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A DETAILED REPORT OF GENERAL SYNOD

AFTER the Garden Party at Government House, Sydney, in the afternoon of Tuesday, September 27, the General Synod of the Church of England in Australia and Tasmania reassembled in the Chapter House of St. Andrew's Cathedral at 7.30 p.m., on the same day.

THE BISHOP OF BORNEO, THE RIGHT REVEREND NIGEL CORNWALL, and the BISHOP OF NELSON, THE RIGHT REVEREND F. O. HULME-MOIR, were invited to address Synod.

BISHOP CORNWALL thanked the Church in Australia for the help it had given his diocese, and gave some account of the work of his clergy and people.

BISHOP HULME-MOIR, representing the Archbishop of the Province of New Zealand, gave an account of the growth of the Church in that country.

The Synod disposed quickly of a volume of formal business.

The Roll of Bishops and lay and clerical representatives was called.

MR. CLIVE TEECE, Q.C., was elected Chairman of Committees, and the BISHOP OF ARMIDALE, Deputy Chairman.

THE VENERABLE C. S. ROBERTSON and Mr. A. A. L. BLYTHE were elected clerical and lay secretaries, respectively, and the VENERABLE W. C. ARNOLD and Mr. H. V. ARCHIBALL deputy clerical and lay secretaries.

REPORTS TABLED

The Committee of Elections and Qualifications was appointed, and another Committee to arrange the order of motions to come before Synod.

The Reports of twelve committees of the last General Synod were laid upon the table, and discussion held over until a later date.

THE BISHOP OF NEWCASTLE moved that the Report of the Constitution Committee be tabled, and that consideration of it be deferred until the following day, Wednesday.

The Presiding Bishop of the Protestant Episcopal Church in the United States, the RIGHT REVEREND H. K. SHERRILL, then spoke to the Synod on the growth and organisation of the Church in America.

BISHOP SHERRILL made the point that America, like Australia, was still a developing country, and that it was impossible for smaller dioceses, or new developmental areas, to live and grow without support from some kind of central organisation.

PRESENTATION

This point was not lost upon a Synod which was shortly to consider a draft Constitution, although the bishop made no direct reference to it.

There was a happy moment when, after the Archbishop of Brisbane and the HONOURABLE J. P. ABBOTT (Newcastle) had thanked BISHOP SHERRILL, the Primate presented to him on behalf of the Australian Church a painting by Mr. Norman Carter, and handed to Mrs. SHERRILL a black opal pendant and ear-rings.

The Synod then adjourned until Wednesday.

The first major business on Wednesday, September 28, was the Primate's Presidential Address, some details of which appeared in THE ANGLICAN last week. Further extracts appear elsewhere in this edition.

There was a certain amount of confusion over procedure then.

THE REVEREND J. R. L. JOHNSTONE, who had an enormous list of amendments to the draft, had taken the trouble to have them printed for the convenience of members (the Press was grateful, too).

These the Synod gladly gave

him leave to lay on the table.

In the end, after some wrangling, it was decided to consider the draft "in general and in particular"—i.e., to have a number of Second Reading speeches—before the Synod went on to consider it clause by clause in Committee.

The Bishop of Newcastle, the Right Reverend F. de Witt Batty, shewing no sign either of his age or his two recent operations, introduced the draft in a masterly Second Reading speech.

MASTERLY SPEECH

BISHOP BATTY said:—"The discussion of this question has gone on so long that, for many who will take part in it now, its origin is wrapped in the mists of antiquity."

"It is important to remind the Synod of what those origins are."

"Many Churchmen, including many members of this Synod, are under a false impression. They think that what we are asked to decide is whether this draft is, or is not, an improvement on the 'Constitution' which some believe—though not myself—we already have. "But the real question, the original question, is much more fundamental. The question of a Constitution is a later development of it."

The report of the General Synod of 1921, the bishop explained, shewed that there was no question in that year of a new Constitution at all.

"The Committee which re-

ported in 1921 had been appointed in 1916.

in, it might lead to a forfeiture of the trust property such as had actually been experienced by the Church of the Province of South Africa and the United Free Church of Scotland.

"The situation is worsened," he said, "by reason of the fact that we are bound not only by the laws of the Church of England, but also by the interpretation of these laws given in the English courts."

BISHOP BATTY explained that this was expressly acknowledged by the Constitutions of certain dioceses. In the case of Brisbane, for example, Section 44 laid it down that decisions of English civil and ecclesiastical courts were binding.

THE DIOCESES

The Diocese of Rockhampton, constituted in 1892, deliberately omitted this Section, hoping thereby "to escape from the necessity of having its legal obligations interpreted according to the decisions of the English Courts."

"Counsel were specifically asked whether this omission had achieved the object of the Rockhampton drafters."

"The reply was that it had not."

There was general agreement that this opinion was sound, BISHOP BATTY said.

The principle applied to every Australian diocese, as well as to Rockhampton, and the result in brief was that "The Church of England in the Dioceses of Australia and



This unique picture of Chinese bishops and priests was taken on St. Peter's Day this year, immediately after the first consecration of a bishop in China since the war. The Presiding Bishop, the Right Reverend T. C. ("Robin") Chen is seated fifth from the left. The Right Reverend Ting Kwang Hsun, who was consecrated Bishop of Chekiang, is seated on Bishop Chen's right. The Right Reverend Liu Yee Chang and the Right Reverend Shieh Ping Shi, who were consecrated as assistant bishops, are seated fourth and fifth from the right. Bishop C. Y. Tseng is on the extreme right and Bishop H. S. Tseng on the extreme left. The figure third from the right is Bishop K. T. Mao. The Primate of Australia, the Most Reverend H. W. K. Mowll, told General Synod this week that this picture "was undoubtedly genuine."

strictions imposed on the bishops in England they ought in fairness to be entitled to the measure of relief the English bishops enjoyed," he said.

"I was, however, unable to

Church Catholic in Communion with the Church of England," he said.

As to the best way to remedy this, BISHOP BATTY explained that the Committee had stated there were "two strongly contrasted courses of action" open.

"One was the drafting of a new Constitution for the Church in Australia with revised standards and formularies of faith and order. The other was to recommend the dioceses to obtain from the State Parliaments such amendments to their Constitution Acts as would enable the Church, under certain stringent safeguards, to vary the standards and formularies of faith as might be agreed to by the synods of the Church."

"The Committee recommended the latter alternative," the bishop said.

"In answer to its fourth term of reference, the Committee suggested that the State Parliaments should be asked to pass legislation whereby the dioceses again adopted as their standards and formularies of faith those of the Church of England in England at that time."

BISHOP BATTY explained that the Committee further recommended that the State Parliaments should be asked to give the dioceses power to alter these standards, and to establish an Appellate Tribunal for settling ecclesiastical disputes.

THE TRIBUNAL

He explained the involved procedure whereby changes of any kind could be made: General Synod had to accept proposed changes by a three-fifths majority in all three sections; two-thirds of the dioceses had to accept them by majorities of three-fifths; then General Synod had to approve all over again by the same majority before, "at long last," the change could take effect.

Although the General Synod of 1921 accepted these proposals by large majorities in each house—lay, clerical and episcopal—"the minority opposition was so strong that it was deemed unwise to proceed further with the measure," BISHOP BATTY said.

In the end, therefore, the Committee abandoned the pro-

posal to seek Acts from all the State Parliaments, and to fall back upon the alternative of presenting to the General Synod of 1926 "a draft constitution which would shew Australian Churchmen just what was involved in the quest for ecclesiastical autonomy," the bishop said.

"The draft this Synod now has to consider is the latest recension of that draft; but it differs importantly from all previous drafts in the fact that it is largely based upon suggestions made to the Committee by the Archbishop of Canterbury himself."

"I hope," said BISHOP BATTY, "that the Convention will receive the draft and will then proceed to consider it in detail."

"It has already met with a good deal of criticism. But the strange thing is that it has been criticised on grounds which are not merely different from one another, but actually the opposite of one another."

"Some have criticised it because it is too rigid; others because it is not rigid enough."

"Some critics have urged that it sets the Church free to do anything it likes; others that it puts it into a straight-jacket; some that it gives the bishops too much power, and others that it deprives them of the power they can legitimately claim."

"Some say it subverts the principles of the Reformation; others that it ties us too rigidly to them." (Laughter.)

"I must confess that I take some comfort from these oppositions of criticism," THE BISHOP OF NEWCASTLE said. (Renewed laughter.)

(Continued on Page 2)

CONSECRATION IN TASMANIA

The Primate will consecrate the Assistant Bishop-elect of Tasmania, the Venerable W. R. Barrett, in St. David's Cathedral, Hobart, on St. Thomas' Day, December 21.

This will be the first consecration of a bishop, to take place in Tasmania.

The Bishop of Tasmania hopes a number of bishops will be able to attend and take part in the consecration.

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REPORT OF GENERAL SYNOD

(Continued from page 1)

"If the draft had been received with enthusiasm by either side in the controversy I should feel uneasy." (Loud applause.)

"I believe that this draft is typical of the genius of the Church of England for compromise, and that it strikes the fairest possible balance between the two great schools of thought within it." (Renewed applause.)

"There are indeed two grounds of criticism which deserve special attention," Bishop Barry said.

"One is that the Constitution is too rigid.

"I would agree that it is very rigid; but I would submit that such rigidity is inevitable.

"I am not one of those who would classify Christians under two headings—Catholics and Protestants. I do not regard that as a true dichotomy.

"If I am asked whether the Church of England is Catholic or Protestant, I have to reply that she is both—most tenacious of her full Catholic inheritance of the Catholic creeds, the evangelical sacraments and the apostolic ministry; but no less tenacious of that closer approximation to the religion of the New Testament which she believes herself to have attained at the Reformation.

"Included in her membership are those who place the greater emphasis on her Catholic inheritance and those who place it rather on her Reformation achievement.

"In any Constitution which is to unite the Church we must make the fullest provision possible for the principles—and even the prejudices—of both.

"I believe the present draft does that." (Applause.)

"The other criticism of which special account should be taken," Bishop Barry said, "concerns the Appellate Tribunal.

"It is proposed that it should consist of four laymen learned in the law, and three bishops.

"Here, again, the proposal

has met with criticisms from two opposite points of view. Some object to the presence of the lawyers, others to the presence of the bishops.

"I will say only three general things.

"One is that cases which are brought before the Court may involve a man's whole future. It is expressly provided in Clause 58 that the Appellate Tribunal may recommend to the man's bishop a sentence involving suspension from office, expulsion from office, and even deposition from Holy Orders.

"It is in my judgement essential that a Court possessing such far-reaching powers should be presided over by a President who understands the laws of evidence and can guarantee the man a fair trial.

"Speaking for myself as a potential defendant" (laughter) "I would greatly prefer to be judged by lawyers rather than by bishops, and I venture to think that all my brother bishops would feel the same.

RARE OCCASIONS

"The other comment I want to make is that it will be only on very rare occasions that the Court will function at all.

"I have served in the ministry of the Australian Church for more than fifty years," the bishop said.

"I have known only two cases where a priest was brought before an ecclesiastical court. I neither case, as far as I can remember, was any question of doctrine or liturgical propriety involved.

"My third comment is that the Tribunal has power to recommend a sentence, but not to carry it into effect. Only the bishop can do that."

Bishop Barry then dealt briefly with a criticism which had been resuscitated in certain quarters during the past few months: That a Constitution was unnecessary.

He apologised to the Convention for traversing this thesis, which was utterly at variance with what the 1916 Committee had so clearly said, and which was "undoubtedly due to the ignorance of the origins of which I spoke at the beginning.

"I can give you at least three reasons, to me luminously convincing, why the present situation is not satisfactory, or even tolerable," he said.

"The first is negative and legal. We are by general consent at present bound by legal restrictions which we do not keep, which we cannot keep, and which we have no intention of trying to keep.

"The reason for this state of anarchy is perfectly clear.

"At the beginning of this century a Royal Commission was appointed in England to enquire into the whole question of ecclesiastical discipline. Its personnel included bishops, clergy and laity representative of all schools of thought in the Church, and some of the most eminent lawyers of the day.

"In the matter of the Privy Council it reported that "since thousands of clergy, with strong lay support, refuse to recognise the jurisdiction of the Judicial Committee, its judgments cannot practically be enforced."

"On the general question it reported that "the law of public worship in the Church of England is too narrow for the religious life of the present generation. . . . It is important that the law should be reformed, that it should admit of reasonable elasticity . . . above all that it is necessary that it should be obeyed."

"I would stress that last necessity."

"It must surely be shocking—bad for any institution, and most of all a Church, to be bound by laws which cannot be obeyed, and by decisions of tribunals which admittedly cannot be enforced.

"The Church ought to be the champion of law and order, but its championship must be unreal and ineffective if it can be charged with lawlessness itself."

His second reason, Bishop Barry said, was disciplinary.

"Speaking as a bishop myself, ultimately responsible for the order and good government of his diocese, it is to me a most grievous disability that in our efforts to secure them we have no standard which would command general respect, to which we can appeal," he said.

"This draft Constitution will give us that."

"It will give us laws which the Church has explicitly made its own. It will give us Courts of the Church's own appointing to interpret them. It will provide us with laws which can be obeyed, and with a system of discipline which can be enforced."

"My third reason is one of Anglican loyalty," Bishop Barry said.

It was set forth in one of the 39 Articles that

"... every particular or national Church hath authority to ordain, change and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

"That is the fundamental principle on which the Reformation was based, and in which it finds its justification. (Applause.)

"That is the principle on which the Churches of the Anglican Communion—with the regrettable exception of our own—have developed their own life, and made their own national contribution to the liturgical wealth of the whole.

"It is a principle which has been asserted by every Lambeth Conference which has been held, including the first conference in 1867.

"It is a principle on which every particular or national Church has acted with the exception of our own.

"It is surely time that the present situation of lawlessness and indiscipline should be ended, and the Australian Church set free to make its own characteristic national contribution to the cause of the Kingdom of God." (Loud applause.)

LAUNCH OUT

"When I last addressed the Synod on this subject five years ago, I ventured to compare the position in which members of the Constitution Committee found themselves to that of those dispersed disciples by the shores of the Lake of Galilee.

"They had tolled all night and taken nothing.

"And I suggested that in the Archbishop of Canterbury's plea that we should not cease our efforts there might be heard the voice of the Master himself, bidding us launch out into the deep and let down our nets for a draught.

"In obedience to what we believed might be His command, we have made that venture of faith.

"Was our faith justified, and have we at long last succeeded where before we have so often failed? It is for the Church as a whole to answer that question.

"I move that the Report of the Committee be received, and that the Convention proceed to consider it in detail." (Loud, prolonged applause.)

The motion was seconded in a concise, convincing speech by the Venerable T. C. HAMMOND (Sydney).

ARCHDEACON HAMMOND said:—"I entirely endorse what THE BISHOP OF NEWCASTLE has said about every speech having a beginning and an ending (laughter).

"But if I were to cover all the ground that the bishop has already traversed, I fear that you would be ended before I came to an end (laughter).

"I would like, however, to say that I thoroughly agreed with the statement that there is no conflict whatever between the words 'Protestant' and 'Catholic'.

"I stand before you an uncompromising and avowed Protestant. Yet I regard myself

as a better Catholic than the Pope (cheers).

"I value this Constitution, and believe it is the best that has yet been presented to General Synod, because it preserves for us undisturbed the ancient faith.

"It provides that no alterations shall be made in the Nicene or Apostles' Creeds. Personally, I would have liked an inclusion here of the Athanasian Creed. But its terms seemed to be too oppressive to some of my brethren.

"But there is no provision taken to alter the primitive Faith.

"I regard it as a serious defect that, in previous Constitutions, the Church took power to alter the commands and discipline of Christ.

"Of course, I recognise that the idea behind it was merely to alter the formal wording. But as it stood, it sounded, at least in the ears of the uninitiated, as something amounting almost to blasphemy."

