

THE ANGLICAN

Incorporating The Church Standard

No. 101

No. 1 Rawson Lane, Sydney, N.S.W.
Telephone: M3994. G.P.O. Box 7002

FRIDAY JULY 16 1954

Registered at the G.P.O., Sydney for
transmission by post as a newspaper

Price: NINE PENCE

SPONSORS ARE URGENTLY NEEDED FOR REFUGEES

W.W.C.'s WORK AMONGST MIGRANTS

FROM OUR OWN CORRESPONDENT

Melbourne, July 13

The Australian Council for the World Council of Churches has now arranged under an agreement with the Commonwealth Government, an important extension of its work for the re-settlement of refugees in Australia.

Through this plan, men and women who need a new homeland and are anxious to work in this country, but are without friends or relatives here to act on their behalf, may come to Australia.

Accommodation and employment must be found for them in advance by an individual or group, a Church or institution.

The people concerned are individuals or families with whom the World Council of Churches field officers are in touch on the Continent. Their passages will be arranged by the World Council of Churches under their Travel Loan Fund.

They must pass Australian health and security requirements.

The majority are unable to qualify for entry under the Government scheme either because they come from countries which have no migration agreements with Australia, or because their particular occupation is not the kind for which the Government is recruiting migrants at present.

Through no fault of their own they have been rendered homeless and deprived of their livelihood through the ravages of war and the onrush of communism. Some are earthquake victims who possess nothing save their ability and willingness to work.

URGENT NEED

The extremity of their need and their inability to appeal to us in person commends them to the attention of all Christian people.

They have now been told that Australian people are being asked to help and to undertake work similar to that operating in Canada, whereby 1,000 individuals were sponsored in one year. They are waiting daily the message that friends have been found for them in Australia.

They are families and single men of Bulgarian, Greek, Yugoslav, Rumanian, German, Albanian and Hungarian nationalities. Some are Stateless. These people are prepared to work as farmers, drivers, unskilled labourers, carpenters, fitters and turners, mechanics, barbers, tailors, shoemakers, cooks, chemists, engineers and architects.

The Government is aware that a migrant has a better chance of happiness and of fulfilling a useful function in this country if a group with his welfare at heart sponsors him and helps him with the adjustment to life in a new country.

In U.S.A. and Canada, sponsorship is undertaken by individuals, companies, institutions, churches and Church organisations.

Similar schemes are working in Australia under the direction of the Roman Catholic Church, the Lutheran Church and the Jewish community.

Such sponsorship has resulted not only in the rescue of a human being from poverty and hopelessness but in a widening of interests and a new happiness in the life of the sponsor.

The sponsor acts for one of these homeless people as he would for a friend or relative—he indicates that he is ready as a responsible citizen to find

accommodation and employment for the migrant.

He may get a friend to act with him and provide accommodation for the migrant while he offers the employment.

He can act individually or with a group or Church behind him. If the latter course is taken, the migrant has a group of friends ready to receive him and the responsibility is shared.

Accommodation must be available to the migrant for a year.

Some typical case histories are:

1. A Greek family consisting of man (born 18.8.1909), wife (born 20.8.1914), daughter (born 20.4.1944), son (born 11.2.1947), daughter (born 20.9.1949).

Occupation: Farmer.

Previous experience: 1947-1948, 1953, worked as farmer on his own land.

Religion: Orthodox.

Interviewing officer's comments: "Earthquake victims anxious to emigrate to Australia."

2. A stateless refugee, born 26.8.1928 in Yugoslavia.

Occupation: Apprentice to an optician. Willing to undertake any work offered in Australia.

Previous experience: 1947-1948, studied philosophy at the University of Belgrade; 1948, expelled from University for criticising the Communist Government; 1948-1950, worked at various odd jobs in Haifa and Tel-Aviv; 1950, apprentice to an optician.

Religion: Protestant.

W.C.C. interviewing officer's comments: "A quiet young man who has lived under very dif-

ferent circumstances during the last few years. He has been unable to find any work, and has not been able to proceed with his studies. At present he is learning optometry. He has been closely associated with the Anglo-American Church in Beirut, and speaks English very well."

Church congregations, welfare groups or individuals wishing to help should write to the W.C.C. Agency Sponsorship Officer, 34 Queens Road, Melbourne, S.C.2.



The Word of God—a Congo father points to a passage in his Bible. The British and Foreign Bible Society, which is celebrating its 150th anniversary this year, has distributed 535,000,000 copies of the Bible in 818 tongues.

C.M.S. HAS RECORD YEAR IN N.S.W.

INCREASED GIVING FROM PARISHES

FROM OUR C.M.S. CORRESPONDENT

The N.S.W. branch of the Church Missionary Society has just completed a record financial year with a total income from all sources of £67,892.

In addition to special work in South-East Asia, the C.M.S. was committed to a record budget of £50,000 in N.S.W. alone.

This budget was more than met with £47,500 from general sources, and £7,293 from legacies.

In addition, £13,099 was received for South-East Asia and special objects.

General work expenditure amounted to £51,000, and that on special objects, including South-East Asia, amounted to a further £11,920.

