAMES NORMAN,
Longford, Tas.

TO THE EDITOR OF THE ANGLICAN

Sir,—May I be permitted to congratulate you on your last two editorials, in particular that of September 23 on the draft Constitution.

THE ANGLICAN has done more since its inception to bring those in our Church together in unity of spirit than any other single force in the last thirty years.

We of C.E.M.S. have always emphasised that we are Church of England and not a party organisation; in fact we are trying in our own way to bring all classes of Anglicans into our fellowship.

We feel that God has blessed us in this policy, and C.E.M.S. is forging ahead because we are seeking, not support by the "wild men" and their parties, but the Glory of God and the extension of His Kingdom in our great Church of England.

Yours sincerely,

IAN W. SERRES,
Provincial Secretary,
C.E.M.S.,
Melbourne.

TO THE EDITOR OF THE ANGLICAN
Sir,—Congratulations to THE ANGLICAN on its excellent detailed report of the proceedings of General Synod in respect to the Constitution.

It was possible to read the report and feel that one had actually been there, without having had to endure the tedium of sitting through some parts of the debates. The observations and criticisms in respect to some of the speakers not only gave the report a liveliness it would otherwise have lacked; they also helped the reader to realise how honestly and realistically General Synod tackled a momentous issue.

I am one of many who believe that in the whole matter of the Constitution a very good job has been done by THE ANGLICAN.

Yours, etc.,

(The Reverend)
HARRY P. REYNOLDS,
Yass, N.S.W.

M.U. FORMED IN SANATORIUM

FROM OUR OWN CORRESPONDENT
Perth, October 3

A new branch of the Mothers' Union has been formed in the Diocese of Perth at Woolooloo Sanatorium.

Seven members were admitted at the first service on September 13.

OBITUARY

THE VENERABLE JOHN RAWLING

We record with regret the death of Archdeacon John Rawling on October 8, after a short illness, in Narrandera, N.S.W., where he has lived since his retirement in 1937.

The Archdeacon was born in Carlisle in 1869. After a distinguished career at the University of Oxford, where he was Hastings' Exhibitioner of Queen's College and obtained First Class Classical Mods, in 1892, he was ordained in 1893 by the Bishop of Ely, and served as curate at S. Mary's, Huntingdon, 1893-1897.

He came to Australia in 1897 and was in charge of the Parish of Wilcannia for six years. Often he undertook long pastoral journeys by buggy or bicycle to minister to lonely settlers and visit isolated places.

He was Rector of Urama from 1903-1907. In 1907 he became Rector of Narrandera, where for 30 years he fulfilled a ministry as a parish priest until his retirement in 1937. He was made an honorary canon of S. Paul's Pro-Cathedral, Hay, in 1915 and later Archdeacon of Narrandera in 1923.

When he retired from active ministry, the bishop conferred on him the title of Archdeacon Emeritus.

Before leaving Wilcannia he was married to Miss Adrienne Wood. Their family consisted of Alwyn, John (P.O.W. deceased) and Faith (Mrs. Bob Murphy of Hughenden, North Queensland).

A former parishioner writes: "He upheld the highest traditions of the Anglican Priesthood and was an inspiration and encouragement to younger clergy, many of whom found in him a wise counsellor and example of priestly endeavour. The warm hospitality of the Narrandera Rectory and later at the little home in Larmer Street, was there for all who cared to seek it."

THE REVEREND A. R. EBBS

We record with regret the death, at Beecroft, Sydney, on October 10, of the Reverend Arthur Rowley Ebbs, M.B.E. He was 82.

Mr. Ebbs was well-known as Rector of S. Matthew's, Manly, Diocese of Sydney, from 1924 to 1948. He received the M.B.E. in the New Zealand Honours List, New Year, 1946, for hospitality given to New Zealand servicemen during the war. He founded S. Matthew's Hostel for Servicemen in 1939; and S. Matthew's Farm for Unemployed Youths at Dee Why, in 1932.

From 1921 to 1924 he was National Secretary of the Church of England Men's Society in Australia.

He came from Ireland with his family as a small boy and, after commencing a business career, was ordained priest by the Bishop of Melbourne in 1899, serving in the Diocese of Melbourne (where for a period he was C.M.S. State Secretary) until 1918, when he was appointed Rector of Lismore in the Grafton diocese, where he remained until 1921, to take up his work with the C.M.S.

Mr. Ebbs was a man of wide social sympathies, and of an outstanding faith in the power of God to accomplish the seemingly impossible. He was eminently successful in securing the co-operation of the leaders of the community to advance the Kingdom of God wherever he ministered.

His wife and two daughters, Mary and Kathleen, survive him.

SIR LESLIE WILSON

FROM OUR OWN CORRESPONDENT
Brisbane, October 10

The Church in Queensland is greatly distressed to hear of the sad accidental death of Sir Leslie Wilson, Governor of the State from 1932 to 1946. He was struck by a truck near his home in Virginia Water, Surrey, and later died in a Surrey Hospital.

Sir Leslie Wilson became Governor of Queensland as a

55-year-old Royal Marines Colonel and his term of office was renewed five times.

A devout churchman, he attended S. John's Cathedral, Brisbane, regularly, and took a great interest in the affairs of the Church in the diocese and elsewhere. He was a faithful communicant and worshipper.

A lot of his holidays were spent at Caloundra, where he had a cottage. During these times, he did not fail to attend the local church not only in his official capacity but in a private one as well.

Another favourite church in the Brisbane diocese was S. Mary's, Kangaroo Point, which he frequently visited.

His example was a splendid one and Brisbane was sorry in more ways than one to see him leave Queensland. Those who knew him will remember him as a colourful figure who knew his duty to both God and man and we pray that his soul may rest in peace.

To Lady Wilson, who is an Australian, and her family, we extend our deepest sympathies and regrets at the passing of this great Christian gentleman.

JOHN BARING SHORT

We record with regret the death on October 3, of Mr. John Baring Short, a 25-year-old great-grandson of the late Bishop Augustus Short, first Bishop of Adelaide.

Mr. Short, who was a patrol officer of the Department of Territories in New Guinea, died in the Port Moresby Hospital. After a four-day trek, native bearers carried him to a point where a plane could land and take him to the hospital, where doctors diagnosed the cause of his illness as an abscess on the liver. He died three days later.

His parents, Mr. and Mrs. Frank Short, of Balmoral Road, Paradise, were immediately notified, and two days later they received a cable from the Administrator of New Guinea, Brigadier D. Cleland, saying that the funeral had been held in Port Moresby.

Mr. Short was educated at S. Peter's College, and worked with the B.H.P. for several years before going to New Guinea in 1950.

THE REVEREND C. E. DOUGLAS

We record with regret the death on September 27 of the Reverend Charles Edward Douglas at Worthing, England, at the age of 85.

He was Pro-Protector of the Lower House of Convocation of Canterbury from 1947 and chairman of the House of Clergy of the Church Assembly from 1950 to 1952.

In 1903 he founded the Society of Faith and about the same time he organised the well-known stamp system by which children attending church on Sunday morning received a stamp to stick in a dated square.

He had written a number of books on the Apocalyptic literature and one four years ago on "Constitutional Episcopacy" which revealed his extensive knowledge of canon law and the history of Convocation.

ANZAC WEEK FESTIVAL

The Anzac Festival Committee announce the following series of competitions preparatory to the Anzac Week Festival, 1956.

1.—Essay on "The Story of Anzac" as written for children; not more than 4000 words; prize, ten guineas; closing date, March 1, 1956.

2.—A Lyrical Poem embodying the Spirit of Anzac; prize, five guineas; closing date October 15, 1955.

3.—A Musical Setting for national song on Anzac theme; prize, five guineas; closing date, March 1, 1956.

4.—A One-Act Play to last not more than twenty to thirty minutes; prize, seven guineas; closing date November 1, 1955.

TRAGIC HAPPENINGS AT ISTANBUL

SIXTY ORTHODOX CHURCHES DESTROYED

ECUMENICAL PRESS SERVICE

"One of the worst calamities that have befallen a Christian church in our time" and a "further tragic chapter in the story of the sufferings of Eastern Orthodox Churches" is the description given of the devastation of church property at Istanbul on September 6.

These statements were made last week by the General Secretary of the World Council of Churches, Dr. W. A. Visser't Hooft.

He was commenting on a report of the Reverend Raymond E. Maxwell to the W.C.C., following a visit to investigate damages inflicted there on churches, schools and homes in the violent demonstrations.

Dr. Visser't Hooft has received a cable from the Ecumenical Patriarch, His All Holiness Athenagoras, expressing gratitude for the W.C.C.'s prompt help.

"The Patriarch suffers very deeply under the overwhelming burden that has suddenly been

and household goods of every description.

Asked what could be done to help, Mr. Maxwell said: "There is no easy answer, but first of all it is clear that we must have the great city of Istanbul and all its people on our hearts. The churches, their leaders and people will be constantly in our prayers."

"The church people are very grateful to know that brethren in other countries are praying for them and with them. We will pray that the way to brotherhood and peace may be

MUSIC REVIEW

THE S. JOHN PASSION AT SOUTH YARRA

THE ANNUAL Bach festival, held at Christ Church, South Yarra, is an important event in Melbourne's music calendar. Thanks to the enthusiastic scholarship of Leonard Fullard, who combines the roles of organist and choirmaster with heavy additional responsibilities as conductor of the Oriana Madrigal Choir, the Dorian Singers and the Oriana String Ensemble, this beautiful century-old parish church is well on the way to emulate the musical reputation of London's St. Michael's, Cornhill.