"This Constitution not only preserves the ancient faith, which we are thankful to acknowledge we hold in common with all except a very small minority of those who would call themselves Christians. But in addition, it retains and approves the Book of Common Prayer and the 39 Articles. And by definition, the Book of Common Prayer is explicitly the 1662 Book.

"It also allows for alterations in that Book. But they are of such a character that they must not interfere with the principles of doctrine and worship laid down in that formula."

"There is also the formation of an Appellate Tribunal, which gives an opportunity to any aggrieved person to question the advisability or legality of any alteration or deviation made in the 1662 Book or in the 39 Articles of Religion.

"This privilege is extended to any five communicant members of the Church in any diocese.

"I believe that the safeguards are adequate, and I therefore cordially support the Bishop of Newcastle in his motion that the draft Constitution be adopted by this Synod."

At this stage, the Synod adjourned for a cup of tea.

A word of tribute should here be paid to the Mothers' Union, who day after day provided in the lower Chapter House really good, hot tea, with biscuits and cakes. They did a wonderful job, which was appreciated by the Synod and the Pressmen who covered the proceedings.

Fortified with this tea, the House was able to listen to the Reverend J. R. L. Johnstone (Sydney), who delivered a fine opening speech against the draft.

He labelled it as "unsatisfactory, because it does not offer us anything better than what we have at present."

His objections, he said, fell under these seven main headings.

"First, I believe that the Faith once delivered to the Saints, as it has been understood in the Church of England, would be endangered by the adoption of the proposed Constitution.

"My second objection is that the 'Spiritual, Protestant and Reformed' doctrine, worship and discipline of the Church of England, commonly known as Evangelicalism, would be endangered by this Constitution.

"Thirdly, I believe that the draft provides in effect for an episcopal supremacy in the nature of an oligarchy, and gives the bishops dominion over our faith, ritual, ceremonial and discipline," he said.

Mr. JOHNSTONE's fourth objection was that the draft would break the connection of the Church in Australia with the Church in England. In addition, "it would abandon the principle of federalism, and bring into existence a new, centralised Australian Church," (Cries of 'No! no!') "the diocesan synods of which would be relegated to a minor role."

(Continued on page 5)

NEW CHURCH HAS SOME LOVELY DETAIL

DEDICATION AT AYR

FROM OUR OWN CORRESPONDENT

Townsville, October 3

All Saints', Ayr, the second new permanent church to be opened in the Diocese of North Queensland this year, was dedicated by the bishop, the Right Reverend Ian Shevill, on September 25.

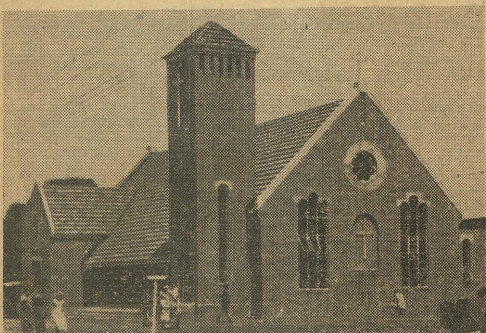
Ayr is a growing sugar town of 7,000 in a district the population of which is 15,000. The church is the fruit of many years of hard work and endeavour led by the rector, Canon A. Thorpe, and Mr. Eric Quartermain, one of the wardens.

The church is of brick construction with a tile roof, the interior being finished in new and interesting pastel colours. The altar is after a design in a Spanish church—a simple sheet of Italian marble upheld by two brick pillars. Beneath the altar is a large white bowl filled with tropical scarlet lilies.

The pews are of silky oak and the Lady Chapel provides a suitable place for reservation for the sick.

The church has been erected at a cost of £23,000, of which £10,000 remains to be paid; a good deal of this has been promised as a result of the current building crusade.

It is worthy of note that in this parish a new branch at Clare was opened during the year, and plans are now in hand for the erection of yet a third church at Giru before the year closes.



The new Church of All Saints, Ayr, Diocese of North Queensland.

All roads led to Ayr, in North Queensland, on the great day of the opening. At 7 a.m. the Holy Communion was celebrated for the last time in the old church by the bishop.

At 10 a.m. a solemn procession of clergy marched from the old church to the new. After the bishop had knocked on the door the doors were flung open and the churchwardens presented a petition to the bishop to dedicate the church.

During the course of his address, the bishop spoke on the reasons for the recession from Christianity with its concomitant drift from Christian morality and standards of honesty.

BISHOP'S ADDRESS

He noted that many people felt that Christianity was not outmoded intellectually but, as Baldwin had said, "There is as much difference between the intelligentsia and the intelligent as there is between a gentleman and a gent."

Thousands have found in the chance remarks of the so-called intelligentsia reasons for leaving the Church . . . very few have left through the intelligent use of reason.

The bishop, in noting the encouraging signs of change, quoted the expanding building programme of which this new church was a symbol.

"Hardly a month goes by," he said, "without a new church being opened or a new stone being set."

The collection at the service of dedication amounted to £1,100.

At the conclusion of the service, the large congregation were provided with refreshments. The rector spoke of his joy at seeing the new church complete at last, and the shire chairman, the two archdeacons, and the principals of the largest schools for boys and girls in the diocese, Canon C. C. Hurt and Sister Lois, S.S.A.,

BOX HILL EXHIBITION

"THE CHURCH AT WORK"

MANY ASPECTS REPRESENTED

FROM A SPECIAL CORRESPONDENT

Melbourne, October 3

"Church of England Week" will be held at S. Peter's, Box Hill, Diocese of Melbourne, from October 9 to 16.

Special services and displays will be held in the church and the adjacent Town Hall to illustrate the work of the Church in the world.

Organisations participating will be the A.B.M., C.M.S., B.C.A., Missions to Seamen, Mission of S. James and S. John, Brotherhood of S. Laurence, M.U., C.E.M.S., C.E.B.S., G.F.S., C.E.F., G.B.R.E., Diocesan Book Society, Melbourne Youth Department, Home Mission Fund, the Community of the Holy Name and many others.

The Bishop of Geelong, the Right Reverend J. D. McKie, will open the Town Hall exhibition at 3 p.m. on October 12. It will be open from 2 p.m. to 10 p.m. on October 12 and 13.

The Bishop of Borneo, the Right Reverend Nigel Cornwall, will preach at Festal Evensong at 8 p.m. on October 13.

Canon P. St. J. Wilson will give four addresses on the theme "God, Church and Ourselves" on October 9 and 16 at 5 p.m. and at 7 p.m.

On October 11 and 12 at 8.15 p.m. in S. Peter's, the Holy Trinity Players under Mr. James Murray will present the morality play, "Everyman."

This will be preceded on the second night at 7.45 p.m. by the choir of the Royal School of English Church Music.

CANON PALMER IN NEW YORK

Canon H. E. Palmer, who is on leave-of-absence from the Diocese of New Guinea, and has been studying during the past year at S. Augustine's College, Canterbury, has been granted a Fulbright Travel Award in the Australian post-graduate section.

Canon Palmer left London by air for New York on September 23, and is to do further study at the General Theological Seminary in New York.

MUSIC IN ADELAIDE

R.S.C.M. CHOIRS' FESTIVAL

FROM A SPECIAL CORRESPONDENT

Adelaide, October 3

The R.S.C.M. Affiliated Choirs' Festival in S. Peter's Cathedral, Adelaide, on September 28 was a glorious act of worship and music.

Some 160 voices formed the choir, under the splendid discipline of the conductor, Mr. J. V. Peters, and the excellent playing of the organist, Mr. Murray Gordon.

The Reverend E. J. Cooper preached in the place of Canon H. P. Finnis who was prevented by illness.

He mentioned Canon Finnis' work for music in the diocese, spoke of the place of music in worship, and the duties of choir member not only as leaders of music but as leaders in reverence.

He praised the work of the R.S.C.M. in the Anglican Communion in raising the standards of choir work generally.

The choirs sang the anthems, "O Come, Ye Servants of the Lord"; "O Worship the Lord"; "How Dear are Thy Counsels"; and "O Most Merciful."

S. MATTHEW'S, WINDSOR

BISHOP BAINES TO PREACH

The Bishop of Singapore, the Right Reverend Henry Baines, will preach at the 138th Dedication Festival of S. Matthew's, Windsor, Diocese of Sydney, on Tuesday, October 11 at 8 p.m.

A special appeal is being made for funds for the restoration of this historic church.

The Mayor of Windsor will give a civic reception for the bishop at 3 p.m., after which he will be taken on a tour of the Hawkesbury district.

After the service, supper will be served in the parish hall. S. Matthew's now have £5,200 in hand and expect the roof, the first stage of the restoration, to start within a matter of weeks.

The overall cost of the entire restoration programme is now estimated at £15,000.

AMAZING RALLY AT NEWCASTLE

PACKED STADIUM HEARS OF SOUTH-EAST ASIA

Six bishops took part in the special South-East Asia rally held in the Newcastle Stadium on Sunday night.

The stadium has accommodation for 3,500 people and dozens were forced to stand. It is said to have been the largest crowd seen in the stadium since Dave Sands had his last fight there.

they are used to in their parish churches.

Members of the Church Army, lay readers, students of S. John's College, cross bearers, servers and churchwardens and rectors of every parish in Greater Newcastle, together with parish banners made the procession a colourful and spectacular sight.

All the bishops wore copes and mitres and included the Bishops of Borneo, Singapore, Polynesia, Canberra-Goulburn, Bishop Storrs, and Bishop Batty.

A massed choir of 350 voices and orchestra conducted by Mr. J. Hurn led the inspiring singing. An anthem, "The Heavens Are Telling," was sung, and the "Hallelujah Chorus" was magnificently rendered.

At the conclusion of the addresses of the Bishops of Borneo, Singapore and Polynesia, the State Secretary of A.B.M. for N.S.W. made the appeal for sacrificial giving to the South-East Asia Fund.

Thirty laymen took up the collection, which amounted to £985. It was a tremendous thrill to the missionary bishops, who said that in enthusiasm and organisation, the rally was as good as anything held by the great missionary organisations in the Albert Hall, London.

The organisation was expertly carried out by the Rector of S. Stephen's, Adamstown, the Reverend William Weston, who was assisted by the Reverend Robert Stewart, of Cardiff.

Since the centenary of S. John's Church consecration will occur in 1960 Bishop Wylde outlined many tasks the parish should face in order to renovate and restore the church to perfect order.

It will cost perhaps several thousand pounds to carry out all of the bishop's suggestions, but this during the five years to run should be within the competence of the parishioners.

A good number that impressed the bishop came to the Centenary Eucharist on the Monday morning.

A brilliant ball was held on September 22; it drew together some 500 folk from all parts of the parish.

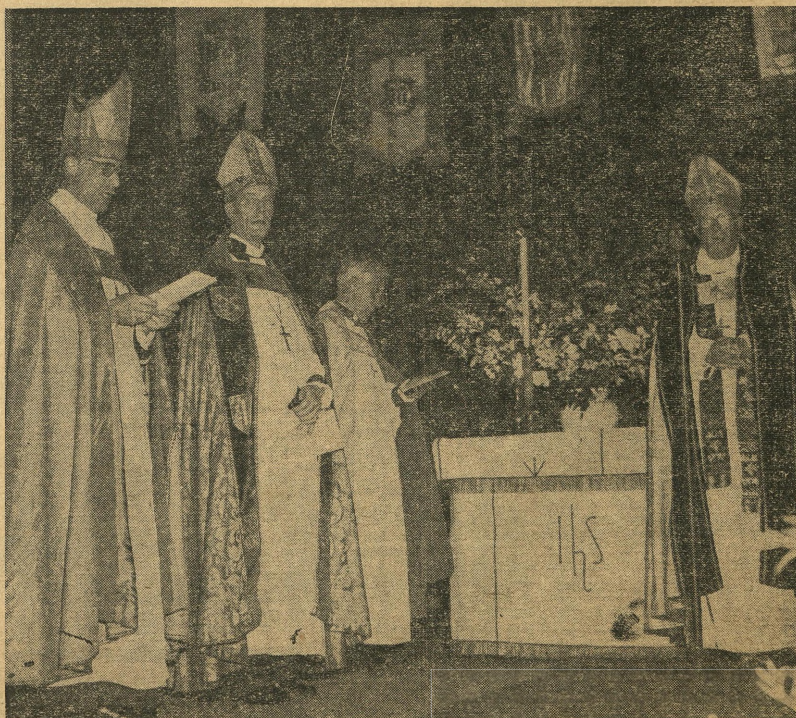
Twelve debutantes trained by Mrs. Powell were presented to the Headmaster of All Saints' College, Bathurst, and his wife, Mr. and Mrs. E. C. F. Evans. A guard of honour, matron of honour and flower girls brought drama and colour to a splendid occasion.

DEATH OF CANON JAMES BENSON

We record with deep regret the death in London of Canon James Benson, formerly of the New Guinea Mission.

General Synod on Monday stood in silence in his memory. It was recalled that at the General Synod ten years ago news was received of his release by the Japanese.

A full obituary of Canon Benson will appear next week.



Some of the six bishops who took part in the South-East Asia Rally in Newcastle Stadium on October 2 seen near the especially erected altar.

—Newcastle Morning Herald picture and block.

VIRILE PARISH CHURCH

S. JOHN'S, HALIFAX STREET, REUNION

FROM A SPECIAL CORRESPONDENT

Adelaide, October 3

The 116th dedication festival of the second oldest church in South Australia, S. John's, Halifax Street, Adelaide, will be held this month.

There will be a Festal Eucharist at 9 a.m. on October 23 followed by a parish breakfast.

The Reverend H. A. J. Witt will preach at the Festal Evensong at 7 p.m., which will be followed by a parish reunion.

The Parish Ball will be held in S. John's Hall on Friday, October 21.

EARLY DAYS

Many famous men have figured in the history of S. John's, including Governor Gawler; Charles Sturt, the explorer; Sir William Torrens, of Torrens Title fame; Dr. Benjamin Kent and Osmond Gilles. S. John's present buildings, furnishings and grounds are amongst the best in Australia.

To-day it is a virile parish church, having strong links with the city of Adelaide; is closely connected with hospital administration, particularly of the Royal Adelaide Hospital, and is the Guild Church of the South Australian branch of the Air Force Association.

SYDNEY SYNOD

The Synod of the Diocese of Sydney will commence on Monday, October 17, with a service in S. Andrew's Cathedral at 2.30 p.m.

The Bishop of Nelson, the Right Reverend F. O. Hulme-Moir, will preach the sermon.

THE PRIMATE'S ADDRESS TO GENERAL SYNOD

ONE MINUTE SERMON

S. Mark 4:21-34

And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.

If any man have ears to hear, let him hear.

And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

And he said, So is the kingdom of God, as if a man should cast seed into the ground:

And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear.

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

And with many such parables spake he the word unto them, as they were able to hear it.

But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

The Message:

Last week we were told to "take it to heart," this Good News of God. It is a seed! But our Lord is never at a loss for metaphors to make real the wonder of His message. It is also a light and is not meant to be hidden. Those who receive it are meant to be like lampstands causing the Gospel to give light to others.

We must not gather grace from God and hide it. We shall be judged by the effect it has upon our lives, the way we show it forth. And indeed the more we live what we know of God, the more God can add to that knowledge and enrich our lives. While if we do not live out the Gospel we have—we shall lose it.

Back once again we go to the thought of the seed. It grows while we live—we sow it, and go on our way to other activities and rest, but the seed grows—we don't know how, until the harvest time.

What a tremendous place has the energy of God in all that happens; "apart from Him we can do nothing." It is God that worketh in us, in all the tasks of life. How much more should we trust, how much more deeply should we pray.

It matters not how insignificant we are, how few our gifts. The mustard seed, how small, contains within itself the possibilities of a plant large enough and strong enough to allow the birds to rest under its shadow.

How glorious a thought that a "man can be as an hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land."

Our lives in Jesus Christ are not only joy to ourselves but a blessing to others.