During June, £11,900 was received from general and parochial sources—also a record for a month.

During the financial year, four N.S.W. parishes contri-

buted more than £1,000 to C.M.S.

They are: S. Clement's, Mosman (£1,403); S. Matthew's, Manly (£1,317); S. John's, Campsie (£1,136); Holy Trinity, Concord West (£1,132).

There were notable increases in the giving of many other parishes.

The Federal Council of the society is meeting in Sydney this week. More than fifty delegates from every State are attending the meetings, which are chaired by the Primate.

The society has announced the appointment of the Reverend Harlin J. L. Butterley to

be general secretary of the Tasmanian branch as from August. Mr. Butterley is at present in charge of S. Luke's, Mascot, Sydney.

The Reverend M. T. Corbett, of S. Barnabas' Punchbowl, N.S.W., will leave next month to fill temporarily the post of organising secretary for Queensland, in place of the Reverend A. R. B. Morrisby, who has been appointed Rector of S. Matthew's, Ashbury, N.S.W.

The Reverend K. J. Perry has been appointed assistant secretary of the Victorian branch of C.M.S., pending his departure to missionary work overseas.

In Sydney, the society has recently completed the renovation and remodelling of C.M.S. House, 93 Bathurst Street, which is now a six-storey building wholly occupied by the society.

BATHURST TO HAVE ITS OWN FLAG

FROM OUR OWN CORRESPONDENT

Bathurst, July 12

The Bishop of Bathurst, the Right Reverend A. L. Wyld, will receive the diocesan arms at Evensong on Sunday, July 18.

The Diocese of Bathurst will be the first Anglican diocese in Australia to have its own authoritative and distinctive flag.

Many Anglican churches fly the flag of S. George, but Bathurst will be the first diocese to add the properly authorised coat-of-arms to it.

The arms have just been authorised by the College of Arms in London.

The flag, which will be flown at All Saints' Cathedral, Bathurst, and at parish churches in the diocese, will be the flag of S. George, with the coat-of-arms of the Bathurst Diocese in the first quarter.

FACT AND FANCY

The editor had to make some changes in our usual style this week in order to publish the full text of the Constitution. Letters to the Editor and Faith and Morals have been held over until next week. News of young people in the Church, which normally appears on page 7, has been fitted into Home News on page 3, and the feature "For Small People" appears on page 11.

A Sydney reader, who is afflicted with deafness, raises again a question which has cropped up from time to time in recent years: the installation of special headphones in churches for those who cannot hear well. I'm all for it. If the picture theatres can do it to enable audiences to hear the droolings of young ladies from Hollywood, then church people should be able to do it so that our less fortunate brethren can hear the Word of God.

I hear that when the Reverend Robert Porter, who was awarded the O.B.E. for his distinguished services after the Mt. Lamington disaster, is married to-day (time and place elsewhere in this issue), there is to be a somewhat more splendid wedding than the quiet affair he hoped for.

One of the liveliest parish papers to have reached us for a long time comes from Balgowlah, Diocese of Sydney, whose Youth Fellowship produces a ten-page roneo-ed sheet which, although not an official parish paper, is all the more interesting for that. The current issue has a very neat crack at the secular Sunday newspapers.

A welcome visitor last week was the Bishop of Kalgoorlie, en route to Minneapolis. The bishop is an ex-R.N.Z.A.F. padre, who has forgotten none of the racy Service slang. He knew the Americans well during the war, and is the finest mimic of the American accent we have heard for a long time.

Another distinguished visitor was Miss Helen Roberts, the nurse from the New Guinea Mission who recently came down on furlough. She gave us some excellent information on medical aspects of the mission's work.

I suppose that the most wanted and disagreeable attack made by any journal on a British politician for a long time was the cartoon in an edition of "Punch" recently to reach Australia, which portrayed Mr. Anthony Eden wearing the appearance of the late unlamented Neville Chamberlain, complete with umbrella, and suggesting that Eden's policy (and Sir Winston Churchill's) marked the re-emergence of "appeasement."

"Punch" used to be a hard-hitting but sensible and moderate journal politically, with first-rate humour. Under its present editor, a somewhat conceited and erratic young man called Muggidge, it has lost both charity and a sense of proportion. It has lost also my subscription, at any rate. What its editor and some of its cartoonists were doing in 1936 to 1939, and what they did during the war, I wouldn't know. But I'll not forget where Churchill and Eden have always stood on "appeasement" and during the most critical times in the Empire's history.

—THE APPRENTICE

DR. WAND ON WOMEN'S OPPORTUNITIES

ANGLICAN NEWS SERVICE

London, July 3

The Bishop of London, speaking at a Mothers' Union official workers' meeting at Westminster last week, said that in no sphere of life had the revolution, during which mankind was living, been so rapid as in the sphere of women's activities.

As an example of the increase of responsibility borne by women, he mentioned that "the three most widely-read Church newspapers, THE ANGLICAN in Australia, the Living Church in the United States, and the Church Times at home are all edited by women."

The bishop brought greetings from the Church of England Men's Society.