As climax to the 1954 festival Mr. Fullard took the bold step of presenting "The Passion" according to St. John.

This is music for giants—complicated in technical performance by Bach's inept arrangement of the libretto. Fired by pioneering zeal the Oranas achieved a notable success.

Solo singing fell short of Bach's relentless demands and the instrumental support was unreliable, but the general contour of the work was admirably captured. Music lov-

quote: the Oriana Choir does wonderful unaccompanied work but shows a disquieting tendency in Bach to depend on routine virtues. In Peter Chapman he possesses an "Evangelist" with the prime asset of excellent diction. Soprano Jean Munro, and contralto Betty Fairbank, have the necessary qualifications, but lack the specialised Bach training which ensures continuity of mood.

Solo and chorus problems can only be solved by long and patient effort. In the meanwhile new life could be injected by the collaboration of the young people who proved their church affiliations and their love of music so emphatically on September 30.

Could Mr. Fullard make time in a grossly-overcrowded schedule to hold classes in chorale singing, as the church organists did in England in the early days of the speech rhythm movement?

Melbourne could then anticipate a wonderful performance of the S. John Passion in 1956.

—BIDDY ALLEN

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Members of the Church of England Men's Society in Queensland who attended the annual conference held at Beaudesert on September 24 and 25.

placed upon him and his people," said Mr. Maxwell.

"He was formerly Archbishop of North and South America for the Greek Orthodox Church, and is deeply loved far beyond the bounds of his own communion and on both sides of the Atlantic.

"This is a well-known fact—that he has devoted his life to building harmonious and peaceful relationships between people of different racial, national and religious backgrounds.

"I have visited Istanbul several times since 1932, but I was in no way prepared for the scenes that met my eyes last week. Mobs had ruled with terror for a night, leaving fear and sorrow in their wake.

"They visited destruction on churches, schools and cemeteries, as well as thousands of shops, stores and homes. They destroyed property valued at over one hundred million dollars, but, what was far more serious, they threatened the very existence of thousands of their fellow-citizens."

According to the latest information brought back by Mr. Maxwell, more than sixty out of a total of eighty Orthodox churches in and near Istanbul were either destroyed by the mobs or their interiors were so badly ruined as to render them completely unusable.

The well-known Halki Theological School was damaged, but not destroyed. The headquarters building of the Ecumenical Patriarchate, the "Phanar," remains intact. In the Istanbul area alone there are seventy Greek-language schools belonging to the Church, of which almost all are damaged in various degrees.

Thousands of people have been rendered destitute by the mob attacks on homes and apartments. These attacks generally consisted of smashing all the windows and destroying the furniture, kitchen utensils,

found and the rights of minorities be respected."

On the question of immediate practical aid, Mr. Maxwell continued: "The Prime Minister and the Turkish Government have expressed their regret over these terrible events. The Prime Minister has also promised to secure life and to repair all damage to individuals as well as to churches."

"For its own sake the Government will be obliged to make an earnest effort to carry out these promises. It is estimated that to repair and rebuild the churches alone ten million dollars would be a very conservative figure."

QUEENSLAND C.E.M.S. CONFERENCE

FROM A SPECIAL CORRESPONDENT

Brisbane, October 2
The annual provincial conference of the Church of England Men's Society, Queensland, met at Beaudesert, on September 24 and 25.

The Rector of Beaudesert, the Reverend N. R. Tomlinson, replaced at short notice the first speaker, the Reverend R. Frazer, of the Church Missionary Society, who was unable to be present.

Mr. Tomlinson addressed the delegates on "The Kingdom of God," dealing with the various ways in which the Kingdom of God is referred to in the Gospels and the interpretations that have been placed upon the various uses of the words.

Captain Georgehan, of the Church Army, gave an account of the history and work of the Church Army in Britain and Australia.

The vice-principal of St. Francis' College, Brisbane, the Reverend J. Hazelwood, spoke on the history of the Reformation. The other speakers included Mr. Paul Goldenstedt, Brother Norman James, and Brother L. Lum.

ers were exhilarated by their introduction to a masterpiece. There was unmistakable public demand for the inclusion of the S. John Passion in the 1955 festival.

Dramatic focus moved from choir to congregation at the "repeat" performance on Friday, September 30. There was a splendid roll-up of young people, including a number of Asian students, and the concentrated ardour with which they made use of sensibly provided melody leaflets was nothing short of inspiring.

The Oranas sang efficiently and the string ensemble, assisted by wind players and by Australia's leading harpsichordist Mancel Kirby, showed improved standards. But it was in the body of the church that Bach's conception of the chorales as the pillars of the edifice came gloriously to life.

Not—let it be clearly stated—that they were well sung. There were many sightreading blunders and many voices straining unwisely for notes beyond their range, but the crusading sense of a "first performance" worked the same wonders in the nave as were worked in the chancel in 1954.

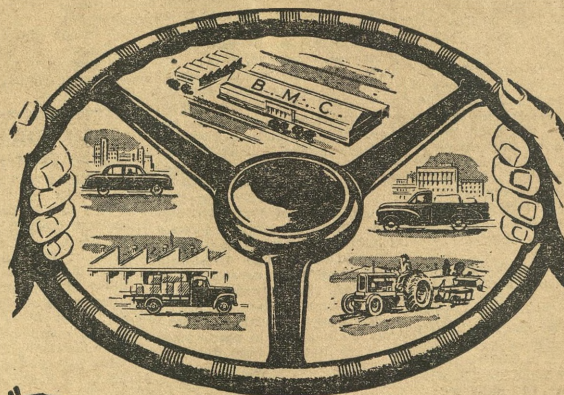
Can Mr. Fullard seize his opportunity? The Christ Church presentation of the S. John Passion has reached the dangerous point at which to stand still is to retreat.

His bass soloists are inadequate.

QUEEN TO ATTEND SEAFARERS' SERVICE

ANGELICAN NEWS SERVICE

London, October 10
The Queen and the Duke of Edinburgh will be present at the fiftieth annual national service for seafarers, which will be celebrated in St. Paul's Cathedral on October 24. The address will be given by the Bishop of Chester.



"Big wheel" in Australia's future

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LEST WE FORGET

This week marks the four hundredth anniversary of the martyrdom of Bishops Ridley and Latimer in London. On October 16, 1555 these two prelates of the Church of England were burnt alive at the stake as obstinate heretics.

Their chief offence was their refusal to accept the doctrine of transubstantiation, held by the Church of Rome.

Their so-called obstinacy was the outcome of the re-discovery of the Bible and its ancient truths. The study of Greek and Hebrew and the early manuscripts of the Holy Scriptures had brought new spiritual light to parts of Western Europe and England.

The true Biblical doctrines of justification by faith, the sufficiency of the Bible alone as the rule of faith, the regeneration and the sacraments, were re-discovered and taught by Ridley, Latimer, and others. They are preserved by the Church of England to-day in the Book of Common Prayer, and notably in the Thirty-nine Articles.

These are facts which are all too easily forgotten or ignored to-day. But they are important for the following reasons:

The Church of Rome still holds the erroneous doctrines on account of which, by their failure to accept them, Ridley and Latimer were burned.

Secondly, the Church of England's doctrinal position as expressed in her present formularies is not merely negative. It is a positive re-statement of those articles of the Catholic and Apostolic faith which had been distorted by man-made tradition and superstition.

Thirdly, Ridley and Latimer are symbols of that ministry of the Word and true spiritual religion which gave to the Church of England her past greatness and which we are in danger of losing at the present time.

There is abroad a revival of what might be called semi-Roman religion in our Church to-day. The ministry of the Word is being over-shadowed by the ministry of the sacraments. There is a widespread belief that all baptised persons are spiritually regenerate. The Bible to many is no longer the rule of faith.

The results of this spiritual decline are clearly visible to all who have the honesty to face them. We are confronted by a popular pseudo-spiritual religion among many church

members. Despite attendance at Holy Communion and other church services there is widespread ignorance of spiritual things.

Our so-called fellowship is more often outward rather than inward, a oneness of membership rather than of the spirit. The evidence of this is our lack of spiritual warmth. We have more time and inclination to talk about mundane things than we have to pray together personally and spontaneously for the things of God's Kingdom.

There is a worldliness which makes provision for the flesh even in our church work, which is inconsistent with the New Testament formula for spiritual growth—"put off the old man and his deeds and put on the new man," etc.

The martyrdom of Ridley and Latimer, therefore, needs to be remembered in our day, in the light of their positive contribution to the illumination of the Church of England.

These are not matters merely of churchmanship. They concern truth and error, the spirit and the flesh, God-directed Christianity and man-made religion.

Whatever else our beloved Church of England may have in buildings, in organisation, in dignity, or in popularity, she will never maintain the privilege or ability to be a Church in the truest sense without a faithful Bible-centred ministry, of which her services and other ministrations should be the expression.

—THE YOUTH EDITOR.

EUCARIST FOR DAY SCHOOL CHILDREN

FROM OUR OWN CORRESPONDENT
Adelaide, October 8
More than 500 children from Diocesan Church day schools were present at a Sung Eucharist in St. Peter's Cathedral on September 30.