"Let me now refer, as briefly as possible, to the significance of Television to the work of the Church.

"A situation of the most vital importance, which is now facing us, is the advent of this new medium, which, it is expected, will commence as a public service in Australia by the end of next year.

"Television probably will have greater potential influence on our society, and on our social, ethical and religious standards than any of the mass means of communication which technical knowledge has hitherto made available to us.

"Its influence begins at the very heart of the society, that is, in the homes of our people, and will be more potent in its effect upon children, from their earliest years, than any other means of public communication.

"It is not too much to say that, unless television can be used to convey, in due measure, to our people, the ethical and spiritual influence on which Christianity rests, we are entering a phase of life which may well mark a grave decline in Christian values.

MODERN MEDIUM

"To leave the field of television purely to entertainment and commercial publicity, would be to reduce the moral and spiritual life of our community to a dangerously low level.

"Whatever we may think of this medium, it is here to stay, and will become a far greater element in the life of the community than most of us realise.

"In such a situation, it is clear that the Church must be ready to study this medium and to utilise it, as we should utilise all facets of truth and knowledge, in the Service of the Kingdom of God.

"The Church, in countries where television is already established, is already active in expressing the Christian Message in television form. A large number of religious films, for television purposes, have already been made and are available.

"Without doubt, we in Australia will require to be guided by those who are expert in its use, and we will need a great deal of experience, before the full scope of the problem, for our Church, is appreciated.

"In the meantime, however, we should make it clear to our Government, and to the community, that we consider it vital, not only that this new public medium shall avoid material which is vicious and harmful, but that it should be used as a positive means, not only of maintaining, but of increasing, the moral and spiritual standards of our people.

"It has been heartening to observe the wide degree of public recognition that exists as to the great potentialities of television for the elevation or debasement of the community, and it is for us, as a Church, to see that this concern for its proper use must never be forgotten.

EVANGELISM

"For ourselves, we must accept the obligation to study its uses, perhaps radically to modify, for its purposes, our customary methods of evangelism.

"We must be in the forefront of those who, while appreciating its potential dangers, grasp the vision of its enormous opportunities. Television can make us a better people than we are, if we have the wisdom and the grace to use it aright.

"A Television Committee has been formed in this diocese, which is taking active steps to ensure that the Church's Message will be brought before the community by this new medium.

"Surveys in the United Kingdom have proved that 40 per cent. of television users do not turn off religious programmes, and this means that an audience of at least 15 million is prepared to watch the religious telecasts.

"Two years ago a small group of Churchmen called the attention of the Federal Government to the necessity for a Royal Commission to consider the implications of television.

"This Commission was set up and, among its 68 recommendations, provision has been made for religious telecasts, on the same principle as at present prevails for radio sessions.

"Having taken the initiative, Churchmen, here, are now under an obligation to do something further, and this means providing suitable religious programmes for use by the national television station, and the two commercial stations, when they commence operations.

SYDNEY COMPANY

"In view of the immense cost of television, the Sydney Diocesan Television Committee has considered forming a production company, whose purpose will be to co-operate with other churches and religious bodies, so that material of high quality will be ready when television actually begins.

"Without this material, the Church's Message will be poorly expressed and, indeed, the television stations concerned may criticise adversely what the Church is doing in this field.

"The Standing Committee of the Diocese of Sydney has taken action in buying shares, valued at £30,000, in "Television Corporation," one of the two commercial stations to operate shortly in Sydney. Thus the diocese will be represented on the board of the corporation.

"It is not looking for a financial return, but is anxious to have a voice in the conduct of the television programmes.

"No doubt the Church will be criticised for associating itself with a purely secular and commercial organisation, but, on the other hand, this active participation, it is believed, will be a means of presenting the Christian Message with the sympathetic co-operation of the commercial interests.

"The Federal Government has not yet passed its legislation concerning television. It is likely that the commercial licences will be for a trial period of five years; therefore, the commercial interests will need to be on their guard, lest anything unworthy, and open to criticism, is presented by them.

"We believe that we shall be able, on behalf of the Church, to watch the situation and, by our present participation, make a contribution of enduring value.

WIDE FIELD

"It is interesting to note that the shares for the 'Television Corporation' have been oversubscribed by the public, in spite of the fact that it is known that there will be no dividends for some three years.

"The Church, therefore, will have a wide field for religious drama, script writers, young people who can conduct youth forums, and clergy with imagination and popular appeal, who can influence the public mind. Television has been described as the most important invention since printing, and the Church is presented with an unprecedented challenge and opportunity, which it must endeavour to meet.

"Another matter for consideration during General Synod, is the need to teach our Church members more adequately the stewardship of money.

"Spiritual power can be released through this means. 'Love so amazing, so divine, demands my soul, my life, my all.' If we sow sparingly, we will also reap sparingly, and the spiritual life of our Church, as well as its material progress, is hindered.

"Every diocese of the American Episcopal Church has a 'Department of Promotion,' which not only deals with public relations, but teaches proportionate giving, and makes

This part of the Primate's Presidential Address delivered to General Synod on September 28 deals with the effects of television, Australia's responsibility for the spiritual development of South-East Asia, and the part of the laity in the Church.

available material to conduct an annual 'every member canvass' simultaneously in all its parishes, so that approximately 7,000 parishes in the United States participate in teaching Christian stewardship and in receiving pledges from Church members.

"The emphasis, in all the literature, is on the value of the giver to give, irrespective of the need of the Church to receive.

"They are taught to give a definite and realistic proportion of their income, in gratitude and thankfulness to God, and, in this spirit, to pledge the amount as the first obligation on their personal budget.

"The organising of this annual campaign is entirely conducted by the laity, the rector being only available for consultation and advice, apart from his regular teaching from the pulpit on Christian stewardship.

"The Presiding Bishop of the Episcopal Church wrote recently, 'The annual "Every Member Canvass" is now a basic institution of the Episcopal Church.'

"It deserves the best personnel and the best methods that a parish can bring to it.

"In its essence, the campaign is nothing more than a means of giving every person on the Church's roll the opportunity to pledge his support for the work of the Kingdom of God in the parish, the diocese, the nation and the world.

GIVING

"As a result of this annual 'Every Member Canvass,' churches have given, to causes outside the parish, at least twice as much as they keep for their own needs.

"This is a challenge to the Australian Church, to emphasise the Christian standard of giving and to educate our people to give, in order that they may receive spiritual power in their own lives.

"It has been very encouraging to note the steady increase in our missionary giving during the past five years.

"The A.B.M. reports that their total income has increased from £49,008 in 1945-6 to £112,463 last year. Their total income for the five-year period, 1945-50, was £240,800, and for the five-year period 1950-55, £522,864—an increase of £276,064.

"The C.M.S. also reports that, for the five-year period 1945-50, their income was £349,073, and, for 1950-55, £544,757—an increase of £195,684.

"The B.C.A. income has also risen from £36,000 in 1954 to £40,000 in 1955.

"On my visit to Lucknow in 1952-3, to attend the Central

CLERGY NEWS

BRAMSEN, The Reverend S. M., Vicar of Bingara, Diocese of Armidale, will be Rector of Beltingen, Diocese of Grafton, at the end of this year.

BURGESS, The Reverend J. B., Rector of Wonthaggi, Diocese of Gippsland, will be Curate-in-Charge of The Oaks with Burragorang, Diocese of Sydney.

EDWARDS, The Reverend A. H., Rector of St. Martin's, Kensington, Diocese of Sydney, will be Rector of Robertson in the same diocese.

REDMOND, The Reverend L. W. J., formerly Rector of St. Andrew's, Coolamon, Diocese of Riverina, has been appointed Rector of Leeton, in the same diocese.

ROACH, The Reverend J. Stuart, Rector of Allora, Diocese of Brisbane, has resigned because of ill health.

WOOLNOUGH, The Reverend Harold, Rector of Christ Church, Mount Barker, Diocese of Adelaide, will resign at the end of the year.

CLERICAL ILLNESS

FINNIS, Canon H. P., has had a relapse and is seriously ill in Calvary Hospital, North Adelaide.

Committee of the World Council of Churches, I was empowered by the bishops, with the support of A.B.M. and C.M.S., to enquire in each diocese I visited what were their most urgent needs to be met. I brought back a statement from leaders of the Church in South India, North India, Pakistan, Malaya, Singapore and Borneo.

"These were scrutinised and an appeal was launched, to the whole Australian Church, for £100,000 in five years, to meet certain specific needs in South-East Asia, our object being to strengthen the Church in these lands while we have the opportunity to do so.

"The South-East Asia Rally in the Town Hall last night provided an opportunity of checking the progress being made towards our objective.

"Both A.B.M. and C.M.S. intend to fulfil their share of the commitment, and are endeavouring to do so in the time specified.

"In the impressive Pastoral Letter, issued by the House of Bishops' Meeting in Honolulu this month, the position in South-East Asia is stated thus:—

ASIA

"Humanly speaking, there are good grounds for saying that the Faith of the world will be, in large measure, the Faith of Asia. These people are in full revolt against foreign, political and economic control; against colonialism and imperialism.

"They are in revolt against age-old poverty and misery, no longer willing to accept passively, gross inequalities of fortune. (Sir Kenneth Grubb told the Council for Inter-Church Relations the other day, that the average yearly income in the United Kingdom is £200, in the U.S.A. £600, and in South-East Asia £20.) They are in revolt against the Westerners' assumption of his permanent superiority. Ancient religions—Islam, Buddhism and Hinduism—which we are inclined to write off as decadent, are showing many signs of vigorous revival, in association with the nationalism of Asia.

"Our attention was drawn to the fact that more than half the world's population lives in South-East Asia.

"Of these, 35 millions are Christians or, in other words, three Christians in every 100 of the population. Two of these are Roman Catholics. In the Philippines, there are 17½ million Christians; in India, 9 million; in China, 4 million; in Indonesia, 3½ million; in Indo-China, 2½ million; in Ceylon, 1 million; in Pakistan, 600,000; in Malaya, 250,000; in Thailand, 800,000; in Japan, 400,000; in South Korea, 1 million; in Taiwan, 140,000. These minority groups of our brethren in Christ are feeling heavily the weight of nationalist forces and resentments towards the West. They have pitifully small resources in man-power, leadership and this world's wealth.

"They are in great need of help, which can only be given effectively with real humility and understanding, and uncalculating love.

OUR HELP

"Only Asians can carry the main weight in witnessing for Christ to Asians. We cannot plan our Church—we can only plan Christ's Church in Asia.

"He is calling us, who are His People, so to identify ourselves with our brethren, that we put ourselves at their mercy, offering our gifts and our services to them, without the will to control or take credit.

"This is, therefore, the challenge to us, as the nearest representatives of the Christian Faith and the British way of life, to this enormous population, in their hour of revolution.

"There is much cause for hope, as we hear of the vitality of the Church in many lands, and the increase in self-support and in indigenous leadership. At the Anglican Congress at Minneapolis, the 'Advisory

Council on Missionary Strategy' of the Anglican Communion, was able to meet, and Episcopal Councils for South-East Asia and for the South Pacific were set up.

"The Department of Overseas Missions of the American Church has assured the two Councils that it will be happy to give sympathetic consideration to requests for financial assistance in making a survey of the situation in South-East Asia, as well as to give financial support of a programme which may eventuate as a result of the survey. The next meeting of the Episcopal Council for South-East Asia is to be held next year in Manila.

"Clergy and laity are to be invited to meet, as well as the bishops of the dioceses concerned.

WIDE SCALE

"Thus we may hope to see, not only successful conferences for the peoples of South-East Asia and of the South Pacific, giving them the opportunity of discussing together their economic, medical and educational needs, but, as members of the Church in these scattered lands, of strengthening each others' hands and of making the witness of the Church more effective.

"The need for inter-church aid, by which the older churches can help the younger, requires the sharing of resources on a very wide scale.

"Hence the importance of the Ecumenical Movement to-day. 'The World Council of Churches demonstrates the co-operation of churches in a divided world. Through the world-wide support which it receives, it is able to meet great needs, and tasks which the churches, working separately, could not accomplish.

"In its report this year, in connection with one of the World Council activities, the Inter-Church Aid Commission shows that between £11 and £12 million have been contributed, in cash and in kind, bringing the total post-war gifts of churches throughout the world to at least £50 million. 'The Need for Ecumenical Co-operation and its Nature' is the theme of the next Faith and Order Conference. We have a common missionary task and strategy.

"At Minneapolis last year we learnt that the secret of unity is not achieved by men thinking alike, but by men acting together, so that we can give what we have to give, and appreciate what others have to give, discovering new angles of Christian experience as we serve together the Kingdom of God and of His Christ.

"Let me conclude by emphasising the ministry of the laity. Canon 150 specifically refers to the laity taking their proper place in the work of the Church."

THE LAITY

"There is a sense in which the Church of England is a Laymen's Church, and we do well to encourage all laity to exercise a conscientious and informed part in the administration of their Church, more especially in its work and witness to the community.

"Only last month an Air Force Chaplain stated that 'out of 185 youths, average age 19, 79 claimed to be Anglicans; of these 4 were communicants; 13 were unbaptised; 37 unconfirmed; 41 did not even know the name of their parish priest.' The recent Gallup Poll of an evening paper indicated that out of 43 per cent. Anglican adherents in Australia only 13 per cent. professed to be consistent church-goers. Surely these facts are a challenge to train the laity to evangelise.

"The real battles for the Faith to-day are being fought in factories, shops, offices and farms; in political parties and Government agencies; in countless homes; in the Press, radio, and on television; and in the relationship of nations. The Church is already in these fields of action, in the persons of its laity—let us help them to make their work effective."

GENERAL SYNOD STUDIES THE CONSTITUTION

(Continued from page 2)

"Fifth, I believe that this Constitution would deprive Churchmen of the right of access to the civil courts, and would deprive the Church of the Royal Supremacy in ecclesiastical causes. It contains no satisfactory statement of the relations between this new Church it proposes and the Sovereign.

"Sixth, I believe that, while the Constitution gives great attention to the status and powers of the bishops, it contains insufficient provisions defining the status and powers of the other clergy.

"And last, I believe that this draft is deficient in several other respects. For example, it would preclude the Church from being in communion with any non-episcopal church" (cries of dissent).

For all these reasons, Mr. JOHNSTONE said, he would oppose the Constitution unless several sections of it were radically amended. (Loud applause).

It was a notable speech, delivered with uncompromising clarity. Mr. JOHNSTONE well earned the applause which came even from the majority of members of the Synod who proved in the end to disagree with him.

CONTRAST

Dr. D. B. KNOX (Sydney) supported Mr. JOHNSTONE. He made it clear at the outset that he opposed the draft.

Unfortunately, unlike Mr. JOHNSTONE, he failed to convey his reasons clearly either to the House or the Press table. Where Mr. JOHNSTONE's speech was a model of clarity, with a closely-knit, masculine argument, that of Dr. KNOX was the reverse, and the House reacted by shewing its impatience half-way through it.

Dr. KNOX maintained that the House was on quite the wrong track. There were two solutions suggested to General Synod in 1921, he said. (These had already been indicated in the Bishop of Newcastle's masterly exposition).

The one now being followed—that of framing a Constitution—was the wrong one.

Dr. KNOX maintained that the better method would be for the House to throw away the labours of the Constitution Committee and start afresh on the basis of individual dioceses handing over agreed powers, one at a time, to the General Synod, after seeking appropriate legislation from the various Parliaments.

THREE POINTS

Apart from this, which was a matter of general principle, Dr. KNOX said he had three major objections to the draft as it stood, each of which, he tried to shew, proved his claim that the House was "on the wrong road" in considering adopting a Constitution at all.

The draft, he said, would give General Synod unlimited powers in liturgical matters, "without any reference to the dioceses at all, except that the bishop can say that the variations asked for by a parish do not break the standards of doctrine in the Fundamental Declarations."

The phrase "Anglican worship," he claimed "would have no meaning," because variations would be so wide and great.