Dr. Wand said that the divorce rate was, at last, decreasing.

The bishop said he doubted whether members of the Mothers' Union realised how valuable their stand for Christian marriage had been.

Few people thought of the precise place in the Church of the various societies.

In the bad days of corruption in the period of the Restoration, a number of societies were

formed within the Church; they did much to restore manners and morals.

The whole of the Church's work in the mission field was a reflection of the work of a number of societies.

But all the societies had to have rules. The difficulty was that people said, "Look how many more people you could get into your society if you relaxed your rules."

If that advice were taken, the society would fail and the rule would be useless.

The home was the woman's special sphere. "I feel that one of the greatest privileges one can have is the training of children in the fear and nurture of the Lord. To-day, too many young people are not prepared for this task. The Mothers' Union is bound to assist parents to take seriously the education of their children."

By this, the bishop said, he

did not mean trying to teach them the catechism and collects. A great deal more could often be done indirectly.

Some children were likely to shut up like a clam when their soul was mentioned. In these cases, parents had no right to usurp the rights of the child's personality.

But to leave children alone with no view of life was a serious dereliction of duty.

In the last resort, the really important thing was the individual. "We have the opportunity to-day of teaching every individual to give to the Church according to his own skill."

"A printer can help a great deal with the parish magazine; a painter can see that the church notice board does not look shabby. For the world, the Church, the family and the individual this is a time of glorious opportunities."

S.P.C.K. PLAN TO MOVE

TO REDUNDANT CHURCH

BOOKSHOP SALES INCREASE

ANGLICAN NEWS SERVICE

London, July 12 The Society for Promoting Christian Knowledge will move its offices from Northumberland Avenue, Whitehall, to the new redundant Holy Trinity Church, Marylebone Road, London, during the next eighteen months.

The church will be adapted to serve its new purpose.

The financial secretary of the society, Mr. E. W. Bishop, referred to new plans when he spoke at the annual meeting of the society in London this week.

He announced that the move was among the society's chief tasks for the coming year.

This would involve the building of a warehouse outside London, and the removal of hundreds of tons of stock.

The administrative offices, the bookshop and the trade departments would be re-established in central and up-to-date premises.

It was expected that the completion of the sale of S.P.C.K. House would produce considerable extra capital, in addition to a saving in rates, ground rent, and other expenses.

FINANCIAL POSITION

Mr. Bishop, in a brief survey of the society's financial position, said that legacies, which in pre-war years averaged £8,500 annually, had risen to an average of £24,000 in recent years. The current year's figure was £27,600.

Personal contributions tended to fall, but parochial contributions showed a steady increase.

The society's income from voluntary contributions, therefore, remained fairly constant.

Sale of the society's publications through its forty-seven bookshops at home and overseas continued to expand.

Last year, bookshop sales increased by almost £100,000, largely because of the demand for publications concerned with the coronation.

Mr. Bishop said that the society had received applications for forty new bookshops. This was a pointer as to their value. The average cost of establishing a shop was £5,000.

SINGING INSPIRES GIFTS

ANGLICAN NEWS SERVICE

London, July 12 Three visitors to the Sunday afternoon services at Guildford Cathedral, when Evensong is sung unaccompanied, have been so inspired by the singing that they have presented gifts to the cathedral.

One man, who had already given between £1,000 and £1,500, offered another £100 because of the beauty of the singing in such a lovely setting.

Another, who had also given £1,000, asked that the road from the by-pass to the cathedral should be improved and the bill sent to him.

A woman, who had already given a small window, asked if she could present £150 by realising securities.

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THE BRITISH AND FOREIGN BIBLE SOCIETY

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HOLY ISLAND PILGRIMS

JOURNEY TO LINDISFARNE

ANGLICAN NEWS SERVICE

London, July 2 An exceptionally high tide forced the 1,500 pilgrims to the Holy Island of Lindisfarne last week to walk barefooted across the sands from the mainland.

The pilgrims had come from all over the Diocese of Newcastle to give thanks to God for the life and work of the great missionary saints of the North.

The island was the adopted home of S. Aidan, and the first effective episcopal see in the North.

On their way to the ruined priory, built on the site of the monastery founded by S. Aidan in 635, they sang the hymn of the Northumbrian Church.

Holy Communion was celebrated in the priory church.

The Reverend S. Roberts of the Society of S. Francis preached the sermon.

He spoke of the desperate need for more clergy if the Church's evangelistic work was to go ahead. He said that many more young men should be on the alert to hear God's call to the ministry, and he made a special appeal to parents to foster and encourage such vocations in their children.

After spending the afternoon exploring the island, the pilgrims made their way back to the mainland, battling for three miles against a sand-laden headwind.

THE MAR THOMA CHURCH

ANGLICAN NEWS SERVICE

London, July 11 The Mar Thoma Church, the reformed section of the ancient Syrian Church of South India, appointed a committee to examine the doctrine and practice of the Church of South India.

This committee has now issued its report. It finds that there is no reason why there should not be immediate intercommunion between the two Churches, and suggests that the Metropolitan of the Church should appoint a committee of theologians to meet the Theological Committee of the C.S.I. to discuss corporate union.