The Rector of St. Andrew's, Walkerville, the Reverend C. P. Eggleton, celebrated, assisted by the Deputy Headmaster of the St. Andrew's Day School, the Reverend Gordon Morrison. To enable the children to be nearer to the celebrant, a portable altar from the B.H.M.S. Mission at Hillcrest, was placed at the head of the nave.

PERTH G.F.S. REPORT

FROM A SPECIAL CORRESPONDENT
Perth, October 7
The members of the Girls' Friendly Society, Perth, welcomed the members of the society who had been on a world tour when they returned to Australia on the "Strathnaver," on September 19.

The G.F.S. Day of Prayer was observed on September 29. The Reverend Gordon King conducted the special service in the headquarters chapel.

The G.F.S. annual sports day was held at the W.A.C.A. Ground, on October 1. All branches were represented.

The Anglican Youth Cup was won by the St. Aidan's, East Victoria Park, branch. St. Mark's, Queen's Park, won the Junior Shield, and St. Mary's, South Perth, won the Intermediate Shield.

Y.A.'s SIGNIFICANT ACHIEVEMENT

FROM A SPECIAL CORRESPONDENT
Portland, N.S.W. October 10
To fill the vacancy caused by the resignation of the president, Ron Hollis, the senior vice-president, Dulcie Sharp, has been elected as the new president, and her place as vice-president has been now filled by Betty McDiarmid.

The branch is not overlarge so far as numbers are concerned, but much has been accomplished.

Last year, the parish hall was painted and new cupboards erected in the kitchen, and this year a public address system has been installed in the hall to provide music for socials and entertainments.

Y.A. BALL AT PORTLAND

FROM A SPECIAL CORRESPONDENT
Portland, N.S.W.

October 10

Heavy rain throughout the day, and the unavoidable last-minute absence of Dr. H. V. Evatt, who was to have received the debutantes, did not detract from the success of the first Y.A. Ball held on September 30.

Not for many years have so many people attended a ball in Portland, Diocese of Bathurst. The eight debutantes had been trained by Mrs. A. Hollis, assisted by Mrs. L. Brownlow, and were presented by her to Mr. A. S. Luchetti, M.H.R., who deputised for Dr. Evatt.

Also on the stage were Mrs. Luchetti, the rector, the Reverend A. Lloyd, and Mrs. Lloyd.

Graeme Hudson was an efficient page boy, and Heather Nicholson, Dianne Dowling, Joanne Brownlow and Joan McManus were charming flower girls.

The rector congratulated the president, Ron Hollis, and the Y.A.s for their splendid achievement.

£50 of the proceeds has been donated to the Children's Home Appeal, and the balance is to be spent in renewing the aisle carpet in the parish church and laying a new wall-to-wall carpet in the sanctuary.

FIVE BISHOPS AT N.S.W. CONFERENCE

COMRADES OF S. GEORGE MEET IN SYDNEY

Five bishops spoke on "Vocation" at the first N.S.W. State Conference of the Order of the Comrades of S. George, at St. John's Church, Ashfield, over the week-end October 1 to 3.

Addresses were given by the Bishop of Adelaide on "Our Vocation," the Bishop of Rockhampton on "Vocation in Worship," the Bishop of North Queensland on "Vocation in Witness," the Bishop of Carpentaria on "Specific Vocation," and the Bishop of Melanesia on "Missionary Vocation."

After each of the addresses the conference proceeded in open forum, during which much lively and valuable discussion took place.

From these discussions members gained a very firm grasp of the importance of finding their true vocation in the Service of God in His Church.

The addresses were of such high standard that it is hoped to publish them in book form. The entire addresses have been recorded and will be replayed at a conference reunion at the end of October.

The conference commenced on Saturday morning with Sung Eucharist conducted by the Visitor of the Order, the Bishop of Adelaide. The Eucharist was celebrated on Monday morning by the chaplain of the Order for the Province, the Reverend Edgar Wood.

During the course of the week-end approximately 180 members of Comrades and visitors attended the sessions. Amongst those present were members from Goulburn, Riverina, Newcastle dioceses, and Victoria and Queensland, and also four missionary students in training at the House of the Epiphany.

The week-end culminated in the South-East Asia Rally on Monday night when the Bishops of Borneo and Singapore gave inspiring addresses to the Order, throwing out a challenge to them for increased support by prayer and practice for the work in South-East Asia.



—Melbourne Age picture and block.
This poster, which was one of those which decorated the walls at the Japanese evening arranged by the Footscray Company of the Comrades of S. George ("The Anglican," October 7) symbolises the advent of Christianity to Japan in the person of Francis Xavier in 1549.

FOR SMALL PEOPLE

PLAGUE

In countries like India, China, and Palestine, people often have a terrible sickness called plague.

In Australia, we do not hear much about it. But in these Eastern lands many people die from it.

There are three things which Eastern people know only too well about plague.

It comes suddenly, without any warning.

It spreads quickly. A boy may be quite well in the morning, but very sick by night-time.

Also, it is worse among people who are unclean.

Now here is a very strange thing. You have heard of St. Paul, haven't you? He travelled in many countries telling people of God's love for them.

Dear Girls and Boys,
Our word-picture this week is about an unusual word. It is spelled P-L-A-G-U-E. When we say it, it sounds like "PLAYGG."
Wherever we are we can help others to know that God loves them. By what we say, by what we do, by our happiness as we trust in Him, we can be a blessing to all we meet.
God bless you all.
Your friend,
UNCLE PETER.

But did you know that his enemies once called him a plague? That wasn't a very nice name to call anybody, was it?

What did they mean? Well, although they did not know it, they were really saying one of the greatest things about St. Paul that could ever be said about any of Jesus' friends.

They meant that wherever St. Paul went, people became followers of Jesus.

He would no sooner come to a town than he began to preach and teach about the Lord Jesus.

Those who heard him gladly and became friends of Jesus, went and told others. So the good news spread.

Last of all, people were so unhappy not knowing God as their Father and Friend, that many of them were ready to listen to Paul. Things were just right for making the good news known.

St. Paul must have thanked God for making him such a carrier of the gospel.

May God help us to be spreaders of the good news of Jesus, too.

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REPORT OF GENERAL SYNOD

(Continued from page 1)

On Tuesday morning, October 4, after prayers and business, Synod resumed as a Constitutional Convention and continued its discussion of Section 63 on Tribunals.

Mr. J. P. ABBOTT (Newcastle) moved the suspension of standing orders in order to reconsider an amendment which had been lost the previous day. On a motion by PROFESSOR E. J. G. PITTMAN (Tasmania) the suspension was negatived and the committee resumed its discussion of the amendment moved by the REVEREND A. P. BENNIE.

CANON D. A. GARNSEY (Canberra) asked the committee not to indulge in a "battle for the bishops." He was convinced that there were adequate safeguards on doctrinal matters and he could see no need for the alteration of the Appellate Tribunal.

BISHOPS' TASKS

THE BISHOP OF CARPENTARIA said that perhaps the real principle of the motion made by CANONS ARNOLD and SHARWOOD had been obscured by the chairman's decision to test the principle of two tribunals or one. He was convinced that the amendment was a good one based on the sound principle that the bishops were the ultimate guardians of matters of faith and order. He was concerned that if this principle was not preserved it might affect adversely the relationships between this church and the Eastern Orthodox Churches. He hoped strongly that this amendment might be carried.

THE BISHOP OF NORTH QUEENSLAND also supported the amendment and in a quiet speech told the committee that the lay people looked to the clergy and through them to the bishops for the Church's teaching on doctrinal matters. The bishops were by no means infallible, but they were responsible for sound doctrine, and it was a position that they could not abdicate. He referred to the Lambeth Conference of 1930 which said that the whole body of bishops were there to interpret doctrine and preserve its truth.

THE BISHOP OF GEELONG reminded the committee that there had been seven Commissions on Church and State in England since 1870 and that the final opinion of the last four had been in favour of a Tribunal of the same character as this one.

THE BISHOP OF NEW GUINEA said that the bishops must be the guardians of doctrine and said that no act of convocation in England was valid unless approved by the Upper House. He quoted several passages from the Prayer Book which he claimed asserted the bishops' final authority in matters of faith. He was convinced that the amendment was correct and in accordance with the practice of the Church of England.

EVERYONE'S DUTY

ARCHDEACON BARRATT (Tasmania) said that there was truth in both sides of this debate. The Tribunal would not override the bishops in these matters and people should remember that everyone has a duty to maintain truth, not only bishops.

The Bishop of Gippsland affirmed strongly that it was everyone's duty to uphold the true doctrines of the Church. He pleaded that this clause be accepted unaltered as it was vital to the future life of the Church.

Mr. LESTER WEBB (Canberra and Goulburn) pointed out the physical difficulties of complying with the amendment. He was not sure that the bishops

were the only guardians of the faith. He quoted the Doctrinal Commission in England where the bishops had been in a minority among the priests and laymen.

Mr. KERRIGAN (Newcastle) said the amendment was impossible by reason of the delays it would impose. He did not believe that reputable lawyers would consent to be "mere rubber stamps."

Dr. D. B. KNOX (Sydney) in a breathless speech urged that the clause should be left untouched. He deplored any attempt to belittle the dignity of the Tribunal. Mr. BENNIE's motion would make the Tribunal's work a travesty of justice and would eliminate the due processes of law which he held dear. He felt that Mr. BENNIE's motion was unscriptural and certainly not based upon the practice of the first two Stuart Kings (presumably of England).