His second point was that the draft would "undoubtedly lead to complete chaos in matters of discipline," because the decisions of the proposed Appellate Tribunal were to be permissive only. He claimed that this "will certainly lead to constant appeals to the civil courts."

The third objection Dr. KNOX raised (as far as it could be understood by the House at large and the Press table) was that the draft introduced what he termed "a completely new principle," namely, "that General Synod will acquire supreme authority over the individual dioceses."

One thing puzzled many in the House.

It was this. If Dr. KNOX was

opposed to the whole idea of a Constitution, then why had he agreed to join the Constitution Committee which produced the draft, let alone remain a member? Many thought that the path of consistency would have been for him to have refused to join it, or at least to have resigned.

There was a welcome interlude after the dinner adjournment, when the Primate asked the Bishop of Melanesia, the Right Reverend A. T. Hill, if he would address a few words to the Synod.

BISHOP HILL shewed signs of the strain of his recent "busman's holiday" tour in England; but he gave a quietly effective address.

He realised, he said, that the South-East Asia Appeal should properly take priority over his needs in Melanesia—a view which not all the Synod shared.

He traced the history of the famous Melanesian Mission vessels, all named the *Southern Cross*, and explained the reasons behind the decision now to have two ships. To finish them both, he needs a mere £12,000, and many members of the Synod felt ashamed that so much more could be done for so little.

The loudest applause greeted his announcement of the continuing indigenisation of the Church in his diocese.

BISHOP HILL spoke in glowing terms of the fine qualities of his native clergy, and the House was really moved to hear him say that he proposed to appoint four of them as Rural Deans before long, and hoped to consecrate a Melanesian priest as a bishop within the next five years.

MELANESIA

Already, the House was delighted to learn, arrangements had been made to send Melanesian priests and other workers to the great mission field in New Guinea.

After the thanks of the Synod had been expressed in customary manner, the Primate was moved from the Chair and the ARCHBISHOP OF MELBOURNE took his place as Chairman of the Convention.

Mr. A. B. KERRIGAN, Q.C. (Newcastle) proceeded with merciless, dispassionate skill to explain what Dr. KNOX had been trying to say, and then demolished the good Doctor's argument.

Dr. KNOX's suggestion, he explained, would involve a separate application to each of the Australian State Parliaments by each Province of the Church. It was just not practical politics, he pointed out, to think that the N.S.W. Parliament, for instance, would enact legislation at the request of only one diocese in the Province.

That meant that each Province would have to get all its constituent dioceses first to agree on what they wanted to ask for. There was no guarantee that each Province would get an identical Act, and the last position might well be worse than the first.

As for Dr. KNOX's belief that the best course open was to abandon all thought of any constitution at all, Mr. KERRIGAN quietly pointed out that General Synod had decisively rejected that course many years ago, for reasons given in his Second Reading speech by the BISHOP OF NEWCASTLE.

Mr. KERRIGAN paid high tribute to the REVEREND J. R. L. JOHNSTONE.

"I do not agree altogether with Mr. JOHNSTONE," he said, "But I do congratulate him on his presentation, and the enormous amount of work which he has undoubtedly put into his examination of the draft."

"I think that we should all be grateful to him for it, and for the great courage he has shewn in putting it forward." (Applause).

Mr. KERRIGAN then dealt one by one with Mr. JOHNSTONE's objections, and left the House in no doubt that they were ill based.

The House, thus reassured, was in the mood to hear Canon P. H. DICKER (Warragatta) say roundly that it was "the prevailing evil—I might almost call it a blight—of 'diocesanism' which was the chief factor mitigating against the draft."

CANON DICKER shewed himself the forerunner of a number of representatives of the smaller dioceses, to most of whom the need for less diocesan and more national feeling was more apparent than some representatives of larger units of the Church.

THE BISHOPS

CANON D. J. KNOX (Sydney) who next spoke, is held in mingled affection and exasperation in his diocese, where he is the Grand Old Man of intransigent extreme Evangelicalism.

He made his points with a straightforward brevity and clarity which his son, Dr. D. B. KNOX might try to emulate. The draft, he stoutly maintained, placed far too much power in the hands of the bishops.

"We love our bishops," he said. "But we don't want to put excessive powers in their hands."

Just where that power should be placed he did not go on to say; though the House certainly had its own ideas on what he might have proposed for the Diocese of Sydney, at any rate!

Next came a highlight of the evening—from SERGEANT-MAJOR JOHN GUISE, the Royal Papuan Constabulary (New Guinea).

Members had already noticed with approval the representative character of the delegation from his diocese. He left the House in no doubt how wise the representation was.

In clear, unflinching terms, he reminded the Convention of its true purpose "... to find a medium by which the Church shall be a CHURCH MILITANT on earth."

"To be a Church Militant, it must be so organised that it can work efficiently for the benefit of the Church as a whole," he said. And this means in New Guinea as well as in Australia.

"The Church of England stands foremost for Christian tolerance and courage," he reminded the House.

"Any organisation must have discipline to carry out its work efficiently, for two reasons."

"Discipline is required to create and hold good order within our ranks. We badly need this."

"Discipline is required so that the Church can speak with one voice: the voice of unity."

TIMELY SPEECH

"Above all," he urged, "let us have loyalty, and a sense of dignified respect. When we say what we have to say, let us say it graciously, please. Let us remember that what is being determined here to-day will also have its effects on the dioceses of New Guinea, of Melanesia and Polynesia."

It was an impressive and timely speech, for the debate was beginning to grow a little sour.

By this time, the House felt there had been enough of general discussion. Everyone wanted to get down to brass tacks by discussing the draft clause by clause.

So the PRIMATE was given leave to quit the Chair, and the Synod formed itself into a Convention under the chairmanship of the ARCHBISHOP OF MELBOURNE.

(This business of the same body of men transforming themselves in a jiffy from Synod to Convention to Committee and back again mystified even old Parliamentary re-

porters at the Press table at first; but we soon became resigned to it: after all, it was the same body of men, whatever they called themselves!).

Mr. E. TINDAL (Perth) got a loud preliminary cheer when he moved that speeches be restricted to 7 minutes instead of 15.

As the days wore on, this proved to have been a most valuable suggestion.

The House then went into Committee under Mr. R. CLIVE TEECE (Willochra), and the BISHOP OF NEWCASTLE moved that Section 1 of the Fundamental Declarations stand part of the Bill.

CANON F. E. MAYNARD (Melbourne) made a reasoned plea for the inclusion in the Fundamental Declarations of the decisions of the undisputed first Great Councils of the Church.

The House shewed by its temper that it was in principle thoroughly in accord with the suggestion, and appreciated CANON MAYNARD's reference to present-day heresies which are "not new. They are simply the old ones all over again, and they have already been settled."

RE-UNION

Dr. F. R. ARNOTT (N.W. Australia) seconded Canon Maynard's suggestion. He pointed out its value in the event of any attempt at re-union with certain churches on the Continent.

The Bishop of Canberra and Goulburn, while accepting like everyone else present the declarations of the undisputed early Councils, thought it unwise to "overload" the Fundamental Declarations by including a reference to them.

In this, he was supported by other speakers, who said that acceptance of the decisions of these early Councils was implicit in the whole draft in any case.

The amendment was therefore not adopted.

The Fundamental Declarations are contained in the first chapter of the draft, in three short sections. They were accepted as they stood after an excellent debate.

There was only one other substantial amendment proposed. This was, in effect, to include under the Fundamental Declarations a statement about the Book of Common Prayer and the 39 Articles which is covered in Section 4 under Ruling Principles.

ARCHDEACON T. C. HAMMOND satisfied the House that the draft placed the Book of Common Prayer and the 39 Articles where they properly belonged, and that the basis of our worship was thoroughly safeguarded in consequence.

With the exception of a very small minority—and not all from the Diocese of Sydney—the House clearly did not want to place the product of the seventeenth century side by side with the Apostles' and Nicene Creeds, and the Scriptures.

What with all these amend-

ments coming up, some of which had been notified in advance, others of which came out of the blue, the House grew a little worried lest the whole thing get out of hand.

THE BISHOP OF ROCKHAMPTON therefore moved for the appointment of a small drafting committee, and the House at once agreed.

BISHOP SHERRILL

Thursday dawned bright and clear, and presented a problem to the Press. Bishop Sherrill was due to leave Sydney airport in the morning, and we were faced with the choice of getting a few words from him as he went, or sitting at the Press table.

The Bishop won. He told us how much he had enjoyed Australia, and said it as if he really meant it.

We dashed back to the Synod, to find that we had apparently missed little, because the House was still discussing the first three clauses of the draft, which together form the Fundamental Declarations, as they are called.

They were accepted, finally, without alteration.

One pleasant interlude should be mentioned. Before going off himself to say goodbye to BISHOP SHERRILL, THE PRIMATE (whose prodigious memory for things of this kind always astonishes people) reminded the House that it was the 30th anniversary of the consecration of the ARCHBISHOP OF BRISBANE, and the 29th anniversary of the consecration of the former BISHOP OF ST. ARNAUD, BISHOP M. C. JAMES, who is now retired.

The Synod heartily congratulated them both.

CANON F. E. MAYNARD (Melbourne) and CANON M. L. LOANE (Sydney) had both moved unsuccessful amendments to Section 3, we learned, while we were away.

MOVE LOST

Dr. D. B. KNOX (Sydney) had tried to get the Book of Common Prayer and the 39 Articles moved into Section 3; but the Synod did not think this necessary either.

It had been a hard morning's work. Even Mr. TEECE, the most charming of men ordinarily, had become a little testy in the chair, and the House was glad to adjourn for lunch.

There was little difficulty over the Ruling Principles, contained in Chapter 2 of the draft, which came on in the afternoon.

THE REVEREND J. R. L. JOHNSTONE moved an amendment to Section 5 (which states briefly that General Synod can enact whatever legislation it wishes, subject to the provisions of the rest of the draft). He wanted to insert a section defining the role of the QUEEN as "supreme Governor Ordinary and Visitor" of the Church.

Mr. A. B. KERRIGAN (Newcastle) explained that this was

impossible, if only because it would be impossible to include the amendment without having first obtained Her Majesty's consent. But there were also objections in substance, and the House was quickly convinced.

THE BISHOP OF NEW GUINEA, however, repudiated any suggestion of disloyalty in the Section as it stood without reference to THE QUEEN, and the BISHOP OF CANBERRA and GOULBURN said he sympathised strongly with what Mr. Johnstone felt.

LOYALTY

(The Press table knows them both as strong supporters of the monarchy as such).

Bishop Burgmann felt there was something to be said for the State as a divinely ordered institution, as there was for the Church. He valued the intangible connection between the two which came from Her Majesty's dual role as he saw it, and hoped it would somehow be preserved—if in fact it did exist as far as the Church in Australia was concerned.

THE DEAN OF BRISBANE made some comments, and then Mr. W. S. GEE (Sydney) ended the debate on the amendment in determined fashion.

"The basis of Mr. JOHNSTONE's amendment is confusion," he declared. He pitifully recapitulated the objections of Mr. KERRIGAN, added one or two of his own, and left the House with a clear mind.

The amendment was rejected.

Mr. JOHNSTONE then attempted unsuccessfully to amend Section 6—the last in the Chapter on Ruling Principles.

The section as it stood provided that the Church in Australia "will remain and be in communion with the Church of England in England and with Churches in communion therewith so long as communion is consistent with the Fundamental Declarations."

Mr. JOHNSTONE wanted the draft altered, so that we could be in communion with Churches that were not in communion with the Church in England. More, he wanted it explicitly stated that the fact of a church not having an episcopal form of government should not bar us from being in communion with them.

NEW CHURCH?

He made the curious statement that "I feel we should retain our rights as members of the Church of England, even if we leave it for this new Church, as Synod apparently intends," and this was the signal for a minor uproar, with members protesting that they weren't forming a new Church or anything of the kind.

Mr. JOHNSTONE appeared to believe (despite the clearest authority to the contrary) that we could right now enter into full communion with a non-episcopal church if we wished.

(Continued on page 6)



Design for Completion of Central Tower & War Memorial Western End St. George's Church PARKES N.S.W.

REPORT OF GENERAL SYNOD

(Continued from page 5)

He referred to the negotiations presently in progress in England between Methodists and Anglicans; but clearly had not grasped their basis.

ARCHDEACON T. C. HAMMOND opposed the amendment, and the Synod rejected it decisively.

Canon F. E. Maynard (Melbourne) gently asked whether the phrasing of the Section 6 might not be a little bombastic.

Who were we, he asked the House, to say that we "will" remain in communion with the Church in England? Suppose that that Church adopted a heresy? Would it not be better to say "desires ever to remain" in communion with it?

But after a little discussion, the House decided to take the risk, and turned down Canon Maynard's amendment.

THE BISHOP OF ST. ARNAUD moved an amendment by way of an additional section.

THE BISHOP OF ROCKHAMPTON made the point that, if we ever contemplated reunion with another Church, we should have to be unanimous about it in Australia, and that if we were unanimous there would be no difficulty in altering our Constitution as required.

The Synod saw and appreciated this sound point, and accepted the bishop's view that we had better stick to the section as it stood.

THE DEAN OF NEWCASTLE said he did not see the real need for the amendment, which was thereupon put to the vote and lost.

Section 6 was then overwhelmingly accepted, and the House moved on to consider the next chapter dealing with the government of the Church.

The debate during the afternoon was on a pedestrian level until Section 11 came up.

This section, which looks in-

nocent enough at first sight, merely provides that the bishops, poor, harassed men, "may" apart from their meetings as a house of bishops of the General Synod meet from time to time for the discharge of the functions assigned to them under this Constitution and for any other business."

It was the phrase "for any other business" that caused the trouble.

THE REVEREND J. R. L. JOHNSTONE maintained that, in conjunction with another section later in the draft, this would make the bishops' statements binding on us all. He didn't actually say so, but he gave the impression that if the bishops *en bloc* pronounced the surf at Cottesloe better than that of Bondi, we would just have to believe it.

THE BISHOP OF NEWCASTLE, always clear-thinking and reasonable (though he has not yet managed to understand the mechanics of these new-fangled microphones) said he would be only too happy to remove the words to please Mr. JOHNSTONE.

But it was all very unfortunate.

POINT LOST

The temper of the House was noticeably impatient and a trifle on edge, and after the BISHOPS OF ROCKHAMPTON and GEORGIN and ARMDALE had spoken, together with Mr. E. C. RIGBY (Melbourne), the Chairman became very testy indeed, and, despite a helpful suggestion from the Bishop of ARMDALE, the amendment was lost.

It was a pity, because it seemed to us at the Press table that Mr. JOHNSTONE was well on the way to getting his point accepted, and we felt that had it been earlier in the day Mr. TEECE would have been kinder to him.

Actually, it was the microphone that was the trouble. Mr. TEECE is, after all, getting on in years. He is greatly respected by the whole House, and we felt at the table that he should have been provided with a swinging microphone which would have saved him the bother of assuming an awkward pose every time he wished to speak.

A few more sections were disposed of, after an amusing interlude when Mr. D. W. BUCKNELL (Bathurst), who is notoriously on the side of bishops in general, severely demanded whether THE BISHOP OF NEWCASTLE was giving the Chairman the three copies of amendments to motions required under the Standing Orders.

MR. BUCKNELL happens to be President of the Graziers' Association. He combines great friendliness with a down-to-earth directness which can be alarming until you get used to it. The bishop was clearly somewhat taken aback, being a gentle person; but Mr. TEECE said wistfully that BISHOP BATTY could move what he liked, as far as he was concerned, as long as it didn't conflict with the principles of any section.

THE DEAN OF MELBOURNE wanted to know where a certificate provided under Section 14 was to be lodged.

Synod did not care, and shewed it by adjourning for dinner.

A word is appropriate here about the meals provided at the C.E.N.E.F. Centre.

They were good, simple, nourishing, well-served. The whole Synod—and the Press—enjoyed them. C.E.N.E.F. did a first-rate job.