The Mar Thoma Church has about a quarter of a million members. It is entirely indigenous and self-supporting. It contains a very much higher proportion of educated people than the Church in any other part of India, and it is fully awake to the duty of evangelism. It has recently sent two missionaries into Nepal, which is still closed to missionaries from the West.

The Mar Thoma Church is Eastern in tradition and strikes the Western observer as both Catholic and Reformed; it has retained the historical succession of the episcopate and at the same time has translated its ancient liturgy into the vernacular.

FOUR REDUNDANT CHURCHES

ANGLICAN NEWS SERVICE

London, July 5 The problem of the future of Chichester's four redundant "little-churches-within-the-walls" has been resolved by a scheme to demolish one and to sell the site to provide funds to preserve the other three for Church purposes.

The final step required to authorise the scheme will be planning permission to demolish S. Peter-the-Less, listed under the Town and Country Planning Act as of special architectural or historical interest.

Plans exist to adapt S. Andrew's as a church hall for a united parish, to make All Saints' a guild church and chapel of ease, and to use S. Olave's, the oldest church in the city, as a Church bookshop and information centre.

EVANSTON ASSEMBLY

ARRANGEMENTS ARE COMPLEX

THE "LIVING CHURCH" SERVICE

MILWAUKEE, JULY 12

Delegates, accredited and general visitors, and the general public attending the Second Assembly of the World Council of Churches in Evanston from August 15 to 31, will benefit from the complex set of arrangements necessary to accommodate such a massive meeting.

Delegates, consultants, fraternal delegates, youth consultants, and observers, will be recognised by their badges. To be worn at all times, the badges will ensure admission to sessions, dining rooms and buses.

The Episcopal Church has been allotted 70 blocks of tickets for general visitors to attend the plenary sessions.

The tickets have been issued according to this priority scale: Bishops, other members of the Joint Commission and the Committee on Oecumenical Relations of the Church, diocesan chairmen of oecumenical relations; members of theological faculties; and other workers in the oecumenical movement, local, state or national.

Only meetings open to the general public will be eleven plenary sessions at 1 dollar per reserved seat for each session.

During the second week of the Assembly there will be several special Holy Communion services according to the rites of the Lutheran, Orthodox and Anglican communions. The Anglican service will be held on August 23 at S. Mark's Church, Evanston. There will also be a special Holy Communion service arranged by the Church of South India.

There will be a daily celebration of the Holy Communion for Anglicans in the Chapel of S. John the Divine at Seabury-Western Theological Seminary.

Two of these daily celebrations will be given over to the Old Catholic Church.

SPIRITUAL HEALING

ANGLICAN NEWS SERVICE

London, July 3 At the annual meeting of the Churches' Council of Healing, which was held last week at Lambeth Palace, reference was made to the executive committee which has been set up to deal with new departures in the work.

It is especially concerned to develop the liaison between the medical profession and the Church.

Dr. Burnett Rae said that, in his view, all healing was divine. Many people had no very clear ideas about spiritual healing.

Primitive man, with his fear of the unseen, used magic to bring the power of the spiritual to bear upon his problems.

Symbols and signs certainly had their place. Christ Himself used material means to convey spiritual truths.

But, said Dr. Rae, they must be careful not to confuse the symbol with the reality which it sought to express. Doctors and priests had much to learn from each other.

Dr. E. E. Claxton declared that the co-operation of medicine and the Church was absolutely fundamental in the life of the nation.

It was a remarkable thing, he said, to find a committee of the British Medical Association studying this whole question of divine healing.

"I have heard people giving evidence of the power of Christ in the lives of their patients, liberating them from their fears, and transforming their whole outlook on life."

Canon M. N. Martin, of the Guild of S. Raphael, said the guild was providing a great body of intercession on which the whole work of spiritual healing was based.

Much harm had been done in the past by well-meaning and uninstructed people, who made the most absurd claims about spiritual healing. It needed to be put into its right theological setting.

EAST GERMAN CONGRESS

SUPPORT FROM AUTHORITIES

6,000 TO CONFER

ANGLICAN NEWS SERVICE

Berlin, July 6 For the first time since the war some 6,000 members of the Evangelical Church from East and West Germany will be taking part in a four-day congress at Leipzig, which opens to-morrow.

The great significance of the congress lies even more in the fact that it is being held in Eastern Germany than the tasks which it has to perform.

The opportunity for people from both parts of the country to meet in free and, as it is hoped, untrammelled discussion under the aegis of a communist regime is widely interpreted as a re-assertion of belief in the basic unity of the country and in a Christian ideal which knows no zonal boundaries.

It is also striking proof of the strength of religious sentiment in the East that the authorities felt they could not only not refuse permission for the congress to be held on their territory, but also had to give active support to it.

PROMINENT GUESTS

It is estimated that about 10,000 visitors from Western Germany will come to Leipzig for the congress, and on the closing days, next Saturday and Sunday, the number of participants is expected to swell to nearly a quarter of a million. The congress will begin to-morrow with a service in the Leipzig University church, and an address by the Bishop of Saxony, Dr. Noth.