He said that there were countless instances in history of bishops voting in great numbers for heretical doctrines, as for instance in connection with the heretic Arius. The Church of England bishops in the eighteenth century had not resisted the deist heresies of that age. He urged that the Appellate Tribunal should not be altered.

The amendment was then put and lost.

THE REVEREND J. R. L. JOHNSTONE (Sydney) moved an amendment to add assessors to the bishops, and after a certain amount of discussion this was agreed.

PROFESSOR PITTMAN (Tasmania) asked whether the last section of this sentence was necessary, and after an emphatic answer by Mr. GEE it was passed.

Although the telling of it takes little space, these matters had occupied the whole of the morning, and the House gratefully adjourned for luncheon.

THE INDIVIDUAL

On Tuesday, October 4, the afternoon's proceedings opened with a discussion of the Reverend J. R. L. Johnstone's proposed amendment for a new Section 64:

"1. Nothing in this Constitution shall have the effect of depriving any person or body of persons or body corporate of any right of access to any court of justice for any purpose whatsoever.

"2. Nothing in this Constitution shall affect the jurisdiction of any Court to hear and determine any question or matter whatsoever, including questions or matters involving the interpretation or application or validity of this Constitution or the Constitution of any province or diocese of this Church or of any act matter or thing done or purporting to be done under this or any such consideration."

Mr. JOHNSTONE spoke of the rights of ordinary laymen who are not members of General Synod. He said that their ancient protection will be taken away with the Constitution.

Under the Constitution forced upon them by Act of Parliament, they will have no rights of access to civil courts as they did in the Red Book case.

Mr. A. G. KINGSMILL (Carpentaria) asserted that safeguards can be taken too far. The Synod was not writing a constitution for a golf club or a friendly society, but for "One Holy Catholic and Apostolic Church," and should have some faith in it. (Applause.)

ARCHDEACON T. C. HAMMOND (Sydney) said the Constitution Acts as they exist in N.S.W. did not restrict the rights of

the individual. He said that he couldn't see that the Constitution would restrict the existing right of justice in civil courts for individuals. (Applause.)

The chairman, Mr. CLIVE TEECE, Q.C., caused a light interlude here by referring to Mr. JOHNSTONE as "Archdeacon Johnstone" when asking him to reply after it had been moved that the question be put.

General Synod refused to accept the amendment.

Synod ruled that the name of the Church (Section 64 (1)) should be considered when they came to consider the title, and the remaining sub-sections were allowed to stand without discussion.

ADELAIDE PROTEST

The decision not to amend Section 67 (d) was clearly the closest of any vote taken at General Synod.

The Adelaide delegation rallied in strong force to have their amendment on the machinery for altering the Constitution accepted.

The Constitution proposes that any Bill for altering the Constitution shall not come into effect unless approved by at least three-quarters of the diocesan synods, including all the metropolitan sees.

The four metropolitan sees are Sydney, Melbourne, Brisbane and Perth. Adelaide is not a metropolitan see.

Mr. G. E. H. BLEY (Adelaide) moved that the clause be amended to allow an alteration of the Constitution if assented to by at least three-quarters of the diocesan synods and at least three-quarters of the metropolitan sees.

Mr. BLEY said that Section 67 would become a paralysis on life of the Church by making amendments difficult. Adelaide was disappointed that in the present draft, any alteration of the Constitution had been made more difficult than in the previous draft.

He was against metropolitan dioceses having more power than other dioceses.

He said: "Everyone knows there are shortcomings in this Constitution. If one man (i.e. any one archbishop) will be permitted to veto an alteration, the rigidity of this clause will be overpowered."

THE BISHOP OF ROCKHAMPTON said the clause as it stood was necessary to reassure dioceses who accepted the Constitution that it could not be altered without an almost unanimous decision of the whole Church.

THE BISHOP OF BUNBURY supported the amendment. His only fear was that if a mistake was made it would be difficult to put it right.

Dr. T. T. REED (Adelaide) then spoke in support of Mr. BLEY's amendment.

He said that whatever confidence we might have in the present metropolitans, those of the future might have certain "aberrations."

He mentioned the rights of the States—rights denied to Adelaide and Tasmania because they had not seen fit to cut themselves up into several dioceses.

He wanted to make the amendment read "two-thirds of the capital cities."

"HASTEN SLOWLY"

ARCHDEACON T. C. HAMMOND (Sydney) used Mr. BLEY's phrase "to hasten slowly" in a different connection to mean that the more difficult it was to make a change in vital matters, the better it would be for the Church. He said that the large body of churchpeople in the Diocese of Sydney should be behind any change in the Constitution.

THE BISHOP OF ADELAIDE said that he was surprised that

ARCHDEACON HAMMOND should use an opponent's weapons (the reference to "hasten slowly," which kept bobbing up in the discussion).

He said that the time might come when the Church would be able to accept the veto of any one man in the Commonwealth, but we should "hasten slowly" towards that end.

The Church should not be "plunged with one shot" into such an unalterable situation. It was impossible for Adelaide to accept so rigid a provision.

THE BISHOP OF ARMADALE then said what a number of delegates (and others) had been longing to say. He said it was not fair to put the emphasis on the veto of one man (a metropolitan) and not on the metropolitan see.

An archbishop would not act contrary to the feeling of his diocesan synod. These metropolitan sees represented a tremendous section of Australian life and must be considered.

Dr. D. B. KNOX (Sydney) said that the large dioceses already made a sacrifice by having only one representative in the House of Bishops. The inequality in the size of the diocesan units made rigidity here necessary.

OTHER VIEWS

CANON D. A. GARNSEY (Canberra and Goulburn) said rigidity would help the Church "grow together" (another favourite phrase of Synod). Some dioceses should force themselves to live together with others of a different outlook.

Mr. W. S. GEE (Sydney) denied that this draft was more rigid than former ones. He said no provision for change had been made in earlier ones.

It was wrong to enter into a Constitution intending to alter it. He said that perhaps Adelaide should have the rights of a metropolitan see of this section.

THE BISHOP OF CANBERRA and GOULBURN made a revolutionary suggestion, but no one took it up. (There were too many straws in the wind already!)

He said that it might be the solution if there was no distinction between dioceses (metropolitan or other), but that Sydney and Melbourne (with their much larger populations) should have the power of veto.

His amendment was "unless and until at least three-quarters of the diocesan synods of this Church in which Sydney and Melbourne must be included have assented to it," etc.

He put into words, what is generally understood, that the veto of Sydney and Melbourne is the price that must be paid for any Constitution.

SECURITY

THE ARCHBISHOP OF PERTH made the most telling speech for the status quo. He said that it had been emphasised that we wanted freedom and security.

The veto clause gives us freedom to alter the Constitution so there must be security to balance it.

His GRACE used a metaphor to illustrate his point (a favourite device of Synod, sometimes so "mixed" as to reach the howler class). However, in this case, it made the point well: "If we are driving a car and know the brakes will hold, we don't mind letting it out."

Mr. R. T. ST. JOHN (Brisbane) courageously mentioned churchmanship (often inferred but seldom put in words). He said that whether we liked to admit it or not, there were "parties" in the Church, and the metropolitan sees represented these. There was no other method of testing the reaction of different traditions of churchmanship.

(Continued on page 9)

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REPORT OF GENERAL SYNOD

(Continued from page 8)

THE BISHOP OF NEWCASTLE urged Synod not to pass the amendment. He said:

"All my sympathies are with the movers of this amendment. All my instincts tell me the amendment would wreck the Constitution with which we hope to unite the Church."

The amendment was lost on a show of hands, but it was clearly the closest of any vote taken at General Synod.

After the afternoon tea adjournment, the Reverend J. R. L. Johnstone moved his amendment to Section 67.

This section simply deals with the way in which certain other sections of the Constitution may be altered—the majorities required, and so on.

Among other things, it provides that a two-thirds majority of each House in General Synod and a majority of all the di-

oceses, including two metropolitan dioceses, is necessary to alter, in effect, sections under which financial provisions are made to cover the cost of General Synod and other matters.

Mr. JOHNSTONE said that he was naturally concerned with the money costs which might be incurred, and that they affected the smaller as well as the larger dioceses.

CANON F. E. MAYNARD (Melbourne) agreed in principle with Mr. JOHNSTONE.

"There is no question of churchmanship here," he said. "If Mr. JOHNSTONE agrees, I should like to suggest that we refer this sub-section back to the Drafting Committee with the suggestion that they remove some of the clauses referred to in it."

Mr. JOHNSTONE said, "I am happy to agree with that"; but the chairman of committees,

Mr. C. R. TEECE wanted a formal motion, which CANON MAYNARD had not moved, and he insisted upon putting Mr. JOHNSTONE's amendment, which was defeated.

The chairman was, of course, quite correct: He stuck to his rules. But he was not exactly helpful, and this was one of several occasions on which the House would clearly have concurred had he departed from the letter of the law.

Mr. J. P. ABBOTT (Newcastle) then asked what the position was with parts of the Diocese of Canberra and Goulburn, for example, where the laws of the State Parliaments did not apply.

The chairman made it all clear.

Dr. D. B. KNOX (Sydney) then kindly favoured the House with a lengthy exposition of a constitutional legal character. The Diocese of Tasmania, he said, could "contract out" of the Constitution whenever it wished.

"Here is an example of inequality of sacrifice," he cried. "It is all very well for Tasmania to urge us to give supreme power to the General Synod. They can get out of it easily. They're not like New South Wales, with seven dioceses. They can easily ask their Parliament to give them anything they want any time."