The House reassembled after the evening meal and a short Evensong in the cathedral at 7.30 p.m.

Mr. TEECE, who had had a most tiring day, had asked THE BISHOP OF ARMDALE to deputise for him, and the House appreciated the change as much as Mr. TEECE must have done, for he had put up with at least as much as comes the way of Mr. Speaker in another place on the most arduous days.

BISHOP MOYES, the Press sus-

pected, thoroughly enjoys the chance to stand in for Mr. TEECE. He is certainly a most efficient chairman, and business moved along rapidly in the Committee of the Convention.

THE REVEREND J. R. L. JOHNSTONE had an amendment to Section 28, which treats of the powers of General Synod.

He wanted the word "faith" inserted before the matters of "ritual, ceremonial and discipline" with respect to which General Synod was empowered in the draft to pass Canons.

ARCHDEACON T. C. HAMMOND did not like the proposal.

He pointed out that some one might get General Synod to urge total abstinence, "a measure with which I would undoubtedly find myself in complete agreement (laughter). But much as he would like to see us all teetotallers, he did not think that General Synod should try to make us so.

CANON F. E. MAYNARD (Melbourne) expressed some surprise "to find Mr. JOHNSTONE on the side of the medievalists, rather than the primitives" of the Church (laughter) and found himself, to his great surprise, "in complete agreement with ARCHDEACON HAMMOND."

Against this united Catholic and Protestant front, Mr. JOHNSTONE's amendment was not passed.

DR. D. B. KNOX (Sydney) then wanted an amendment to Section 28 (a).

The Press moved in a body to the telephones to get their serial stories through and have a quiet cigarette at this stage, so we did not hear what Dr. Knox said or run the risk of being confused.

As we returned, ARCHDEACON W. R. BARRETT (Tasmania) was neatly disposing of Dr. KNOX in the wonderfully clear way he has, and the House refused to have the amendment.

The House then discussed very fully the provisions of Section 28 (c) (i).

This simply provides that any Bill dealing with "ritual ceremonial or discipline" can only be submitted to General Synod by leave of the House of Bishops.

SAVE TIME

At first sight, this seems to give the bishops undue powers over the Synod; but closer examination convinced the House that it did not.

THE REVEREND J. R. L. JOHNSTONE said that there were much more liberal provisions made by the Church in England and in America. In the civil field, he said, this provision was analogous to providing that Bills should be approved by the Senate before being submitted to the Lower House.

MR. A. B. KERRIGAN (Newcastle) explained on behalf of the Constitution Committee that the true object of the sub-section was simply to save time.

"We thought that, as Bills of this nature had to be agreed to by the House of Bishops in any case before they could take effect, it would save time and simplify procedure for the bishops to indicate what they thought before the Bills were presented in General Synod," he said.

"Our only object was to avoid the possibility that such a Bill, after taking up a great deal of time and being fully discussed by the Synod, might then be rejected by the House of Bishops."

This section, Mr. KERRIGAN said, was "not fundamental or anything of the kind. It is simply a clause of expediency."

"I would be the last to disagree with Mr. JOHNSTONE that it would be bad in principle to restrict the power to initiate legislation to the House of Bishops; but that is not what is proposed."

MR. W. S. GEE (Sydney) supported Mr. KERRIGAN after a clerical speaker had said he agreed with Mr. JOHNSTONE.

MR. GEE said it was worth pausing to consider that improper, or even scandalous Bills might well be brought before the Synod, which there was not

the slightest possibility of the bishops agreeing to. He said that the House must be practical in these things, and that he supported the section.

DR. D. B. KNOX (Sydney) who spoke next, did so for once simply, and was applauded by the House for a change.

"I am very surprised at Mr. KERRIGAN's explanation," he said.

"He says that the bishops have a veto in these matters, and that they might blow out a Bill in the end after General Synod had passed it."

"But I must remind him that the clergy and laity also have a veto, too."

"Why not give them, too, what it is proposed to give the bishops? I think it is a matter of principle that every section of the Church should have the right to initiate legislation, and not only the bishops. It is a very dangerous proposal to give to the bishops the power to veto a Bill without hearing argument in its favour." (Applause.)

THE REVEREND T. BRUCE MCCALL (N.W. Australia) said he personally found himself in complete agreement with THE REVEREND J. R. L. JOHNSTONE and DR. D. B. KNOX.

BISHOPS' POWER

"It is all very well to say you can easily find out beforehand the probable attitude of the House of Bishops to any proposed legislation," he said.

He reminded the House of the precedents in the time of King James I, who tried to ascertain "just as a matter of expediency" before from the Judges how they would construe certain legislation.

"I don't see how you can possibly allow the bishops to pre-judge any issue that is likely to arise without hearing all the evidence," he said.

"I think it would be very dangerous to allow this part of the Section to go through."

THE BISHOP OF BALLARAT soothed the House by denying that he or any of his brother bishops wanted to interfere with the undoubted rights of clergy and laity.

The sub-Section was, as Mr. Kerrigan had said, a matter of expediency, and he hoped the House would accept it.

He congratulated THE REVEREND J. R. L. JOHNSTONE on the immense amount of work that he had put into his study of the draft.

"Although very few of his amendments have been accepted, they have been well presented, and we all owe him a great deal for them," he said.

"The fact that they have not all been accepted is due to the excellent explanations of the draft given by Mr. GEE and Mr. KERRIGAN. They have been given an opportunity to explain them to this Convention which they might not have had otherwise. The net result is that we have been able to see how very well this draft has been prepared. It is a most thorough document."

CANON D. J. KNOX (Sydney) made one of the short, pithy speeches which have delighted the Synod of Sydney for so many years. He did not waste a word.

"Anything which concerns the whole Church should be widely ventilated," he said. "There should be nothing hidden or secret about our deliberations."

"Not all our Australian bishops are scholars and liturgists. Not all of them are in a position to sit in judgement on proposed Bills without hearing any explanation of them."

"At the present moment, as a clergyman, I have certain rights."

"I feel that under this section those rights are being taken away from me."

CANON M. L. LOANE (Sydney) agreed. He said that THE BISHOP OF BALLARAT "in a delightful way," had "led us away from the real point under discussion."

THE DEAN OF NEWCASTLE said he agreed with Mr. JOHNSTONE. He could not bring himself to (Continued on page 8)



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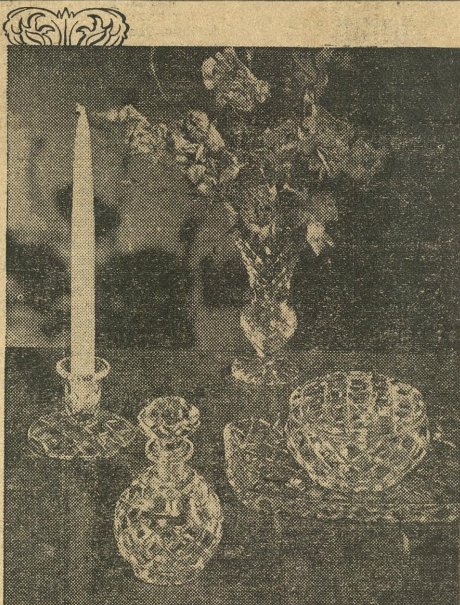
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A UNIFIED CHURCH

The discussion in General Synod of the draft Constitution of the Church of England in Australia has raised the old question of the relative values of unity and uniformity in church affairs.

The discussion is particularly relevant to the youth work of the church, which reflects the differences in churchmanship and doctrine represented in General Synod.

The question is sometimes asked "Why can't we have one or two youth organisations for the whole church and be content with them?"

Theoretically the suggestion has much to commend it. But like the draft constitution, the chief difficulty lies in determining what shall be uniform.

For a controlling body in Melbourne to legislate for youth work in North Queensland or Perth is unrealistic to say the least of it. It not only ignores geography and social background, but reveals a lamentable lack of understanding of young people and of the Australian temperament.

Regimentation and ecclesiastical oligarchies are not acceptable to the average Australian. If the Church of England in Australia is to be a national church, it cannot afford to ignore our national love of freedom and initiative.

In youth work then as in other departments of church life, a democratic system which can operate with due regard to local conditions has the greatest possibility of success.

At the same time, to be effective it must be motivated from the bottom upwards, rather

than vice versa. Failure to recognise this rule will result in either a fiasco or a totalitarian system.

The New Testament principle that those who would be great must serve their fellows still holds good. If our organisation is the outcome of a sincere attempt to do just that, to meet expressed needs, then it may achieve something.

But streamlined organisation which is nothing more than the expression of a logical mind or a desire to appear "grown-up" among the other nations of the world ought not to be accepted for its own sake.

After all, God is more interested in men than in organisation.

—THE YOUTH EDITOR.

ENTHUSIASTIC YOUTH RALLY AT WAIKERIE

Loxton, S.A., October 2
The third annual Upper River Youth Rally, in the Diocese of Adelaide, was held at Waikerie on the River Murray on September 24 and 25.

This annual rally is arranged by the four parishes of Renmark, Berri-Barmera, Loxton and Waikerie, all of which are centres of large irrigation settlements on the Murray.

This year about 60 young people from the four parishes attended the rally, which was led by the Director of Youth in the Diocese of Adelaide, the Reverend E. Pfitzner. He was assisted by a team of four group leaders which he brought from Adelaide.

The subject of the rally was the parable of the Prodigal Son, in its mystical interpretation. Emphasis was laid on Man's eternal destiny, the corrupting nature of sin, Redemption and Penitence. There were three addresses, each of which was followed by study groups and general discussion.

The young people were most enthusiastic. This was shown by the high standard of the study groups, and by the number and intelligence of the questions asked.

As with the two previous rallies, the most popular feature was the open Forum held on the Sunday afternoon in the Waikerie parish hall.

For an hour and a half, the panel of experts, consisting of the Reverends E. Pfitzner, A. Klose (Waikerie), P. Hopton (Berri-Barmera), and H. F. Willoughby (Loxton), was simply bombarded with questions of every conceivable kind in connection with the teaching of the Church.

The programme was a heavy one, but enough time was found for social activities. A barbecue tea was held on the church lawns on the Saturday evening, and after Evensong, which was sung in the church at 7 p.m., the Waikerie young people acted as hosts to the visitors at a short social gathering in the parish hall.

On the Sunday morning, the whole rally made a corporate Communion at the 8 a.m. Eucharist. This service was annotated, with the leader of the rally, the Reverend E. Pfitzner, celebrating, while the priest-in-charge of Waikerie, the Reverend A. Klose, gave a commentary as the service proceeded.

After a Communion breakfast in the parish hall, the young people were back in church to sing the Eucharist at

PERTH C.E.B.S.

FROM OUR OWN CORRESPONDENT

Perth, October 3
The C.E.B.S. in the Diocese of Perth are planning a permanent camp near Yanchep.

With twelve acres of excellent land on the coast, there is every opportunity for the establishment of a camp at least comparable with anything the Society possesses in the Eastern States.

Another branch has been formed at Inglewood in the Mount Lawley parish.

CONFERENCE AT GRAFTON

Some sixty young people from Port Macquarie to Tweed Heads assembled at the Youth and Synod Centre, Grafton, from September 30 to October 3.

The conference on "Youth in Worship and Work" was led by Miss G. Haddingham of the A.B.M.

FIRST G.F.S. RALLY IN GIPPSLAND

"CEREMONY OF LIGHT" AT TRARALGON

FROM A SPECIAL CORRESPONDENT

Sale, October 2

One hundred and forty girls from Sale, Newborough, Moe, Yallourn, Morwell and Traralgar gathered at S. James', Traralgon on September 17, for the first diocesan rally of G.F.S. ever held in Gippsland.

The Bishop of Gippsland, Mrs. Davidson, and Mrs. Davidson senior arrived to find the hall packed with uniformed girls who listened attentively to his simple address "Know your Church, use your Church, serve your Church."

On behalf of the diocese, Pat Maxwell, of Moe, presented Mrs. Davidson with a bouquet, while Claire Langdon, of S. Paul's, Sale, welcomed the bishop and Mrs. Davidson.

The beautiful service, "The Ceremony of Light," followed the usual G.F.S. tradition. The bishop lit the first candle.

Deaconesses Mavis Rodgers and George Harvey, representing the Commonwealth and province respectively, then Mrs. Davidson as diocesan president, and Miss Ellis as diocesan secretary, lit their candles.

Each branch president and leader lit her candle from Mrs. Davidson's. Then each girl lit her candle from that of her branch president and returned to form the Circle of Friendship.

By the light of their candles the girls sang the hymn, "Give Light O Lord That We May Learn." Then, candles held high, they moved into cross formation singing, "Take Up

"Thy Cross," and received the benediction of the bishop before returning to the Circle of Friendship and extinguishing their candles.

During the afternoon handicrafts and project work done by the various branches were on display. To show something more of their branch activities, each branch contributed with an item.

Sale gave a bracket of folk dances, including, "A Danish Greeting Dance" and an "Italian Dance."

Morwell gave a single item, "The Good Ship Lolly Pop," a song and dance done in costume.

Traralgar performed a two-act play, "Joining the G.F.S." Holy Trinity, Moe, gave a play, "Old Ladies' Knitting Circle."

S. Luke's, Moe, a mime from Hansel and Gretel, S. Aidan's Newborough, the folk dance, "Where, O Where is Little Mary?"

S. Aidan's concluded this interesting and well executed programme with the hymn, "For All The Saints," and this happy afternoon concluded with a buffet tea.

G.F.S. leaders of the diocese are very heartened by the magnificent response to this rally.

FOOTSCRAY C.S.G. HOLD A JAPANESE EVENING

FROM A SPECIAL CORRESPONDENT

Melbourne, October 1

The Footscray company of the Comrades of S. George last week presented for two nights a Japanese evening, entitled "The Cross and the Chrysanthemum."

This company consists of young people from the parishes of All Saints, North Footscray, and S. George's, West Footscray, Diocese of Melbourne.

The proceeds, amounting to about £50, are to be sent to assist the work of the Reverend Frank Coldrake in Japan.

The purpose of the evenings was to stimulate an interest which, together with prayers and gifts, will go far towards ensuring that the Japan of tomorrow is a Christian Japan.

Basically, the programme consisted of three parts. The first reproduced a section of a "Kabuki" play, entitled, "The Drum Makers," illustrating a classical art of the Japanese people.

In Kabuki drama, all players enter and leave the stage along the centre aisle, and the stage hands and prompter remain in full view throughout the performance.

Buddhism was represented by a dance entitled, "O Bon Odari," from the Dance of the Moon Festival.

The third part built up to a warning climax, representing the coming of Christianity. At the conclusion the Apostles' Creed was recited over the

strains of "Onward, Christian Soldiers."

After viewing part of the A.B.M. film strip, "The Problem of Japan," the audience retired to the supper room, where members of the cast were arranged in Japanese fashion, and the walls decorated with appropriate posters.

Also on view were Japanese dolls and books.

THREE CATHEDRALS OF COVENTRY

ANGLICAN NEWS SERVICE

London, October 3

Excavations for the new Coventry Cathedral have uncovered a sizeable part of the east end of the medieval minister-cathedral of the Diocese of Coventry and Lichfield, an abbey founded by Leofric, Earl of Mercia, and his wife Godiva in 1043 and destroyed at the Dissolution.

Thus three cathedrals of Coventry will be linked on this site. The new one will "grow" northwards out of the north-east wall of the ruins of S. Michael's which was destroyed by an air raid in 1940.



The choirboys of S. James', King Street, Sydney, during their annual outing on September 1. They are seen outside the Rotolator at Camden Park with the parishioners and the curate of S. James' who accompanied them.

FOR SMALL PEOPLE

CLAY

At the bottom of the garden where John and Stephen were playing, was a big heap of clay. Some men had put it there one day after digging a hole to lay some pipes.

The boys always enjoyed playing there. All they needed was some water in a bucket and a strong stick to dig away at the clay.