It will be declared open by Dr. von Thadden-Trieglaff, the president of the Evangelical Church in Germany.

For the best part of a week Leipzig will be entirely given over to the congress. There will be services in all the churches each day, meetings, working parties, and discussion groups, as well as events for youthful participants, who are expected in large numbers.

The congress will culminate next Sunday in a mass meeting on the Rosafield field, at which about 200,000 people are expected.

RUSSIAN BUILDINGS

The deputy Soviet High Commissioner in Germany has placed at the disposal of the congress the Soviet exhibition buildings on the industrial fair ground—reputed to be the largest of their kind in Europe.

They consist of three halls, a cinema, and a restaurant, and the main gatherings will be held there.

The East German authorities have given active support in all the technical and administrative arrangements for the congress—which could certainly not have been held without it—and Dr. von Thadden-Trieglaff recently expressed his appreciation for what they had done, while rejecting suggestions in the Western Press about the congress being "muzzled."

He made it clear that it would adhere to the conditions laid down by the East German Government in granting permission to hold it, and would refrain from any political propaganda whether on behalf of the East or West.

ELEVEN HYMNS

THE "LIVING CHURCH" SERVICE

MILWAUKEE, JULY 11

The Hymn Society of America has chosen for publication 11 of the 500 oecumenical hymns written at their invitation for the Evanston Assembly.

The hymns have been published in a booklet, "Eleven Oecumenical Hymns."

The first choice of the Hymn Society is being published separately in a four-page folder which includes a French translation by an Episcopalian priest, the Reverend J. A. Maynard, of the Eglise du Saint Esprit, New York City.



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LANDMARK DISAPPEARS

RYDE CHURCH USES STONE

FROM A SPECIAL CORRESPONDENT

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, will set the foundation stone of two war memorial vestries at S. Anne's, Ryde, Diocese of Sydney, on July 18, at 11 a.m.

The vestries are the first part of extensions which will be built from the stonework of the old school hall in Victoria Road, Ryde.

The carved entrance door from this building will be used in the vestries.

Although S. Anne's was built in 1826 and the chancel and tower added in 1856, no trace of any foundation stones can be found to mark these events, so the ceremony on July 18 will probably mark the first foundation stone set there.

It was hoped that the demolition of the old hall would reveal some interesting historical records buried in the foundations, but unfortunately the metal cap of the glass jar containing the records has corroded away, and the papers, including a copy of the *Sydney Morning Herald*, are reduced to pulp.

The first Sunday school in Ryde was built in 1838, on land donated by James Devlin and Charlotte Small, and was situated alongside the old stone hall now being demolished. It was both the parochial and denominational school of the historic Parish of S. Anne's, Ryde. This first hall was a substantial brick building which grew too small for the needs of the growing district, and was demolished in the 1920s.

In 1874 S. Anne's parish hall and school was built from stone quarried in the district. Mr. Thomas was the first master to take over the school in this building in 1874. Mr. J. C. Rickard was the superintendent of the school when it was closed as a Sunday school in 1936.

The building served for both a day school and a Sunday school, until the State established the Public School system in the latter part of the last century.

From then till 1936 it served as S. Anne's parish hall and Sunday school.

A feature of the old stone building was its unique belfry. In no other building about Sydney will one see the belfry perched in the middle of the roof.

**SMALL PARISH GIVES
£85 TO S.E. ASIA**

FROM A SPECIAL CORRESPONDENT

King Island, Tasmania, July 8

All Saints' Church was crowded on June 27 for the thanksgiving service regarding the Primate's appeal for South-East Asia.

The rector, the Reverend F. A. Stewart, stressed the need for vision outside the bounds of our own parish.

As Christians, we must meet the need of missions.

The target is £100, and it is hoped to achieve this objective in the near future.

After the service, the special offerings amounted to £85.

With this amount, King Island has contributed £125 to missions in the past six months.

MR. ARROWSMITH TO SPEAK ON DR. GRAHAM

FROM A SPECIAL CORRESPONDENT

The Commonwealth Secretary of the British and Foreign Bible Society, the Reverend H. M. Arrowsmith, will be returning to Sydney this month from London.

He will address a special meeting for clergy and church workers on "My Impressions of Dr. Billy Graham's Campaign," on July 30, in the Chapter House, S. Andrew's Cathedral, Sydney, at 10.30 a.m.

Mr. Arrowsmith attended several of Dr. Graham's meetings in London.

PROGRESS AT Mt. HAWTHORN

ACCOMMODATION OVER-TAXED

FROM A SPECIAL CORRESPONDENT

Perth, July 12

Greatly increased attendances at S. Peter's, Mount Hawthorn, Diocese of Perth, have over-taxed the accommodation of the small chapel, which normally seats 60 people.

The partition between the chapel and hall has been opened and screened off so that 100 can be accommodated.

S. Peter's committee is giving serious attention to the question of a new church.

In the meantime, commencing July 18, two services of Holy Communion will be held, at 7 a.m. and 8 a.m.

On Sunday, June 27, the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, confirmed 46 candidates. The congregation numbered 307.