THE BISHOP OF TASMANIA and the ARCHDEACON OF HOBART, though no signs of emotion appeared on their faces, must have been pleased at this recognition of the way that the State always acts at the behest of the Church in Tasmania.

NOT NEEDED

Anyway, DR. KNOX announced, more than mere State legislation would be required. "In 1921, provision was made for an Imperial Act—from the English Parliament," he said. "Why it is that no such provision has been made this time?" he demanded.

The chairman answered that one. There had been passed in the intervening period, he gently pointed out, what is known as the Statute of Westminster.

THE REVEREND J. R. L. JOHNSTONE also expressed some doubts about the legislation required; but his reasons seemed to proceed from the text books rather than the practice of the law.

Under the Constitution of the Commonwealth, he said (he thought it was Section 116), the Commonwealth was precluded from establishing any religion, imposing religious tests for office, and so on; but there was no general Act relating to the Church in South Australia, and he wondered whether in fact the South Australian Parliament would be able to pass the necessary legislation.

The Dean of Adelaide dealt briskly with that question. An Act of the S.A. Parliament would certainly be required, he said. Enquiries had been made about the constitutional procedure, and he could say that there was "no reason at all" why such an Act should not be passed.

THE BISHOP OF ADELAIDE concurred. But what would happen, he asked, if one of the State Parliaments were dilatory in passing the required legislation?

"I certainly hope that the Constitution will go through," he said. "But if, say, Tasmania and South Australia alone did not come in, then the operation of the Constitution would be deferred sine die."

At this point THE BISHOP OF TASMANIA sprang to his feet.

"There's no fear about Tasmania!" he cried. "Don't you worry about us in Adelaide." (Laughter.)

COLONEL A. G. KINGSMILL (Carpentaria) initiated a short discussion on whether the present constitution for General Synod made provision for appointing the Appellate Tribunal before the "appointed day" on which the Constitution would

come into force. After it had appeared that no such provision existed, the debate moved on smartly.

Section 68 (a long one, concerning the way that the Constitution will start to operate) was passed with little discussion.

The Constitution Committee had discovered a small technical flaw in Section 69 (i), which sets forth further details of how and when the Constitution shall operate once it is accepted.

THE BISHOP OF NEWCASTLE therefore moved for the adoption of the section as amended by his colleagues, stating that the legal men unanimously approved the small change. But they had all forgotten that there are men of law in the West as well as Sydney and Melbourne!

Mr. E. BLANCHENESS (Perth) innocently suggested a few obvious words ("subject to the necessary Parliamentary enactment")

(Continued on page 10)

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Laws for the infant colony were made by issuing General Orders or Proclamations, which, for the information of the inhabitants who were obliged to obey them, were stuck on trees, nailed on the doors of storehouses, read from pulpits, and, after 1803, published in the Sydney Gazette.

This method of law-giving was accepted as unavoidable while the population consisted of only three classes—the Governor and his civil officers, the military, and the convicts who had forfeited, for the period of their sentences, all the civil rights they ever possessed.

But the situation changed with the arrival of free settlers, when convicts became free at the expiration of their sentences, and when the children born in Australia reached adult age.

After 1812, repeated efforts were made to induce the British Government to grant full civil rights to free colonists. In 1810, William Charles Wentworth, then studying in England for the bar, published his "Description of the Colony" (which is notable as being the first original work published by an Australian-born author) in which he demanded the creation of an elected Legislative Assembly as well as a nominated Council, which should take over the Governor's powers of taxation, and the introduction of trial by jury. He warned the British Government that unless action was taken on these matters, the colonists might be driven to make overtures to the United States.

In N.S.W., the first concerted action by the colonists to demand a change in the form of government was taken at a public meeting, which resolved to send a petition to England. This petition, signed by 1200 persons, was despatched on March 22, 1810.

Meanwhile, the British Government had already appointed John Thomas Bigge to report on the affairs of the colony, and decided to await his report. The outcome was the Act of 1823, which appointed a Council of five to seven members to advise the Governor; it was extended in 1828 to provide for seven official and seven non-official members. This was but the shadow of a constitution, for the citizens had no say in the appointments.

With the abolition of transportation in 1840, the way was cleared for an important step. Lord Russell prepared a bill to constitute a Legislative Council of 36 members; 12 were to be appointed and 24 elected. This became law in 1842.

Although some measure of representative government was secured thereby, it was still not responsible government. In 1851, the N.S.W. Legislative Council, at the instance of W.C. Wentworth, drew up a "declaration and remonstrance," which was sent to London. The reply was: "Draw up a constitution for your selves!" The challenge was accepted. With Wentworth as chairman, Select Committees drew up a constitution for N.S.W., which received Royal Assent on July 10, 1855.

Under this Constitution, the Parliament of N.S.W. assembled on May 22, 1856, to elect a Speaker (Sir Daniel Cooper) and next day was opened with Stuart Donaldson as first Premier.

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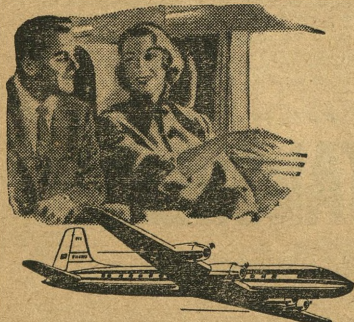
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(Continued from page 9)

ments") to precede the clause, whereat Mr. W. S. GEE nodded vigorously and Mr. A. B. KERRIGAN expressed agreement with a slightly crestfallen air.

There was an uproarious moment a little later over another sub-section of the same clause.

THE BISHOP OF NEWCASTLE moved it with an agreed amendment on behalf of his committee. The chairman said he did not understand it, and invited BISHOP BATTY to cross swords with him over three or four words; but the bishop is no lawyer and has not the slightest intention of becoming one.

The chairman was persistent. Could the bishop not just explain so that he (the chairman) would have it right in his own mind?

NO CHANGE

But the bishop was not having any. Advancing firmly upon the microphone he said straightly, "I have moved what I read. What I have read I move. That was what the Drafting Committee asked me to move, and I am going to do exactly as I am told." (Loud laughter and applause.)

The Bishop of Armidale rose to clear up the small point that the chairman had missed, and the House passed on to the rest of the section.

Sub-section (2) provides, *inter alia*, that "if four or more dioceses of a province assent" to the Constitution, they "shall constitute a province under this Constitution."

Some speakers queried whether this would mean that a diocese would be compelled to accept the Constitution willy-nilly if the Parliament concerned said that it had to.

Mr. A. B. KERRIGAN said not, and Dr. D. B. KNOX made the sensible point that such discussion was "quite artificial anyway."

"Either we all go in together or we don't. If we go in, then we go in together," he said. "Parliament just would not give us a Bill if there were any great opposition to it."

Somewhat, Mr. D. W. BUCKNELL (Bathurst) managed to slip in a "curly" one here. He wanted to know whether, for example, Broken Hill would be able under the Constitution to become detached from its present diocese and to join the Diocese of Adelaide.

From the Press table we saw THE BISHOP OF RIVERINA wince at the prospect of losing the jewel of his diocese, and a gleam of delight pass across the face of THE BISHOP OF ADELAIDE.

Mr. A. B. KERRIGAN rose to answer the point; but he only evaded it. "Such questions," he said, "should be written down on paper, longitudinally folded and laterally endorsed" for consideration by learned counsel, and with this Mr. BUCKNELL had to rest content.

After this, with only six further sections remaining to be considered, the House adjourned for dinner.

The C.E.N.W.F. dinner on Tuesday had a peaceful effect—which was helped when the Bishop of Armidale took the chair in the place of Mr. Teede, who must have been nearing exhaustion.

The House sailed vigorously into Sections 70-73 inclusive, and appeared likely to complete

the entire committee stage that evening with the exception of the sections referred back to the Drafting Committee.

Unfortunately, they had overlooked Mr. JOHNSTONE, who showed his best form when Section 74, containing the definitions, was reached.

"Ceremonial," as defined early in the section, includes "ceremonial according to the use of this Church, and also the obligation to abide by such use."

Mr. JOHNSTONE did not like this, with the overtone of the word "obligation."

He gained an unexpected ally in Mr. D. W. BUCKNELL, who is nothing if not a typical Australian in his dislike of being compelled to do things.

To the astonishment of the House, Mr. BUCKNELL had his say than he was supported by the Bishop of WILLOCHRA, who rose and declared roundly that "This sentence is meaningless." (Applause.)

The bishop, given notoriously to silence, was overwhelmed by this sign of approval, and promptly sat down lest he spoil the effect.

Alas! They were all quite wrong. Mr. W. S. GEE (Sydney) told them that the definition had carefully been drafted by the late Sir JOHN PEDEN and another great lawyer, and that they should not tinker with it. He failed to convince at least one member, however. Mr. J. P. ABBOTT promptly moved that all the words after "Church" be omitted, and added some terse things about the relationship between headaches and aspirin, which sent an appreciative House into a fit of laughing agreement.

THE BISHOP OF ROCKHAMPTON reproved the House so solemnly that even the BISHOP OF ARMIDALE (himself at times given to solemnity) looked a little surprised, and THE BISHOP OF NEWCASTLE cocked an eye at the ceiling.

COMPLICATED

It was wrong to treat the matter lightly, Bishop HOUSDEN said. Although he did not quite understand the meaning of the way the definition was worded, he was sure that it was all right since it had been agreed to before, and in view of Mr. GEE's advice he would vote for it without Mr. ABBOTT's amendment.