"Look what I've made, John,"

WORD-PICTURES FROM THE BIBLE

called Stephen, pointing at the side of the clay heap.

"What is it?" asked John.

"A garage," said Stephen.

He had dug a hole with his stick and wetting the clay had built up four small walls to make a place for his little toy car.

"I'm going to make a cup," said John, working busily beside the clay heap.

And so it went on. Sometimes things went wrong and the boys had to start all over again.

But they were able to make all sorts of things out of that clay.

The Bible says that we are like clay. God is the potter who makes us. Day by day God is working to make us better people.

But we must let Him do as He pleases with us.

Sometimes God has to make a new start with us, but all the time He has in mind what He can make us if we will let Him.

Will you let God make you what He wants you to be?

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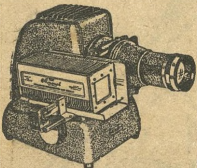
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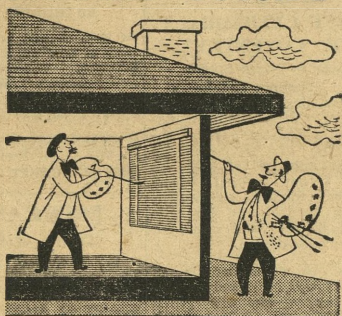
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THE CONSTITUTION

(Continued from page 6)

regard the draft as sacrosanct, or to accept it simply because it had been so carefully drafted. The House would take care not to be over-hasty, of course; but on the whole he thought the sub-section had better be omitted.

The Press, incidentally, unanimously voted DEAN HARDY's voice over the microphone as perhaps the most beautifully modulated in the Synod. It is a really lovely voice, we thought—but we didn't dare tell him so, because he does bear some slight resemblance to a good amateur welterweight.

A lay member then expressed well what proved to be the mind of the Synod by pointing out that the clause as it stood would place the bishops in an invidious position, and that it was not right to push upon them so delicate a responsibility.

"This section as it stands," he said, "will do more harm to the leadership of the Church than almost anything I can think of."

"I don't think that we should put our bishops in a position where they can be shot at."

In view of all this, the Synod decided to refer the sub-section back to the drafting committee with instructions to make it possible for Bills to be initiated in any of the three Houses.

SECTION 29

Section 29 is an involved one. It provides that in given circumstances the Primate may at the request of a substantial minority of bishops, clergy or laity ask the Appellate Tribunal whether or not any Canon of General Synod is inconsistent with the Fundamental Declarations.

By leave of the House, THE BISHOP OF NEWCASTLE got MR. A. B. KERRIGAN to move it.

Dr. D. B. KNOX (Sydney) asked what would happen if the Tribunal made no decision, and THE BISHOP OF ST. ARNAUD asked a similarly "curly" one, both of which Mr. KERRIGAN summarily disposed of.

At this stage there was a splintering of wood, followed by a dull thud from where THE DEAN OF MELBOURNE had been sitting.

If, as the Press thought, the dean had fainted, everyone would have sympathised.

But after a moment, as heads craned forward, it was seen that assistance was to hand. The dean's head, followed by the rest of him, emerged from beneath the bench, and it was seen that his chair had merely collapsed.

He bowed urbanely to the Chair—the Chairman, that is—and dexterously swapped the damaged one for a sound chair from the bench in front.

Section 30 proved the occasion for a full-dress debate on whether the individual dioceses should go their own sweet ways, or whether there should be anything in the way of a General Synod with even the mildest of powers.

Mr. F. LANGFORD-SMITH (Sydney) had an amendment, which had thoughtfully been circulated to the House beforehand.

CUMULATIVE

The effect of the Section as it stood, he maintained, was that the power of General Synod would be cumulative. It would grow, and grow, "but at the same time the powers of the dioceses will gradually wither away."

Another lay member said that Mr. LANGFORD-SMITH's amendment was taken directly from the rejected 1946 draft Constitution.

He agreed that the present draft "appears to centralise in General Synod certain powers hitherto vested in diocesan Synods," and queried whether this was what the Australian Church, if only for geographical reasons, really required.

He quoted the surprise of Mr. NEVILLE CARDUS at finding that the distance between Sydney and Perth was that between London and New York, and doubted whether the section as it stood, with its pronounced tendency towards cen-

tralisation, would suit the Church.

The speaker's name, alas! eluded us; but he argued quietly and persuasively.

By this time it was 9.30 p.m. and time to adjourn.

Whether THE BISHOP OF ARMDALE in the chair realised the fact because two of his brother bishops awakened at that precise moment from deep, if unobtrusive slumber, or whether BISHOP MOVES can tell the time in the same way that Mrs HILL has a sense of absolute pitch and can tell what note it is, we did not know; but the bishop did not appear to glance at his watch before adjourning the Committee, reporting progress, and arranging through THE ARCHBISHOP OF MELBOURNE, who duly reported to THE PRIMATE, to sit again.

MUCH DETAIL

Before we knew where we were, the Synod stood adjourned to the next morning, and the Press was trying to persuade members to give them some satisfactory account of the day for the morning papers.

The whole of Friday morning was destined to be taken up with Section 30 of the draft.

ARCHDEACON W. R. BARRETT (Tasmania) and Mr. A. B. KERRIGAN (Newcastle) both spoke to Mr. F. LANGFORD-SMITH's amendment, and left the mind of the Synod pretty clear on what was involved.

Had a vote been taken then, the amendment would almost certainly have been rejected and the original clause left as it stood. In view of some sound points which emerged later on, however, it was as well that the House shewed no undue impatience.

A general point might be made here. This draft Constitution, like any constitution, is a very difficult thing fully to comprehend.

Like all such documents, it must be expressed in legal language, which, however precise as to substance, is frequently most cumbersome in form.

It speaks volumes for the integrity of delegates and those who elected them, and to the spirit of mutual tolerance which marked the proceedings, that they set themselves, day after day, to the detailed drudgery involved.

After all, busy laymen without legal training, like bishops and priests with busy dioceses and parishes to attend to, need to make something of an effort, and to shew much patience, to tackle so complicated a job as this draft.

They tackled it right well.

REPRESENTATIVE

ARCHDEACON W. R. BARRETT (Tasmania) acknowledged the committee's indebtedness to THE ARCHBISHOP OF CANTERBURY, stressed the benefits that would accrue to General Synod (should it be given the authority of this Section) by being really representative of a national church.

He assured the members that the rights of the dioceses were adequately safeguarded on matters vital to them, but insisted that General Synod should be given the authority to act as such.

In this he was followed by Mr. A. B. KERRIGAN (Newcastle), who told the convention that this Section gave diocesan autonomy a "new look."

He referred with legal precision to the safeguards provided for the diocese by Section 28, and stressed the point that matters of ritual, ceremonial, property and discipline, would remain the preserve of the dioceses.

He ended by stating that this Section would make for real unity in the Church as a whole.

THE BISHOP OF CANBERRA and GOULBURN then observed modestly that he didn't like the law, but recognised its necessity.

Amid loud laughter that followed his remarks, he stated his preference for the amendment moved by Mr. F. LANGFORD-SMITH (Sydney) and ad-

(Continued on page 9)

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GENERAL SYNOD DEBATE

(Continued from page 8)

duced an amusing analogy: he said he hated claustrophobia and felt that the amendment proposed gave him the way of escape from the confined spaces of the draft section.

Dr. D. B. KNOX had followed Mr. KERRIGAN.

At the risk of appearing uncharitable, it should be said again that Dr. KNOX does bore the House. He appears not to look at all the facts available, and to draw a general principle from them; but the other way around. He simply chooses such facts as suit him to bolster up the general principle he chooses to propound.

In this sense, he is a "wild man" of a different type from the REVEREND J. R. L. JOHNSTONE, who does make a transparently honest effort—the Synod would agree—to deduce his general propositions from sets of specific, observable facts. True, Mr. JOHNSTONE sometimes gets his facts a bit wrong; but his line of reasoning is none the less clear however much it may be disagreed with by his hearers.

Dr. KNOX's reasoning is rarely clear. Very rarely.

In one instance, our best shorthand writer took him down for an exact three minutes.

CONFUSION

He spoke during this time 324 words, and when they were transcribed we found they were so full of involved subordinate clauses and parenthetic constructions that we could not make head or tail of them. Such profusion of qualifying and subordinate clauses is rarely heard even from the most illiterate in another place; but there would be there an excuse which Dr. KNOX, whose job is to teach theological students, and who has had an expensive education, quite lacks.

For all this, and hard though it may sound on him, the Press found Dr. KNOX a delightfully helpful personality in private, when they had to ask him out of sessions to help elucidate anything.

On Section 30, Dr. KNOX was emphatic. He did not like it, and he supported Mr. LANGFORD-SMITH's amendment.

"Do you know," he asked the House, "that in England there are four Anglican Communions, and they have not even a General Synod?"

"They are completely autonomous, and they even have their own Prayer Books. Now we don't want that sort of thing in Australia."

The House found this line hard to follow. At one moment, it seemed, Dr. KNOX had wanted an absolutely uniform Prayer Book and Liturgy throughout the country; but now he seemed to want half a dozen different branches of the Church in Australia, on the grounds (though he did not say it in public) that the Diocese of Sydney has more nominal Anglicans in it than the autonomous Church in Wales.

SECTION 30

His chief objection was that Section 30 as it stood represented "an entirely new principle. It gives to General Synod absolute power, in certain circumstances, to legislate for the dioceses."

Mr. E. BLANCHENSEE (Perth) is a member of a famous legal firm. He told the House that he had "come two thousand miles to air my views on this," and he aired them briefly and effectively.

"I don't think the drafting committee has given us just what we want in this section," he said. "If you look at Section 26 you will see that this Section 30 is unworkable."

The best thing would be to refer the section back for re-drafting.

While the House was pondering these heavy assaults on the section, the REVEREND J. R. L. JOHNSTONE (Sydney) urged the need for further "safeguards" to preserve diocesan autonomy. He urged indeed the need for recourse to the secular courts should satisfac-

tion not be available within the Constitution.

The wind changed somewhat when the BISHOP OF GIPPSLAND made a powerful speech attacking what he called "the psychology of fear."

He called for "a spirit of venture and faith" putting trust in General Synod. He deplored the state of affairs where General Synod would be emasculated by diocesan autonomy and drew an apt comparison with the impotence of the United Nations in the face of an intransigent major power abusing the veto.

He pleaded with Synod to get away from the parish pump attitude to the wider authority of a national Church possessed of real authority.

QUIET APPEAL

Again the wind veered when ARCHDEACON T. C. HAMMOND (Sydney) made a quiet appeal for the amendment.

He said that he did not feel strongly one way or the other; but he did observe (studiously avoiding the eye of BISHOP BURGESS), that having kept the law for a great many years he had developed a regard for it. (Laughter). He therefore commended the amendment to the committee.

Mr. J. P. ABBOTT (Newcastle) looked bullishly at the House and reminded them that a certain amount of compromise was necessary if anything was to be achieved. He then encouraged them to adopt the section as it stood.

THE DEAN OF ADELAIDE spoke against the amendment, mainly on the ground that its final paragraph would be inapplicable to some dioceses and to Adelaide in particular.

CANON F. E. COOPER (Melbourne), dressed like an ordinary parson by now, (he had been an Air Commodore earlier in the day), liked the simplicity of the amendment; but could not support its last paragraph.

A new breath of life was brought to the debate by the BISHOP OF KALGOORLIE, who urged members not to be "suspicious and afraid."

He ended by quoting the jingle current in England at the time of the 1928 Prayer Book Revision, "Why can't you risk a bit, trust the episcopate."

His western exuberance was supported by Mr. E. TYNDAL (Perth), who urged acceptance of the section and stated that the dioceses were adequately safeguarded.

CANON M. L. LOANE (Sydney) then supported the amendment, which he regarded as "quite crucial."

He deplored a unity that might be achieved by force. He urged the members to "keep their eyes open" and to beware pitfalls, and lamenting that the position taken up in 1872 had been abandoned in 1955.

Dr. D. B. KNOX (Sydney), rather like an exuberant headmaster, then tried to explain to the house the need for the final paragraph of the amendment, which eliminates any need for the concurrence of the bishop of a diocese. He was finally helped by the BISHOP OF ARMIDALE in making the point clear.

The bishop felt inclined to support the amendment, observing that there was plenty of time and perhaps it was best for us to grow up together and not to be forced up.

Mr. W. S. GEE (Sydney) then turned his big guns in support of the section and dismissed the amendment as ill-considered.

TRIAL MARRIAGES

He was principally against it because it made for isolationism, recalcitrance and inconsistency.

The dioceses were adequately safeguarded and members should look to the wider needs and unity of the Church, he said.

Mr. R. T. ST. JOHN (Brisbane) raised a laugh by saying that he disliked trial marriages and therefore he would vote against the amendment.

Mr. F. LANGFORD-SMITH (Sydney) appeared to defend his child and moved to amend

his amendment, again.

Dr. D. B. KNOX rushed to his aid and elucidation, and in the middle of this the REVEREND D. BLAKE (Melbourne) urged support of the amendment because he disliked the "two year" period mentioned in the section.

By this time the Convention discovered that it was 12.30 p.m., and before you could say "Christopher Columbus" the CHAIRMAN OF COMMITTEES had reported to the CHAIRMAN of the Convention, who had reported to the PRESIDENT and the Synod found itself adjourned for luncheon.

There are many things the House likes about Mr. KERRIGAN and Mr. GEE. They are both completely lucid, both reasonable. They both think on their feet, and seem to understand opposite standpoints better than many who put them forward.

Mr. KERRIGAN, his powers of analysis apparently sharpened rather than dulled by the good lunch provided for members at C.E.N.E.F., seized the point that was really bothering members. The House could easily find a modus vivendi by accepting a small change in paragraph (b) of Section 30, he explained.

What was more, he personally would be happy to see to it the House defeated Mr. LANGFORD-SMITH's amendment.

Everything seemed perfectly clear, and the House was prepared to get on with the rest of the draft; but Mr. LANGFORD-SMITH bobbed up again to ask that the Section be referred back to the drafting committee for remodelling on the lines of his amendment.

Dr. D. B. KNOX at once supported this and launched off on another speech the purport of which was so vague that he ended up lamely, "I'm sorry if I can't make you see what I mean. Actually, I'm not quite sure myself . . ." and the rest of his words were drowned by laughter and less kindly sounds like shuffling feet.

It was too much for Mr. GEE.

PARALLELS

"You can't refer anything back to the drafting committee without telling it what you want," he reminded the House. You could almost see him muttering under his breath, as he resumed his seat, that legal education should be compulsory for all.

South Australia then entered the lists. Mr. G. E. H. BLEEBY, in a powerful speech, suggested the reference of the amendment to the drafting committee.

BISHOP McKIE defended the draft in a brief, effective speech. He said that General Synod should be given adequate authority to enable it to represent the Church, and drew parallels from America and England.

ARCHDEACON T. C. HAMMOND spoke. He pointed out that the Constitution does not give supreme power to General Synod, as the dioceses have autonomy in matters of ritual, ceremonial, property and discipline. He therefore urged that the drafting committee should work on the amendment.

Dr. BARTON BARRAGE (Melbourne), in a breezy speech, drew some parallels from the early history of the Church which, he claimed, demonstrated the autonomy of the diocese (his history was not altogether appreciated by other historians there) and urged members to beware the over-centralisation and papalism that the draft would engender!

He then drew an unhappy parallel between the "democracy" of the diocese, of the "fascism" of the General Synod which did not quite meet with the approval of all present, and in fact stiffened opposition to the amendment.

THE BISHOP OF CANBERRA AND GOULBURN, showing little sign of claustrophobia or lawlessness, suggested that it would be wise to send the draft to the drafting committee for consideration and suggested that Mr. G. E. H. BLEEBY be co-opted to that committee.