The Rector of Subiaco preached at the patronal festival on June 28 when a congregation of 212 was present.

Sunday, July 4 again found S. Peter's Chapel overcrowded at the 8 a.m. Holy Communion when the regular communicants were joined by the new confirmands. The recorded attendance was 120.

The Rector of Mount Hawthorn, the Reverend F. W. Pitcher, is also in charge of All Saints', Osborne Park and Tuart Hill.

**FIJIAN FOOTBALLERS
AT BATHURST**

FROM OUR OWN CORRESPONDENT

Bathurst, July 12

The Fijian Rugby Union team were entertained at lunch at All Saints' College on July 3.

Among the guests at lunch were the four Fijian pupils of the college.

In addition to the Fijian party of 40, there were 40 guests asked by the Bathurst Rugby Union and another 40 invited by the college.

The Bishop of Bathurst, the Bishop Co-adjutor, representatives of other schools, the Mayor of Bathurst, members of the college council and staff and prefects, also attended.

The headmaster, Mr. E. C. Evans, presided.

The whole school attended the match at Orange on July 6.

**BENDIGO G.F.S. HAS
A NEW BANNER**

FROM A SPECIAL CORRESPONDENT

Bendigo, July 10

The beautiful Church of S. Paul was filled on Sunday morning, June 27, for the dedication of the new G.F.S. banner.

Nearly 50 members of the society wearing their blue veils, occupied the choir stalls and front seats of the Church.

Following an anthem by the girls' choir, three senior girls with the banner moved from the children's corner at the rear of the church to the altar rails where they knelt for the dedication.

The banner is of outstanding workmanship. The girls have been working on it for the past three years.

The choir was trained by the organist and choir master, Mr. R. A. Anderson. The sermon was preached by the rector, Canon E. H. Pickford.

The G.F.S. is under the leadership of the deaconess, Miss T. Wirth.

**NEW GUINEA MISSION
WEDDING**

FROM A SPECIAL CORRESPONDENT

The marriage of the Reverend Robert Porter, O.B.E., of S. Michael and All Angels', Agenehambo, New Guinea Mission, to Miss Betty Williams, of the Mission's teaching staff, will be solemnised by the Bishop of New Guinea on July 16.

Miss Williams is a well-known member of the Comrades of S. George.

JUBILEE AT MALVERN

RE-UNION SERVICES

FROM A SPECIAL CORRESPONDENT

Melbourne, July 5

Many past parishioners have attended the services of the S. Paul's, Malvern and Caulfield, jubilee celebrations, which have just concluded.

Notable amongst those who have returned have been Mrs. Frank Lynch and Dr. Barbara Meredith, widows of former vicars, the Reverend Frank Lynch (1909) and the Reverend Charles Meredith (1938).

The Right Reverend G. H. Cranswick was the occasional preacher at the patronal festival parish Eucharist and the Reverend J. S. Drought, a former vicar and now Chaplain General of the Sisters of the Community of the Holy Name, on the Sunday within the octave.

On July 11, the Reverend C. A. Grey and the Reverend V. L. Cohen, who were ordained from the parish, were the preachers for the last Sunday of the jubilee month. Amongst preachers at Evensong have been the Reverend H. H. Hammond and Archdeacon R. H. B. Williams.

ARCHDEACONRY'S FIRST MEETING

FROM A SPECIAL CORRESPONDENT

Wyalong, July 7

The first regular meeting of clergy in the re-arranged Archdeaconry of Cambridge, in the Diocese of Bathurst, was held at Parkes on July 5.

Clergy were present from the parishes of Condobolin, Euroora, Forbs, Grenfell, Parkes, West Wyalong and Wyalong. The Rector of Canowindra was unable to come, and Peak Hill and Trundle are vacant.

Matters concerning the archdeaconry were discussed and plans for the next meeting were made. The main topic of discussion was "Marriage Guidance." The archdeacon, the Venerable W. Charles Arnold, gave a brief talk on the subject, and in the afternoon the Reverend L. Winton gave some impressions gleaned at a recent meeting connected with Marriage Guidance held in Sydney.

BALWYN RAISES £150 FOR S.E. ASIA

FROM A SPECIAL CORRESPONDENT

Balwyn, Victoria, July 9

More than £500 worth of paintings were sold in a week at the Balwyn art exhibition which closed on July 3.

The South-East Asia Appeal will benefit by about £150 as a result of the exhibition.

The rector, the Reverend W. Holt said that the success of the exhibition showed that there is a very real interest in art in the suburbs.

He hoped the exhibition would become an annual event and establish Balwyn as a centre of art in Melbourne.

Thirty-six oils and water colours were sold out of 130 pictures exhibited, prices of those disposed of ranging from three guineas to forty-five guineas.

NURSES RENDER THE ANTHEM

FROM OUR OWN CORRESPONDENT

Wollongong, July 12

Twenty young nurses, in their blue uniforms and white caps, occupied part of the choir stalls at S. Michael's, Wollongong, on Sunday, evening, July 4.

The girls, members of the Wollongong Hospital Nurses' Choir, sang the anthem.