THE DEAN OF ADELAIDE pertinently observed, with a sorrowful glance at Mr. BUCKNELL, that the definition did NOT define "ceremonial": All that it did was to define the definition of "ceremonial" in the restricted sense in which it was employed in the Constitution!

And before the House could recover from this display of brilliance, Mr. KERRIGAN administered the coup de grace.

"If you all look at Section 54 (2) it will all be clear," he said.

"I agree that it is not perhaps very helpful to have the unknown on both sides of the equation. But I can assure you that it is not nearly as bad as some Acts of Parliament," and he instanced one case where "for the purposes of this Act 'income tax' shall mean income tax."

At this, the House dissolved in mirth and the definition was agreed to.

Most of the remaining definitions were agreed to on the same night, and the rest held over until after prayers and the formal business of Wednesday morning, October 5.

(Continued on page 12)

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C.E.M.S. IN VICTORIA

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, October 10

The quarterly meeting of the Melbourne Diocesan Council of C.E.M.S. was held on September 16.

It was preceded by a short meeting of the executive where the principal business transacted included the arrangement for delegates to the Provincial Council meeting on October 15.

Details of a C.E.M.S. Court at a "South-East Asia" exhibition to be held in the Box Hill Town Hall, were discussed and the projected revival of Holy Trinity, Balacava, branch was reported.

The executive passed for payment a donation to "Letham-stowe" home for retired clergy at Queenscliffe.

Meetings attended by members during the month included branch meetings at St. Peter's, Brighton Beach, and St. Augustine's, Mentone, and the birthday celebrations at All Saints' St. Kilda.

At the Council meeting a motion under notice was moved by the lay chairman of the Heidelberg - Reservoir group Brother John Bishop, "That this group recommends the establishment of a Social Questions Sub-committee of the Diocesan C.E.M.S. Executive, through which branches of C.E.M.S. may work and express their opinion regarding social evils and their alleviation."

The motion was carried unanimously. The lay president of the diocese, Brother W. Brady, who presided, promised to give effect to the decision of the council immediately.

DIOCESAN CONFERENCE

In a letter from St. Augustine's, Mentone, the question of a diocesan conference to bring men of the society together more intimately was mooted.

In the discussion suggestions included the organisation of a diocesan Quiet Day. Delegates were asked to ascertain the views of their branches and submit them to the executive, as to the type and location of the function considered best.

Discussion also took place on the programme for the celebration of the fiftieth anniversary of the foundation of C.E.M.S. in November.

The speaker for the evening was the lay president, who gave a resume of the development of the society in England and overseas and made a strong plea for C.E.M.S. in Melbourne to move forward.

Through prayer, by witness and through fellowship in the society, Brother Brady showed how the society could and should expand.

MONTHLY LUNCHEON

The September luncheon in the Chapter House, organised by the executive, was by far the best attended this year. The speaker, Sir Kenneth Grubb, gave an outstanding address on "Laymen and the Missionary Cause," in which he described the needs of those who are extending the Gospel.

He said that the world viewed the Church with hostility in many cases and with suspicion in most, and there was a crying need in the mission fields for consecrated laymen.

ALL SAINTS', ST. KILDA

The third annual birthday celebrations of this active branch were held on September 13 when the branch was host to more than 130 members including a party who had travelled from Belmont, a distance of 50 miles.

A varied programme included the presentation through the courtesy of the Shell Company, of the film "Fifty Years of Powered Flight."

Among members present were the diocesan lay president and members of the executive, and the provincial secretary and visitors from a large number of branches.

S. AUGUSTINE'S, MENTONE
The associate lay president of the diocese, Brother A. Salisbury, addressed a C.E.M.S. Tea on September 25 at this branch.
Brother Salisbury spoke on

"A C.E.M.S. Member in the Modern World."

DIOCESE OF BALLARAT

S. Paul's, Ballarat East, is organising a Men's Tea on October 15 in connection with the Provincial Conference to be held on October 15 and 16 at S. Paul's.

Members are expected to come from all over Victoria. The diocese is looking forward to renewing friendships with members from all parts of the State.

DIOCESE OF WANGARATTA

A conference for men of the Church of England arranged by the Diocesan Council of C.E.M.S. in Wangaratta diocese was held at the Retreat House, Cheltenham, on September 3 and 4.

It was the first time most of the men had been to the Retreat House and they were greatly impressed by what it did and by what it signified. The number that attended was small but the conference overcame this by the substance of its sessions and the power that it released in those who were present.

The general theme of the conference was based around the words "Fill up in us, O Lord, that wherein we are lacking" and the subject of each session was approached with a view to finding and correcting our inadequacies as Churchmen in that particular direction.

The first session was on the subject "The Churchman and the Old Testament" and it was led in an excellent manner by the Reverend Stan Moss of Kallista.

The outcome was twofold: first a conviction of almost total lack of knowledge of the Old Testament, and then a realisation that there was a wealth of spiritual material treasured up in these writings. It was felt generally that further opportunities should be sought for detailed group studies of the O.T.

THE HOME

On Sunday morning the second session was addressed by Dr. W. Denehy of Melbourne on the subject, "The Churchman and the Home." This was a more personal session with emphasis upon the qualities needed to maintain a home which is both a joy to its members and an inspiration to others.

Many facets of present-day living were debated and the frankness with which personal problems were discussed was an experience to be remembered.

In the afternoon Mr. V. K. Browne, Director of the General Board of Religious Education, spoke on "The Churchman and the Church." This was a careful survey of the avenues in which the Church of England to-day is needing the support of her men.

It was in this session that the lack of numbers was most unfortunate for there was so much said which every layman should know. It became obvious that other opportunities of presenting this subject to men must be arranged.

After afternoon tea the whole was summed up by the chairman, the Reverend C. J. Coish of Yarrowonga.

CHAPEL ROYAL RE-OPENED

ANGLICAN NEWS SERVICE

London, October 10
The Chapel Royal, St. James' Palace, which has been closed for redecoration since April, 1951, opened for Divine service yesterday.

The work for the restoration of the chapel, begun immediately after the war with the cleaning and restoration of the painted ceiling, is now completed.

DIOCESAN NEWS

ADELAIDE

COMING FAIRS

Fairs in the Parish of Minlaton will be held on Thursday, October 20 in the Stansbury Institute, and on Saturday evening, October 29 in the Port Vincent Institute.

WARDEN PROMOTED

Mr. E. J. B. Turner, who is the police officer at Minlaton, and also rector's warden of St. Mary's Church, has been promoted to the rank of sergeant as the result of a recent examination. "Our only concern is lest his new status will lead to his being transferred to another station," writes the Reverend R. Steele, Rector of Strathalbyn and district.

MEDICAL SERVICE

Members of the medical profession will attend Evensong at St. Peter's Cathedral next Sunday evening. The preacher will be Canon A. E. Kain.

GRAFTON

BISHOP OF POLYNESIA

The Bishop of Polynesia visited the diocese after the South-East Asia Rally. He spoke at a special service at All Saints', Kempsey, on October 6 and returned to Sydney that evening.

KEMPSEY

The Patronal Festival of All Saints' Kempsey will be observed on Sunday, November 6. The preacher at the Festival Evensong will be the Vicar of Lower Macleay, the Reverend M. E. De Burgh Griffiths.

SOUTH WEST ROCKS

The annual bazaar at South West Rocks was held on Saturday, October 8. It was opened by the new Rector of Smethtown, the Reverend L. A. Pappill.

MELBOURNE

CATHEDRAL RALLIES

The Bishop of Singapore and the Bishop of Hongkong will speak at a Youth Rally in St. Paul's Cathedral at 3 p.m. on Sunday, October 16, at 3 p.m., and at a combined Missionary Rally in the cathedral at 7.45 p.m. on October 17.

PERTH

MIDLAND JUNCTION

The Rector of Midland Junction, the Reverend R. T. Arranash, reports a very happy Dedication Festival. The rector speaks of the excellent congregations at both services. The Reverend W. G. Falner was the preacher at the parish Eucharist, and the Church of England's Roundman (broadcast every Sunday on 6PM), the Reverend Warwick Bastian, was the preacher at Evensong.

The annual birthday party was held in the Masonic Hall after the evening service.

MOUNT HAWTHORN

The Rector of Mount Hawthorn, the Reverend F. W. Pitcher, writes "The Churchman" mentions the progress of the building campaign. Just recently a special meeting was addressed by Mr. F. Krull, the churchwarden from St. Kilda's, North Perth. Dr. Bedbrook told the meeting of results already achieved, and said that the amount in the building fund was £577.

TUART HILL

The Rector of St. Paul's, Carr Street, the Reverend J. H. Thompson, has also the oversight of the Tuart Hill parish. In the current issue of the parish magazine Father Thompson attacks most strongly the substitutes for Catholic Christianity, and mentions by name, "Jehovah's Wit-

nesses," "Christian Laymen," and "Gileadites."

He writes, "I should be utterly failing in my duty to God, to the Church, and to you if I did not earnestly say to you, 'Have nothing to do with them. If you do, you are endangering your immortal souls'."

The Rector hopes that in the near future the parishioners of this new area will petition to become a new parish, and then when the vestry is duly elected, they will be able to take advantage of the offer made by St. Paul's to build a hall and rectory for this growing area.