(Continued on page 10)



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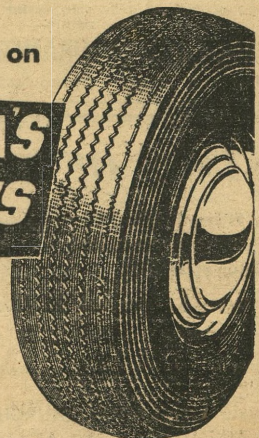
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REPORT OF GENERAL SYNOD

(Continued from page 9)

Close on his heels ARCHDEACON W. R. BARRETT warned the committee not to be misled by slogans like "over-centralisation."

When Mr. L. C. WEBB (Canberra and Goulburn), in a brief speech, had urged the acceptance of the section, the committee, by a vote of 128 to 44, agreed to accept the principles of the section, but referred it to the drafting committee for rewording and the incorporation of Mr. KERRIGAN's amendment.

Thank goodness! The section is of course of very great importance; and it was very fully discussed. But the closure could have been equally well applied at several stages of the debate after the mind of the Committee had become clear.

However boring the better part of the day had been for

most delegates, they did a good job for the Church.

The next section of the draft—section 31—provides that the Appellate Tribunal shall have the final say if any Canon of General Synod appears to be contrary to the Fundamental Declarations.

CANON F. E. MAYNARD (Melbourne) urged deletion of this in its entirety on the ground that General Synod should be the master and not an Appellate Tribunal.

He was supported by Mr. J. P. ABBOTT (Newcastle).

ARCHDEACON T. C. HAMMOND, however, pointed out the different functions of the executive and the interpretative bodies, and the Bishop of Newcastle agreed to amend the section so that the supremacy of Synod should be incontrovertible.

Mr. A. B. KERRIGAN then made a dispassionate review of the section and pointed out the real meaning of the word "final" in this connection.

The Appellate Tribunal would merely function to tell General Synod what it could not do, he said.

THE REVEREND J. R. L. JOHNSTONE was against the section. He felt that a "final" decision could not be upset and he wanted to have recourse to civil courts as a right. Under section 31 this would not be available.

Mr. W. S. GEE then exhorted the Committee to let the section stand, it was agreed to, and the House was soon afterwards adjourned for a week-end of comparative rest.

TRIBUNALS

General Synod resumed at 10 a.m. on Monday, transacted necessary business, and then returned to the Constitution.

It spent most of the day on Chapter IX, which deals with tribunals.

ARCHDEACON T. C. HAMMOND (Sydney) supported the section which concerns Diocesan Tribunals.

He said it was important to note that "prosecution" was different from "persecution."

He further delighted his Anglo-Catholic friends by quoting instances where Dr. E. B. PUSEY (the leader of the Oxford Movement in the nineteenth century) had initiated charges against people.

He was clear in his own mind that if doctrines were in peril then some redress should be available. This redress was provided by the tribunals.

Enough safeguards were provided to make sure that charges would not be made on trivial matters.

He shewed that PUSEY had delated JOWETT (the famous master of Balliol) for heresy; even BISHOP COLEMAN, of Natal, and the eminent authors of "Essays and Reviews," had fallen under the same charge.

Amid loud laughter, which he obviously enjoyed, the archdeacon observed in conclusion that he was glad that PUSEY was to be found among the angels.

ARCHDEACON THOMPSON, of Guinea, made a quiet plea for more family spirit in the Church.

He deplored litigation on sacred matters and all its unpleasant consequences. He asked that the section be slightly amended so that all these cases should go to the diocesan bishop in the first instance. This, he felt, would make for the family spirit we must have. (Loud applause.)

"MOST NAIVE"

ARCHDEACON R. P. BLENNERHASSET (Bendigo) said that he had been content to be strong and silent up to date, but could no longer contain himself.

He found Mr. W. S. GEE's suggestion that "you must have some way of charging law-breakers" most naive.

In an amusing speech he stressed that a parson's only stock in trade was his character.

This was not so important to the job done by a grocer or lawyer.

Once a parson had been smeared by a formal charge before a tribunal, his character was damaged, whatever the consequences.

He urged that the dioceses be allowed to run their own affairs. He himself would be unwilling to be tried by a tribunal comprising some of the members of General Synod.

Mr. N. J. HOUSDEN (Gippsland) asked why we should have clause 3 at all. Mr. GEE had said that we must have some machinery for making charges; he felt, however, that it was unnecessary.

Over-legislation always limits, and the diocese should look after this matter. He feared that trivial charges would flood the tribunal.

Mr. A. B. KERRIGAN (Newcastle) made a long and reasoned speech.

If there is to be an Appellate Tribunal, then why deprive it

of the means to work? he asked.

He agreed that the dioceses should be masters in their own houses, but this did not conflict with the tribunal.

He felt, however, that there was a case for separating cases into two kinds:

1. Those of a moral nature, and 2. those concerning faith, ritual and ceremonial.

In this he referred to recommendations made recently by a commission in England. He further said that the charges at present could only apply to clergymen licensed in a diocese.

He would like to see all clergymen in a diocese subject to the tribunal.

He felt sympathy with some of the opinions expressed, and would be willing to see Section 3 withdrawn and remodelled.

ARCHDEACON S. J. MATTHEWS (Rockhampton) emphasised that a bishop was the father in God to his people. The bishop therefore should be consulted before any charges were preferred.

He personally would like to see both Section 3 and Section 4 deleted, as the dioceses already had their own procedures.

DANGER

The Reverend A. P. Bennie (Carpentaria) made a strong appeal for what he called the "intellectual freehold" of the parish priest.

He did not think that parsons should be at the mercy of five parishioners.

Paranoics would revel in the provisions of this section and would make the parish priest's changes fraught with danger.

He thought that the section would tend to stultify any attempts to change the *status quo* in a parish.

He felt that ARCHDEACON HAMMOND's appeals to history were never more modern than the mid-nineteenth century, and therefore lost their validity. He for one did not want to live in a state of perpetual anachronism.

He thought the right course was for Synod to abandon this section altogether.

Mr. W. S. GEE (Sydney) reaffirmed that compromise was necessary in setting up a Constitution of this nature. The tribunals must be accessible. He felt that five was a suitable number, and poured effective scorn on the demand for twenty-five.

He was sure that plenty of liberty had been secured by the draft, but said that there had to be limits to that liberty.

He reminded the members that churchmen had responsibilities as well as privileges, and that these courts were vital to the Constitution.

THE BISHOP OF BUNBURY also felt that five was a reasonable number for the complainants, but urged that cases should be sifted thoroughly before they came to the tribunal.

MR. L. C. WEBB (Canberra and Goulburn) wished to obtain some guidance from the lawyers on the courts and on the method of dealing with frivolous cases.

He was convinced that there should be consultation with the bishop before further proceedings, and said that the five complainants should be resident in the diocese concerned.

LIVING CHURCH

Canon F. E. Maynard (Melbourne) observed that he would endorse neither Dr. Pusey nor the reformers unconditionally.

"We belong to a living Church," he said, and must avoid "the danger of becoming fossilised and moribund."

This section depended on the view that we took of the nature of the Church.

Its framework must not be made so rigid that it stifled movement.

He then cited JOHN WESLEY and S. FRANCIS OF ASSISI who, he was convinced, were inspired by the Holy Spirit in their particular times.

They both were unconventional and were viewed with suspicion by their ecclesiastical contemporaries.

He wished with all his heart (Continued on page 12)

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The next general meeting of the A.C.U. will take the form of a film evening to be held in the Metropolitan Theatre, 505 Pitt Street, Sydney, at 8 p.m. on Monday, October 10. The following films, lent by the Australian Board of Missions will be screened:

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DIOCESAN NEWS

ADELAIDE

FOR CRATERS
Father Anthony Snell, S.S.M., will leave England for Australia early in December. He will return to St. Michael's House, S.S.M., Cratons, South Australia.

FORMER WARDEN DIES
The Reverend Walter Wragge, who died in Bedford, England, in August, aged 90, was a Canon of St. Peter's Cathedral, Adelaide, and Warden of St. Barnabas' Theological College, Adelaide, from 1907 to 1916. At the same time he was Priest-in-Charge of St. Cyprinus, North Adelaide. His wife is at present gravely ill.

HEADMISTRESS FOR ENGLAND
Miss G. M. Millington, who has been Headmistress of Woodlands Church of England Girls' Grammar School, Glenelg, for the last seventeen years, will go to England on study leave next year.

M.U. FESTIVAL
The annual festival service of the Mothers' Union in the Diocese of Adelaide, will be held in St. Peter's Cathedral on Wednesday, October 26. The bishop will preach at the morning and afternoon services, and at 2 p.m. will dedicate a sanctuary lamp for the Lady Chapel in memory of past diocesan presidents.

BISHOP OF SINGAPORE
The Bishop of Singapore will arrive in Adelaide next Friday for a three-day visit.

MR. J. O. WHICKER
Mr. J. O. Whicker, rector's warden of St. Wilfrid's, Torrens Park, and Mayor of Mitcham, has had to resign from all offices on medical advice.

BRISBANE

SEND-OFF TO RECTOR OF ALLORA

The Archbishop of Brisbane has accepted the resignation of the Reverend J. Stuart Roach as Rector of Allora, on the Darling Downs. Mr. Roach, who has been rector of that parish since 1948, tendered his resignation due to ill health. He will spend his retirement in the Buzier Mountains, where he has bought a house. The esteem in which Mr. and Mrs. Roach were held by the parishioners was shown forth by the large number of people from the district who came to a send-off arranged on Sunday afternoon.

It was most unfortunate that Mr. Roach took ill on September 29 and had to be taken to St. Martin's Hospital, Brisbane, where he is making progress. It should not be too long before he can leave for Fudeim, where it is hoped that he and Mrs. Roach will have a long and happy retirement.

S. JOHN'S CATHEDRAL PAST CHORISTERS' ASSOCIATION
On the occasion of the first anniversary of the founding of the S. John's Cathedral Past Choristers' Association, a dinner was held on October 5 at the National Hotel, Brisbane. Some 27 past choristers sat down to dinner. The earliest connection with the cathedral choir went back to 1910.

CHINCHILLA PARISH
The parochial district of Chinchilla has been raised to the status of a full-scale parish, and the present incumbent, the Reverend A. E. Johnson, becomes the first rector of the newly formed parish. This year has been kept as the Golden Jubilee Year, and the Archbishop's news forms a fitting conclusion to the events of 1955.

ANNIVERSARY OF ARCHBISHOP'S CONSECRATION
The Archbishop of Brisbane, the Most Reverend E. C. Halse, celebrated the thirtieth anniversary of his consecration to the Episcopate on St. Michael and All Angels' Day, September 29. His consecration took place in Westminster Abbey by the Archbishop of Canterbury, the Bishops of London, Salisbury, Lichfield and others assisting. Dr. Halse was enthroned as Bishop of Riverina soon after, and on November, 1943, was translated to Brisbane and enthroned in St. John's Cathedral in that city. The Archbishop was in Sydney attending General Synod on the day of his anniversary.

CARPENTARIA

CATHEDRAL FETE
The annual fete at All Souls Cathedral took place on September 29. Stalls were erected in the grounds of the Cathedral, and were manned by members of the Ladies' Guild and representatives of each of the islands of Torres Strait, as well as other supporters. Handwork and island produce, arrived by every boat to stock the stalls, and this year, for the first time, craftwork from Lockhart River Mission, on the mainland, was sold alongside island leafwork and embroidery. Last year's net profit was an all-time record of £1,256, and it is hoped to pass this total this year.

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MISSIONS TO SEAMEN

An approach has been made by the diocesan authorities to the Missions to Seamen as a result of a resolution passed at the recent Synod. It is hoped that the Missions to Seamen will agree to undertake work in Thursday Island among lugger crews, and also among men from the Laval vessels and other craft which occasionally call here.

GRAFTON

SUCCESSFUL FAIR
The expectations of the Jerseyville and Spencer's Creek Women's Guild, Lower Macleay, were more than met. As a result of their effort the parish will benefit by over £120. It will have to be an even bigger drive by the ladies of South West Rocks to achieve their determination to exceed this and the Kincella Fair at the bazaar on Saturday, October 8.

LEGACY
A legacy has been received by both Central and Lower Macleay of £100 each from the estate of the late Mr. H. E. Hughes, of Belconnin, for parochial purposes.

REGISTRAR ILL
Mr. A. E. Singleton, the popular Registrar of the Grafton Diocese, has been ill with pneumonia after the particularly trying time at the dual Synods at Grafton last month. As a result, Mr. Singleton was unable to attend the meeting of General Synod. He is making a good recovery.

MELBOURNE

ALL SAINTS' G.S.S.
The next Guild office of the Chapter of All Saints, Melbourne, Guild of Servants of the Sanctuary, will be sung at St. Andrew's, Aberfeldie, on Friday, October 14, at 8 p.m., when the vicar, the Reverend A. J. Wagstaff, will preach.

PERTH

FORREST RIVER MISSION
The Rector of St. Andrew's, Subiaco, expects to remain at the Forrest River Mission relieving the chaplain until the end of October.

INDUCTION
The Reverend J. P. Stevenson, who arrived with his family from England on September 21, will be instituted and inducted by the Archbishop of Perth as Rector of Cockburn, on Thursday, October 20, in St. Nicholas', Rockingham.

ST. ARNAUD

WATCHMEN C.E.M.S.
The Watchmen C.E.M.S. monthly meeting held at Birchup was preceded by the admission of two new members, Brother John Payne and Brother Geoff Vaughn. Slides were shown of a trip between Adelaide and Alice Springs, and a table tennis competition was held.

SYDNEY

NURSES' SERVICE
The Bishop of New South Wales, the Right Reverend F. O. Hulme-Moir, will preach at the annual Nurses' Service in St. Andrew's Cathedral at 7.15 on October 9.

REFORMATION SUNDAY
On October 16, the 400th anniversary of the martyrdom of Ridley and Latimer in Broad Street, Oxford, special sermons will be preached in St. Andrew's Cathedral at 11 a.m. and 7.15 p.m. At 3 p.m. there will be a United Service of Witness when the President of the Methodist Conference, the Reverend J. H. Sorrell, will preach.

NOWRA SPRING FAIR
All Saints Church, Nowra, held their annual Spring Fair on Tuesday, September 27. Mrs. Panshaw, wife of Captain Panshaw of H.M.A.S. Albatross, opened the fair and presented trophies to the prizewinners in the cooking, competition and decorative flower section.

INDUCTION AT NOWRA
Archdeacon H. G. S. Begbie inducted the Reverend J. J. Bonford at All Saints', Nowra, on September 23. Six rows of pews were filled with people from Mr. Bonford's former parish, Toombagbie, Seven Hills and Kirraween. There were many visiting clergy as well as members of the local Ministers' Fraternity.

EARLWOOD'S NEW CHURCH
On Sunday afternoon, September 25, the Archbishop of Sydney dedicated the War Memorial Church of St. George, Earlwood. Well over 1,500 people attended the service, and £1,700 was received. As well as this, furnishings amounting to £2,000 were given by parishioners. The building and contents cost almost £30,000, and is complete except for the spire, which is expected to be added before very long.

DANGER OF "CULTURE WITHOUT GOD"

SIR KENNETH GRUBB IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, October 3

Atomic power must, if we are to survive, be matched at every point by the power of God unto salvation of which St. Paul speaks in his Epistle to the Romans, Sir Kenneth Grubb said on September 20.

He was speaking at the annual meeting of the Victorian branch of the Church Missionary Society, at which the Archbishop of Melbourne presided.

"Is it right, is it safe, is it profitable to allow to move into the world this great power unless we who have the Gospel in trust can so preach it among the nations so that in the hearts of men is planted that love of God that we allow our hands to be safe in the handling of these terrible potentialities for good or for evil," he said.

He said that at a conference he attended on the possible uses of atomic power in Switzerland, there was a feeling among the scientists that they only understood each other on a technical plane and did not hold together the same convictions about life.