Matron Lawson and a number of sisters and nurses from the hospital were in the congregation.

An address was given by Dr. Swainston of Windang.

After Evensong, the colour film, "Dust or Destiny" was screened in the parish hall.

YOUTH WEEK FOR MELBOURNE

Melbourne, July 9

Anglican Youth Week in Melbourne this year will be observed from August 1 to 8. As this is also Missionary Week, Youth Week has been given a missionary emphasis by pointing symbolically to South-East Asia.

The Youth Week button depicts the cross rising in Australia and extending north-west over the Asian countries concerned.

Sunday, August 1, will be observed by the C.E.B.S. as Boys' Sunday, but it is not intended that this should be exclusively a C.E.B.S. day. A general Youth Sunday could be held on either Sunday of Youth Week.

There will be a Youth broadcast service on Sunday, August 8, at 11.30 a.m. on 3DB.

The pointing cross on the button is linked with our Lord's words in S. John, Ch. 4: "Lift up your eyes and look upon the fields, that they are white unto harvest."

OBITUARY

MRS. E. C. RIGBY

We record with regret the death of Jane Rigby, wife of Councillor E. C. Rigby, Advocate of the Diocese of Melbourne at her home, Kinkora Road, Hawthorn on July 2 after a long illness.

Mrs. Rigby had been an active worker over a number of years in the social, municipal, and Church affairs, and was sympathetic in the many activities in which Mr. Rigby was engaged. At the outbreak of the 1914 war, Mr. Rigby had just been elected Mayor of Hawthorn. Mrs. Rigby successfully organised Red Cross work in the municipality, and worked hard in all matters affecting the welfare of the troops and the furtherance of local efforts.

Throughout her later days she was always to the forefront in patriotic and community movements.

The funeral service at S. Columba's, Hawthorn on July 5, was conducted by the vicar general, the Right Reverend D. McKie, and the Reverend H. Duncan. The address was given by the Very Reverend Roscoe Wilson, who recalled his association with Mr. and Mrs. Rigby in the early years of his ministry, when he was Vicar of S. John's, Camberwell.

KURRI KURRI MAKES A PILGRIMAGE

FROM A SPECIAL CORRESPONDENT

Newcastle, July 12

July 4 was a red-letter day in the lives of thirty senior Sunday school children and servers from S. Paul's, Kurri Kurri, Diocese of Newcastle.

Leaving immediately after early morning Communion in cars provided by members of the parish, the party arrived at the cathedral in time for 9.30 sung Eucharist where they were welcomed by the dean.

Then to morning tea provided by the cathedral fellowship, and back for a tour of the cathedral conducted by the chaplain.

He showed the children their heritage in their own mother church, telling of the eternal stories in stained glass, shewing relics and old furniture linking the diocese with England and Europe centuries ago, of the priceless gold Communion service and book of memory in the warriors' chapel, made from gold and gems given by hundreds of people in the diocese.

From the reactions of the children on their return there is no doubt that this pilgrimage brought home to many of them for the first time a deep sense of the meaning of the Church and of the "faith of our fathers."

DEDICATION IN PERTH

HALL FOR NEW HOUSING AREA

FROM A SPECIAL CORRESPONDENT

Perth, July 5

S. Peter's Church Hall, Manning Park, was dedicated by the Administrator of the Diocese of Perth, Archdeacon R. E. Freeth, on July 4.

The congregation, of about 260 people, overflowed the hall.

This service brought to fulfilment a project which started in February, 1951, when Manning Park, a new housing area, south of the river, consisted of only about 70 homes.

A small group of Anglicans, feeling the need for some place of worship, met in the local school and decided to build a church hall. They formed a building committee, which planned to do most of the work itself, and a ladies' guild to help raise the funds.

The hall is 60 feet by 30 feet overall, with a sanctuary flanked by kitchen and vestry at the east end, and a cloakroom on either side of the porch at the west, leaving a hall proper of about 40 feet by 30 feet—a very useful size.

INDUCTION AT MURCHISON

FROM A SPECIAL CORRESPONDENT

Murchison, Victoria, July 10

The Reverend L. G. B. Rose was inducted to the Parish of Murchison cum Rushworth on Thursday, July 1, in Christ Church, Murchison, by the Bishop of Wangaratta, the Right Reverend T. M. Armour.

The church was filled to capacity with local parishioners augmented by visitors from Rushworth, Arcadia, and Durrigale.

The rector-designate was presented by Mr. J. W. Reid, representing the Board of Nominators, to the bishop to be instituted as priest of the parish.

The bishop was assisted in the service by the Rural Dean of Shepparton, Canon R. North and the Reverend C. Burgess. The Reverend G. Wiedeman, acted as the bishop's chaplain.

The bishop, taking as his text S. John 2:17, stressed the value of pastoral work.

Other clergy present were the Reverends E. Badger (Nathalia), A. Strickland (Euroa), E. Walkenden (Shepparton), L. Perry (Numurkah), and L. Nellor (Totara).

Following the service, a social gathering was held in the parish hall to welcome the rector, Mrs. Rose and family. Canon North presided.