GUILDFOED

The Rector of Guildford, the Reverend B. D. Coleman, is concerned about the state of the church and hall following the recent very rain. He is appealing to all parishioners and friends to help to meet this very serious situation.

SYDNEY

INTERNATIONAL GARDEN PARTY

The Bishop of Singapore and the Primate spoke of the challenge of South-East Asia to Australia and of the need of the right kind of help and friendship to Asian students in Australia at the International Garden Party held at the International Friendship Centre at Drummond on October 1. Afternoon tea was served on the lawn to some 250 guests, including members of General Synod and diplomatic representatives of South-East Asian countries. A musical programme was given by the S. Andrew's Cathedral chorists and some of the students. Mrs. Mowll named and launched the Centre's sixteen-foot sailing boat, Cobbers.

ROSEVILLE 8 A.M. TALKS

In the little more than the six years he has been in the parish, the rector, Canon S. G. Stewart, has given at the 8 a.m. Communion services a full series of talks on the Collects, Epistles and Gospels, the Creed, the Lord's Prayer, the Ten Commandments, the various parts of the Holy Communion service and the Thirty-Nine Articles of Religion. On October 2, he commenced a new series taking a key verse from each chapter of the New Testament as the basis of a devotional or inspirational talk.

ROSEVILLE TEMPLE DAY

S. Andrew's, Roseville, aims at £3,500 for its Temple Day on

November 30. This money is needed for the new parish hall which will cost £20,000, of which £700 is in hand.

ELDERLY LADIES' HOME

The Archbishop of Sydney will set the foundation stone of the Edith Cranwick Wing of the Rosebank-Waratara Home for Elderly Ladies at 15 Marlborough Street, Drummond, Saturday, October 22, at 2 p.m.

TASMANIA

M.U. JUBILEE

The Golden Jubilee of S. John's Mothers' Union, Ross, was observed on August 16.

A special service was conducted by the rector, the Reverend C. G. E. Forrest-Sale. The Archdeacon of Launceston, the Venerable L. N. Sutton, gave the address, his theme being "The Three Objects of Mothers' Union."

The Reverend C. Robinson, Pontville, read the Lesson, and the rural dean, the Reverend L. E. Dando, was the organist.

Other clergy present were the Reverend F. L. Hadrell, Launceston, the Reverend C. T. T. St. Mary's, the Reverend C. H. Ross, Stanley, a former rector of Ross.

A Social Afternoon was held in the Sunday School Hall.

PROTEST ON C.S.I. DECISION

ANGLICAN NEWS SERVICE

London, October 10
About eighty London priests, members of the "Annunciation Group" are discussing a constitutional procedure for a protest in the coming Convocations about the recent decisions of Convocation concerning the Church of South India.

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Vessel	Tonnage	Class	Depart Brisbane	Sydney	Melbourne	Adelaide	Fremantle	Due Colombo	Bombay	Naples	Marseilles	U.K.
Arcadia	28,000	A	Dec. 2	Dec. 6	Dec. 8	Dec. 11	Dec. 11	Dec. 11	—	—	Dec. 28	Jan. 2
Strathaird	22,500	A	Dec. 13	Dec. 17	Dec. 19	Dec. 23	Dec. 31	Jan. 3	—	—	Jan. 15	Jan. 21
Australia	13,000	A	Dec. 17	Dec. 21	—	Dec. 26	Jan. 5	—	—	—	Jan. 19	—
Himalaya	28,000	A	Jan. 3	Jan. 7	—	Jan. 11	Jan. 17	—	—	—	Jan. 27	Feb. 1
Orion	24,000	B	Dec. 31	Jan. 3	Jan. 4	Jan. 8	Jan. 15	—	—	—	Jan. 29	Feb. 3
Strathnaver	22,500	C	Jan. 10	Jan. 14	Jan. 16	Jan. 20	Jan. 28	Jan. 31	—	—	Feb. 12	Feb. 18
Oronsay	28,000	B	Jan. 14	Jan. 17	Jan. 18	Jan. 22	Jan. 28	—	—	—	Feb. 8	Feb. 13
Oceania	13,000	A	Jan. 14	Jan. 18	—	Jan. 23	Feb. 2	—	—	—	Feb. 14	Feb. 19
Orontes	20,000	A	Jan. 25	Jan. 28	Jan. 30	Feb. 3	Feb. 11	—	—	—	Feb. 24	Mar. 4
Iberia	28,000	A	Jan. 28	Feb. 1	Feb. 2	Feb. 5	Feb. 11	—	—	—	Mar. 7	Mar. 13
Strathmore	23,500	A	Feb. 4	Feb. 8	Feb. 10	Feb. 14	Feb. 22	—	—	—	Mar. 13	Mar. 19
Orcades	28,000	B	Feb. 10	Feb. 13	Feb. 14	Feb. 18	Feb. 24	—	—	—	Mar. 13	Mar. 19
Neptunia	13,000	A	Feb. 11	Feb. 15	—	Feb. 20	Mar. 1	—	—	—	Mar. 13	Mar. 19
Otranto	20,000	C	Feb. 22	Feb. 25	Feb. 27	Mar. 2	Mar. 10	—	—	—	Mar. 23	Mar. 30
Arcadia	28,000	A	Feb. 25	Mar. 29	—	Mar. 4	Mar. 11	—	—	—	Mar. 23	Mar. 30
Stratheden	23,500	A	Mar. 3	Mar. 7	Mar. 9	Mar. 13	Mar. 22	Mar. 24	—	—	—	Apr. 5
Australia	13,000	A	Mar. 3	Mar. 7	—	Mar. 12	Mar. 23	—	—	—	Apr. 3	Apr. 9
Orcsava	28,000	B	Mar. 9	Mar. 12	Mar. 13	Mar. 17	Mar. 23	—	—	—	Apr. 3	Apr. 9
Large Bay	14,000	D	Mar. 10	—	—	—	—	—	—	—	—	Apr. 24
Strathaird	22,500	C	Mar. 20	Mar. 24	Mar. 26	Mar. 30	Apr. 7	Apr. 10	—	—	Apr. 22	Apr. 28
Himalaya	28,000	A	Mar. 24	Mar. 28	—	Apr. 1	Apr. 8	—	—	—	Apr. 22	Apr. 28
Orion	24,000	B	Mar. 31	Apr. 4	—	Apr. 9	Apr. 17	—	—	—	May 1	May 7
Oronsay	28,000	B	Apr. 6	Apr. 9	Apr. 10	Apr. 14	Apr. 20	—	—	—	May 1	May 7
Moreton Bay	14,000	D	Apr. 6	—	—	—	—	—	—	—	—	May 21
Strathnaver	22,500	C	Apr. 17	Apr. 21	Apr. 23	Apr. 27	May 5	May 8	—	—	May 18	May 24
Iberia	28,000	A	Apr. 20	Apr. 24	Apr. 26	Apr. 30	May 6	—	—	—	May 18	May 24
Neptunia	13,000	A	Apr. 28	May 2	—	May 7	May 17	—	—	—	May 29	June 4
Orontes	20,000	C	May 2	May 5	May 7	May 11	May 19	—	—	—	June 1	June 6
Orcades	28,000	B	May 4	May 7	May 8	May 12	May 18	—	—	—	June 1	June 6
Strathmore	23,500	A	May 12	May 16	May 18	May 22	May 30	—	—	—	June 1	June 6
Australia	13,000	A	May 19	May 23	—	May 28	June 7	—	—	—	June 20	June 26
Oceania	13,000	A	June 16	June 20	—	June 25	July 5	—	—	—	July 18	July 24
Neptunia	13,000	A	July 14	July 18	—	July 23	Aug. 2	—	—	—	Aug. 15	Aug. 21
Australia	13,000	A	Aug. 4	Aug. 8	—	Aug. 13	Aug. 23	—	—	—	Sept. 5	Sept. 11

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DETAILED REPORT OF GENERAL SYNOD

(Continued from page 10)

The House clearly felt that the hard work had now been done, and that a quick spurt would see the Constitution finished.

Sub-sections 2, 3, 4 and 5 of Section 74 (Definitions) were carried with minor amendments.

Sub-section 6 evoked a warm and elegant speech from the DEAN OF GRAFTON when Mr. A. B. KERRIGAN found that it would permit women to be members of the General Synod and, indeed, even of the Appellate Tribunal.

DEAN WARR said gracefully a great deal about the value of feminine participation in these assemblies, and even illustrated his point *en passant* with a reference to the editor of THE ANGLICAN. He thus expiated the wicked wrong-headedness which he had shewn some three years earlier in Grafton Synod, when he had opposed the admission of women thereto.

WOMEN'S STATUS

Mr. R. B. PEAGAM (Perth) could not resist this chance of free propaganda for the West.

It had been the practice for some time in Perth, he blandly announced, to accord lay women the same status as lay men—and in this, as in so many other things, Western Australia was only too glad to be able to point the better way to the Eastern States.

Sub-section 7 was then carried, and ARCHDEACON T. C. HAMMOND (Sydney) moved a further sub-section to ensure that a copy of this Constitution, duly authenticated by the PRIMATE, be lodged in the registry of each diocese.

After a certain amount of discussion this was carried, with a slight amendment by the DEAN OF ADELAIDE.

Section 75 was carried without discussion.

ARCHDEACON W. R. BARRATT moved an amendment to the table annexed to the Constitution, which provoked much discussion.