"Our mandate for the evangelisation of the world ever streams and pours from the immortal words of our Lord in the New Testament, but if we want confirmation of them in the circumstances of to-day, we have them in what I have tried to describe to you," Sir Kenneth said.

He said that at a U.N.E.S.C.O. conference he attended last year, composed of the representatives of 72 nations, he found "culture without God."

On the other hand, the Evanston Assembly of the World Council of Churches, showed a nucleus of a "world fellowship in Christ."

He said that if the Church Missionary Society is to fulfil its vocation to preach the Gospel, its members must hold fast to three purposes.

The first was to put above all else the commission to preach the Gospel. Technical progress was good, but it was not enough to bring prosperity and comfort without the Christian message.

Secondly, we need persons who will dedicate their lives

BISHOP OF BUNBURY IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, October 4
Brisbane papers have reported that three of the best-known padres of World War II who foot-slogged over the Kokoda Trail in New Guinea met again in Brisbane on Saturday, October 1.

They are the Right Reverend D. L. Reeding, Bishop of Bunbury; Monsignor Lynch, R.C. priest at Hendra (Brisbane) and the Reverend R. Park, Presbyterian minister at Toowoomba, Brisbane. All were chaplains in the 25th Brigade, Seventh Division.

Bishop Reeding, who has an M.B.E. decoration, came to Brisbane from Sydney, where he was attending General Synod, to unveil a drinking fountain memorial, at South Brisbane, to his unit's fallen.

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GENERAL SYNOD DEBATES THE CONSTITUTION

(Continued from page 40)

to avoid any rules that would drive men of like spirit and unconventionality outside the organised Church.

The conformity that we wanted, he said, should never oppress the individual. Church life was to be the pattern of family life—people living together.

He also felt that ARCHDEACON HAMMOND's remark that there was no such thing as a Church of England before the Reformation could not be substantiated, as the *Ecclesia Anglicana* was mentioned in *Magna Carta*.

He also pointed out that the 1906 Royal Commission had stated that the Act of Uniformity was too narrow for the life of the Church in the twentieth century.

He, and Dr. Knox, had experienced at Lund the influence wielded by the Church of England in the ecumenical sphere. He knew from experience that many parts of Christendom looked to the Church of England as the bridge between the Catholic and Protestant elements of the Church.

"We must not stifle this influence by making our constitution too rigid," he said. He welcomed this step now being taken to bring our house into order; it was most necessary. However, we must note that Canon law is not the same as Statute law.

LOYALTY

Canon law was "the law of the household of the Church."

He ended his long speech by quoting from Dr. W. TEMPLE that a Canon is "a rule expressing the general mind of the Church to its members." It demanded not detailed conformity, but reverent loyalty. (Applause.)

ARCHDEACON T. C. HAMMOND (Sydney) then entered the lists and crossed swords with CANON MAYNARD.

He pointed out that the Church of England was subject to the Bishop of Rome up to the time of the Reformation. It was made a national Church by the Act of Uniformity.

He also said that S. THOMAS AQUINAS, whose writings he had studied, advised that heretics should be punished. This recommendation had resulted in the Act of *heretico comburendo*, and the burning of Latimer and Ridley. He affirmed that we had tribunals and that they had been used in the Diocese of Melbourne.

BISHOP GORE had not hesitated to use the ecclesiastical courts against heretical teachings. It was his conviction that oath breaking should be corrigible.

He said that CANON MAYNARD was against all tribunals, and that this was an impossible position. As for consultation with the bishops, this was already in being, and was indeed a hard chore for dioceses as it was. He personally did not think that bishops should be involved in cases, as it might prejudice their later decisions. (Applause.)

PRIVY COUNCIL

The Bishop of Newcastle took this opportunity to state that the Privy Council had afforded great freedom in its decisions.

In the cases of Gorham, Bennett, and Essays and Reviews, it had given the widest scope. He also urged that if the committee wanted to re-draft this section it would be better sooner than later.

CANON MAYNARD (Melbourne) arose again to ask the committee not to confuse Canon law with Statute law. The Privy Council decisions had largely fallen into disuse and were no longer regarded as authoritative.

He reminded ARCHDEACON HAMMOND that the unhappy examples of burning before the Reformation were followed by the Reformers themselves. He particularly wished to avoid the setting up of a Holy (or unholy) Office.

After a vote, CANON MAYNARD's amendment was carried by 100 to 69.

Mr. KERRIGAN (Newcastle) referred again to the recommendations made by a similar committee in England, and

moved further amendments: 1. Communicant complainants should be adults. 2. The section should apply to all clergymen resident in a diocese. 3. A churchwarden should be entitled to lay a charge. He again stressed the need for order in the Church.

CANON E. S. YEO (Ballarat) moved to omit churchwardens. Amid loud laughter he said that this was for an Australian and not an English way of life.

His experience was that country churchwardens were not universally good at their jobs. He also urged the need for consultation with the bishops before cases were dealt with by the tribunal.

THE BISHOP OF ROCKHAMPTON said that Mr. KERRIGAN had given us a new and acceptable solution which he hoped would be followed.

CLAUSE 3

BISHOP BURGMANN indulged again his chronic fear of lawyers and in particular ecclesiastical lawyers. He felt that Mr. KERRIGAN's clause was excellent for moral cases, but not for cases of ritual or ceremonial. He warned the committee that we can have bad bishops, and spoke of the dangers arising from a bishop confusing his own particular obsession with the will of God. He felt the clause should be re-drafted.

THE REVEREND J. R. L. JOHNSTONE (Sydney) popped up again with the advice that we should beware churchwardens in this matter. He was convinced that we needed safeguards and defences. Indeed, he did not understand why there was no discipline for churchwardens. (Laughter.)

CANON P. H. DICKER (Wangaratta) was of the opinion that the clause should be omitted entirely.

THE REVEREND C. G. TILLER (Bunbury) was also of the opinion that clause 3 should be deleted. He could not see why the clergy alone should be disciplined. Would there be any compensation for clergymen accused and acquitted? He saw no need, for churchwardens to be entitled complainants.

Mr. GEE supported Mr. KERRIGAN and emphasised that this machinery was essential.

Mr. ABBOTT (Newcastle) said that history showed that a good constitution should not be too precise. He quoted that of the U.S.A. as an example, and also instance the Australian Commonwealth Government in the matter of divorce laws. Here the Commonwealth had left this to the States. He urged the committee to follow this example and leave this matter to the dioceses.

CHURCHWARDENS

THE REVEREND D. BLAKE (Melbourne) made the point that it was good on some matters to preserve a decent privacy and that one complainant would be sufficient. He did not think that just one churchwarden by himself should be a complainant, but urged that all the churchwardens of a parish should be together in this matter.

CANON M. LOANE (Sydney) agreed with Mr. BLAKE, but said that a rector's warden would never testify against his rector.

Mr. C. B. MITCHELL (Bunbury) explained that he was one of the much maligned churchwardens. He was all for consultation with the bishops.

Mr. D. W. BUCKNELL (Bathurst) drew much laughter over his description of the size of his parish and the number of churchwardens it contained. He urged consultation with the bishops.

Mr. E. TYNDAL (Perth) said there was need for the fear shown by some members, and assured them that there were plenty of safeguards.

Mr. KERRIGAN (Newcastle), after lunch, withdrew his suggestion that churchwardens be included. His inclusion of all clergymen resident in a diocese was subject to this clause was carried. He wished to have the feeling of committee on the distinction between cases of a moral nature and those affecting ritual and ceremonial. He

also liked a committee of enquiry to sort out trivial from weighty charges before they were referred to the tribunal.

ARCHDEACON S. J. MATTHEWS (Rockhampton) held that there should be no distinction between cases.

CANON L. S. DUDLEY (Tasmania) also held that similar treatment should be accorded to all cases.

THE BISHOP OF ADELAIDE liked the suggestion of a committee of enquiry, and suggested that it should be the bishop and the chancellor.

Mr. KERRIGAN (Newcastle) stated that charges must be lodged but did not like the suggestion that the bishop and chancellor should vet these charges initially. He felt this would prejudice any later action that they might have to take. He suggested a small committee of clergy and laity.

Mr. GEE (Sydney) rose to support Mr. KERRIGAN in this matter.

Mr. ABBOTT (Newcastle) suggested that the committee should be of an uneven number.

Mr. KERRIGAN's amendment was then carried and referred to the drafting committee.

Section 55 was passed.

Section 56 was passed after a slight amendment made by THE REVEREND J. R. L. JOHNSTONE and CANON MAYNARD that the assessors should be in bishop's, priests and laymen.

SECTION 57

There was a stirring of interest as this vital section came for debate and the Bishop of Newcastle commended it in its entirety to the committee. He gave a brief but lucid historical introduction and said that we needed this Constitution for the Church. It must have spiritual authority and it must offer security and impartiality to its members. This was provided in this section.

Archdeacon W. C. Arnold (Bathurst) in a moving and sincere speech suggested an alternative tribunal consisting of 3, 5, or 7 bishops which could be chosen instead of the Appellate Tribunal by the person accused.

He said that two views of the episcopate were common: (1) That they were the inheritors of the apostles and could not divest themselves of their special functions as custodians of faith and order. (2) That they were a kind of "super-priest" who administered church affairs.

Mr. KERRIGAN (Newcastle) stated that it would be impossible to have two co-ordinate alternative tribunals giving possibly conflicting opinions on the same charges. There must be one Tribunal and that the final one. He doubted whether more than 2 per cent. of the cases heard would be on matters of ceremonial and ritual. He felt that the fear of the laymen on the tribunal was irrational and quoted the English Commission's findings to support this point. He finished by reiterating his appeal for one tribunal.

LEGAL MEN

THE REVEREND J. R. L. JOHNSTONE (Sydney) agreed wholeheartedly with Mr. KERRIGAN in affirming that the Appellate Tribunal could not do without trained legal men.

After THE BISHOP OF BALLARAT had supported Mr. KERRIGAN, the amendment was voted on and lost.

Mr. ABBOTT (Newcastle) in a speech full of racy personal reminiscence urged the adoption of a long amendment which would assure the appointment of top judges to the Tribunal. With this Mr. GEE disagreed and reminded the committee not to alter the draft. It had been most carefully worked out and should be preserved entire. Mr. ABBOTT's amendment was lost.

THE REVEREND J. R. L. JOHNSTONE (Sydney) asked that priests be added to the Tribunal.

Mr. B. A. M. MOTTESHEAD (N.W. Aus.) suggested that five

bishops and four laymen be the Tribunal as he believed that the bishops should have the ultimate power.

THE BISHOP OF ARMIDALE noted that this was already covered adequately and deplored an enlargement of the Tribunal.

Mr. A. L. SHORT (Sydney) urged the committee to keep to the draft.

ASSESSORS

The Bishop of Armidale in the chair after dinner, the Convention started briskly.

CANON F. E. MAYNARD moved a provision requiring the Appellate Tribunal to consult a special board of assessors set up by canon under General Synod, in certain matters.

THE BISHOP OF ADELAIDE, who said that he hoped the Appellate Tribunal would not meet once in fifty years, agreed that it might be helpful for it to have the assistance of such assessors; but he did not press the point.

THE BISHOP OF GEELONG said that while the Special Tribunal was given assessors to help in its work, this was simply because the tribunal itself was composed of bishops, who might require the help of legal men in such matters as the construction to be placed upon documents, for instance.

Mr. W. S. GEE said: "We have gone wrong in this. We made a mistake in altering Section 56, and I shall propose at the appropriate time that we reverse our decision to alter Section 56."

"There is no need whatever to appoint assessors to assist the Appellate Tribunal."

"This Tribunal can get whatever expert evidence it wishes without that. It can summon before it experts of all kinds, and any parties to proceedings before it can do the same."

The House accepted this position, and CANON MAYNARD's amendment was not carried.

A revealing thing then happened.

THE BISHOP OF ARMIDALE announced that THE REVEREND J. R. L. JOHNSTONE had been called away to see a sick parishioner (actually, it was THE REVEREND A. R. EBB, who is well known to many members of the House), and would be a little late.

In view of the fact that Mr. JOHNSTONE had put down a number of amendments, would the House care to postpone consideration of the sections affected until Mr. JOHNSTONE's return.

There was not a dissenting voice.

OBJECT LESSON

So the House passed on, agreeing without amendment to various parts of the draft, until Mr. JOHNSTONE came in.

At the moment that he entered, discussion was actually going on about a small verbal amendment he had suggested—to use the words "suspend the operation of" instead of "intermit" a sentence in Section 62.

Mr. KERRIGAN said he would accept the alteration as tending to clarity, and no one had any feeling much about it. But Mr. JOHNSTONE made the error of speaking to his amendment, and Mr. W. S. GEE then refused to have anything to do with it, so the amendment was lost.

It should have been an object lesson; but alas! is seemed to have no effect!

Some other very interesting amendments to Section 57 might have been accepted, at any rate in principle, had Mr. JOHNSTONE not plugged so tenaciously for them; but while the House will always recognise sincerity, it cannot be blamed for reacting unfavourably to lack of tact, and the amendments were lost.

THE HONOURABLE J. P. ABBOTT (Newcastle) then wanted an amendment to Section 54 (4) to enable laymen and clergy to proceed by way of Petition of Right against the decision of a diocesan tribunal if there were no other way open.

Mr. ABBOTT made a bad speech, which had a lot of substance in it, the House seemed to think. The lawyers

united to say the idea was impossible, and with Mr. GEE and Mr. KERRIGAN both opposed to him, Mr. ABBOTT did not have much chance.

The lawyers, we felt at the Press table, might have been a little more helpful. There was a principle in Mr. ABBOTT's proposal which is actually safeguarded in the draft anyway, as we discovered later on. But the lawyers, for once only bothered about the technicalities of machinery as it would have concerned a Petition of Right in Mr. ABBOTT's strained sense to THE PRIMATE, and they did not bother explaining that what he wanted could be achieved in another way.

The voting, on the voices, was very close, and a division saw Mr. ABBOTT's request negated only by 98-61 votes, which meant that many abstained.

The next matter arising out of all these Tribunals concerned the position of a clergyman upon whom sentence had been passed by the Appellate Tribunal, but whose bishop refused to put it into effect by "suspending" the sentence.

THE REVEREND J. R. L. JOHNSTONE did not like this "suspend"—treating the person like what he described as "the dangle-dandy you see on the corn flakes packets" (an unconscious revelation of Mr. JOHNSTONE's position as a father of children).

He wanted a sentence, if it was not put into execution by the end of two years, to be incapable of being put into execution. It was unfair to any clergyman, he said, that a "suspended" sentence should dangle over his head for the rest of his days.

AGAIN "NO"

Everyone appeared to agree thoroughly with this viewpoint, until the lawyers stepped in again together. They ended that particular amendment by explaining that a "suspend" meant "cancel."

So no cleric need fear.

Mr. JOHNSTONE next wanted the House to amend Section 58 by preventing a bishop from suspending a second sentence imposed by the Appellate Tribunal unless only a trivial matter was involved. Otherwise, he pointed out, a man might go on for ever with impunity defying the Tribunal, sure in the knowledge that the bishop would never put any sentence into effect against him.

By this time, the House had again reached the stage of saying "no" to everything, and Mr. JOHNSTONE did not get his amendment.

A further amendment by Mr. JOHNSTONE, and an excellent speech by the Reverend A. F. Bennie (Carpentaria) entered before the House adjourned until Tuesday morning.

Details of Father Bennie's speech, together with the remainder of the proceedings of the Synod, have been held over until next week rather than condense them in this issue.

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ACCOMMODATION WANTED COUNTRY BUSINESS couple require flat, flatette, North Shore, Sydney. Phone XA1465 (Sydney Exchange).

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend Graham Stout, of Box Hill, Victoria, who sent us this picture of St. George's Church, Penang, Diocese of Singapore. The church, which was bombed during the war has been restored to its original design and serves the English-speaking and Indian communities. Our Australian troops may worship there. The Vicar of Penang is the Reverend Jack Griffith.