DR. D. B. KNOX (Sydney) made an incoherent speech which apparently implied support of the Section as it stood. The BISHOP OF ARMIDALE feared that the amendment would press hardly upon the "middle" dioceses, who would suffer most in the reduction of their representatives.

By this time strong interest and some heat had been aroused, and the speakers were divided in their support of the amendment on account of the added costs of General Synod in the future.

THE REVEREND J. R. L. JOHNSTONE pointed out that the Primate see was habitually without a vote in the Upper House

by reason of the position of the Primate as President.

THE BISHOP OF ST. ARNAUD deplored the amendment, as it would affect adversely the representation of the smaller dioceses.

CANON F. E. MAYNARD (Melbourne) urged the importance of giving the outlying dioceses ample opportunities of being near the centre of things.

ARCHDEACON E. WEBBER (St. Arnaud) said that quality and not quantity was the yardstick.

CANON M. C. LOANE (Sydney) was anxious that General Synod should be elected on "an absolutely fair basis."

He pointed out that the population of Sydney was greater than that of fourteen dioceses put together, and implied that she was under-represented. So the discussion went on, showing that the feeling of the committee was fairly evenly divided, and on a vote this amendment was lost.

ARCHDEACON W. C. ARNOLD (Bathurst) moved an amendment the effect of which would have been to give rather better representation to smaller dioceses.

MR. R. T. ST. JOHN (Brisbane) said that the numbers in the House would have to be reduced. We were a growing country and this amendment meant that Synod would be too large.

CANON A. L. SHARWOOD (Brisbane) suggested a ceiling be placed on the membership of Synod as a whole.

On a vote the amendment was lost.

THE BISHOP OF ST. ARNAUD moved each diocese be allowed a minimum of four representatives at General Synod—two lay, two clerical.

This amendment was carried by a majority of two on a show of hands, and the chairman then ordered a division, despite protests.

The resulting confusion as members moved either to the right or the left of the chair looked like a mixture of the "Lobster Quadrilles" on the platform, and the last five minutes before closing in a hostelry, on the floor. The amendment was lost by 80 votes to 78, through what the Press later learned was a misunderstanding by two members.

So much for democratic processes in Synods!

The "Table Annexed to the Constitution," paragraph 3, was discussed on Wednesday afternoon.

After discussion on an amendment by the ARCHBISHOP OF MELBOURNE that line four of this paragraph be more precise, it was agreed that this should make provision for clergymen holding distinct official posi-

tions in the dioceses. The committee also accepted the title of this section as it stood in the draft.

THE HONOURABLE J. P. ABBOTT (Newcastle), who is nothing if not tenacious, moved suspension of standing orders for the recommitment of clause 58. This was agreed to by the committee in order that justice might be done to his point of view.

He said that he was anxious to provide machinery in the Constitution whereby everyone should have legitimate access to the Appellate Tribunal.

He pointed out that an appellant might be denied this because his diocese had neither synod nor diocesan council, and therefore had not the means of setting up a diocesan tribunal as required by Sections 53 and 54.

He deplored any recourse to the civil courts on ecclesiastical matters; it should be unnecessary under this Constitution.

He urged what he called "Petition of Right," giving access to the Primate in matters where there was no diocesan tribunal.

He quoted the injustices suffered in the Archer-Shee and Dreyfus cases, and thought that such possibilities could be avoided by a proper safeguarding of the clergy rights in the Constitution.

MR. KERRIGAN (Newcastle) admitted the main premise of Mr. ABBOTT's argument, but was against the method proposed to uphold this premise. He thought it vague and unsound, and suggested that it would be better achieved by an amendment of clause 57 (2).

MR. ABBOTT having obtained his point, accepted Mr. KERRIGAN's suggestion, and this was agreed by the committee.

THE BISHOP OF NEWCASTLE then moved that clause 26 (1) and (2) as amended be part of the Constitution. This was agreed.

THE BISHOP OF ROCKHAMPTON said that he was tired of pious platitudes, and urged that in any question of reunion, we should be meticulous in maintaining our identity.

CANON L. S. DUDLEY (Tasmania) thought that the draft was adequate as it stood.

THE REVEREND J. R. L. JOHNSTONE (Sydney) thought the provisions should be wider and permit the inclusion of non-episcopal Churches. His reasoning, in this rare instance, destroyed the point he was making.

ARCHDEACON E. WEBBER (St. Arnaud) quoted his unhappy experience in Tonga, where a desire to unite with the Methodists had been prevented. Much bad feeling had been created,

and he wished any repetition to be avoided.

The committee decided to keep the draft form and these amendments were lost.

MR. KERRIGAN (Newcastle) then moved clause 57 as amended, and was congratulated by Mr. E. C. RIGBY (Melbourne), on a happy solution. Mr. RIGBY was still concerned, however, about dioceses which did not possess a Synod. After certain discussion, in which the difficulties of N.-W. Australia and New Guinea were ventilated, it was discovered that the anxiety was unnecessary, and Section 57 (2) was carried as amended.

The committee was now consulted by the President, who wished to find its feeling about time when it should finish its labours. The committee decided that it should sit until 11 p.m. that night and review the situation daily, although it was evident that few members would be available after Friday.

Clause 28 (c) sub-sections (1) and (2) were then adopted as amended, and the ARCHBISHOP OF PERTH moved an amendment to rephrase sub-section 4 so that dioceses should only notify the President if they dissented from a canon duly passed by General Synod. In this he was supported by ARCHDEACON HAMMOND (Sydney), but opposed by DR. KNOX (Sydney), who thought any alteration unnecessary.

PROFESSOR E. J. G. PITTMAN (Tasmania) supported DR. KNOX, and said that this was indeed amateurish legislation, and on a vote, the amendment was lost. A further vote enabled clause 28, as amended, to stand part of the draft.

MR. KERRIGAN (Newcastle) then moved the adoption of clause 30, which now provided all the things required, and the committee accepted this clause.

Clause 32 (2e) was next adopted without discussion.

THE REVEREND J. R. L. JOHNSTONE (Sydney) wished Section 54 (3) to be made clear so that any clerical misdemeanours could be dealt with, even outside a clergyman's parish.

CLAUSE 71

CANON F. E. MAYNARD (Melbourne) pointed out that this was already provided for, and the section was carried without further amendment. The committee then proceeded to deal with clause 71 (1), and approved the improvements made to it.

MR. W. S. GEE (Sydney) and ARCHDEACON HAMMOND (Sydney) discussed sub-section 2 of clause 71, and it was agreed by the committee that the word doctrine should not be included in this section, whereupon it was passed by committee.

Section 61, sub-section 1, was moved by Mr. GEE, but it was the opinion of the committee that it be further considered by the Drafting Committee.

Clause 63, now in a better order, was accepted by the committee. Mr. GEE (Sydney) then moved that the definition of "discipline" be accepted, and after slight discussion, this was agreed.

THE REVEREND B. S. KUGELMAN (North Queensland) moved that the declaration of the bishops at the 1930 Lambeth Conference be added to the Preface.

ARCHDEACON W. R. BARRATT (Tasmania) wished the Preface, which he much admired, to be cut down slightly before it be allowed to be part of the Constitution.

THE BISHOP OF ADELAIDE, with a graceful compliment to its author (ARCHDEACON HAMMOND), urged its acceptance without alteration. He also supported MR. KUGELMAN's suggestion, but said the Lambeth Declaration should be printed on a separate page, between the Preface and the Constitution.

MR. D. W. BUCKNELL (Bathurst) wished the words "God Save the Queen" to be added, but the committee felt that this patriotic sentiment would be out of place here.

MR. GEE (Sydney) wished the Preface to accompany the draft, but not be part of it. Then followed wide discussion, from which emerged the committee's decision that it should accompany the Constitution, be dated, and be signed by the BISHOP OF NEWCASTLE as chairman of the Constitutional Committee.

MR. KUGELMAN's motion was then strongly supported by THE BISHOP OF NORTH QUEENSLAND and THE REVEREND T. B. MCCALL. In this they were opposed by THE BISHOP OF TASMANIA, who thought it unnecessary, as it was implied in the Fundamental Declaration.

ARCHDEACON HAMMOND then said that he thought it unnecessary, and brought up again the suggestion that the fourth clause first six and a half lines be moved to the Fundamental Declaration, although this part would be subject to amendment.

This move had the strong support of the Conservative Evangelicals of the Sydney diocese, but was defeated after a powerful speech by THE REVEREND D. BLAKE, of Melbourne. He said that this point had already been exhaustively debated at the beginning of the Convention when the committee was fully attended, and he deplored this manoeuvre when the committee was not fully represented.

On a vote, ARCHDEACON HAMMOND's amendment was lost.

A suggestion by the BISHOP OF ROCKHAMPTON that the Church be called the "Anglican Church of Australia" was lost after Mr. KERRIGAN, in a moving speech, defended the title "Church of England in Australia." He ended by quoting the BISHOP OF LONDON's Minneapolis speech.

The remaining bits and pieces of the Constitution were tidied up on Thursday morning, and the House appeared only too happy to leave any thing that remained to the Continuation Committee.

Ordinarily the motions on the Order Paper would then have occupied several days and given rise to some first class debates.

Somewhat jaded by the extraordinary labours of the past nine or ten days, however, the thin House which remained was happy on the whole to agree to most of the motions put forward without any both-cr-though there were one or two exceptions, of which more later.

A list of the Resolutions adopted and a brief account of the discussions upon them will appear in our next issue—Editor.

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