RUSHWORTH WELCOME

The Rushworth congregation extended a welcome to the rector, Mrs. Rose and family, after Evensong on July 4.

The rector's warden, Mr. T. J. Coyle presided.

Other speakers who supported the chairman were Messrs. W. C. Gergle, S. Hunt, S. Collins, J. Helly and A. Cheony.

The president of the ladies' guild, Mrs. Coyle, presented Mrs. Rose with a spray of flowers.

"CHALLENGE TO FAITH"

S. Oswald's, Haberfield, Sydney, will hold a "Challenge to Faith" week from August 8 to 16.

The speaker will be the Reverend Howard Guinness, who will give 10 addresses under the general heading: "Ten Good Reasons for Not Being a Christian."

His talks will include such challenging subjects as "God is irrelevant to modern life," "Jesus was a harmless fanatic," and "The Church is full of hypocrites."

There will be special rallies for men, for women and for children.

NEW HALL AT BATHURST

£2,500 GIVEN AT OPENING

FROM OUR OWN CORRESPONDENT

Bathurst, July 12

A congregation of 300 people in the grounds of the Church of S. John the Baptist, Wellington, Diocese of Bathurst, subscribed over £2,500 in 30 minutes to an appeal for funds for the new kindergarten hall.

Mr. George Wilkins conducted the appeal. The magnificent response to the appeal coincided with a visit from the Bishop of Bathurst, the Right Reverend A. L. Wyld, to set the foundation stone.

The building, with equipment, will cost £7,600; and £4,600 was in hand. A further £300 was added a few days later, leaving on July 1 only £200 to complete the financial obligations. Young Anglicans contributed £75 for the hall.

The new structure is of brick and is set between the parish hall and church.

On the official platform for the foundation ceremony were the bishop, the Rector of Wellington, Archdeacon H. Graham, the Reverend S. Hessey, the Reverend F. Staines, and the architect, Mr. N. W. McPherson.

The Shire President, Councillor K. D. W. Masters, also addressed the meeting.

The bishop spoke of the joy it gave him to be present at the setting of the foundation stone of the new kindergarten.

He said he wanted to remind the children that they were going to enter into a very wonderful heritage and the older they became the more proud they would be of it.

He referred to the presentation of the child Jesus in the Temple.

Jesus became conscious of the work God called Him to do and He set himself the task of accomplishing the work of the Church He was going to found.

There was that wonderful love He had for the little folk.

He reminded parents that they had been given the opportunity of bringing up their children in the fear and love of God.

"Babies and little children were recognised as very important people," the bishop said, and, addressing the children, he said: "You are very important in the eyes of Jesus Christ."

The bishop concluded his address by appealing to the congregation to continue their prayers for God's blessing on the building, for the clergy and those who were devoting themselves to work amongst the children, and for the children themselves.

He said the children were the future Church in Wellington.

What they gave, the bishop said, "He blesses and increaseth... yea, even a hundredfold."

C.E.M.S. TO INSPECT CARTOGRAPHIC UNIT

FROM A SPECIAL CORRESPONDENT

Bendigo, July 10

At the meeting of All Saints' Cathedral, Bendigo, branch of the Church of England Men's Society, this week, the lay president, Brother S. Bryar, presided.

The meeting was attended by the members of the sister branches, S. Paul's and S. John's.

A sports night, during which carpet bowls, hockey, quoits and table tennis were played, extended the fellowship between the branches.

At the next meeting, on Monday, July 19, a pie and pasty tea will be served at 6.30, and afterwards members will inspect the cartographic unit at "Fortuna."

Members of other branches and male parishioners and Anglicans in general are invited to the tea and inspection.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY JULY 16 1954

THE DRAFT CONSTITUTION

The text of the draft Constitution for the Church of England in Australia, published elsewhere in this issue, is remarkable at first sight only for one thing: there is nothing remarkable or innovative about it, and neither the furious Anglo-Catholics nor the furious Protestants will find anything of substance to get their teeth into. They have all been nicely and carefully looked after. This need occasion no surprise, because it has been well-known that members of the Constitution Committee and of its drafting sub-committee, including the widest extremes of legitimate thought within the church, have experienced a growing sense of accord and unity, a growing realisation that they were at one in fundamental matters, since General Synod appointed them in 1951.

ARCHDEACON T. C. HAMMOND and THE ARCHBISHOP OF PERTH, who represent respectively in some degree, at least in the popular view, advanced "Protestant" and "Catholic" views, have managed to find unanimity on common ground. This will certainly not increase their popularity with their respective and probably irreconcilable "Protestant" and "Catholic" zealots; but it will in inverse ratio strengthen the deep regard in which they are held by the great majority of moderates who make up these two important streams of churchmanship. And inversely as their stature with the irreconcilable local fringes may wane, their stature as true Anglicans will increase.

Lay people will be particularly interested in the provisions of clause 4 of the draft, which provides for specified variations, in specified circumstances, from the Book of Common Prayer. Much nonsense has been talked about this, and the clause is worth close attention even at this stage, when the table of permissive variations has not yet been made public. Lay people will approve the provision that "it shall be lawful for a diocesan bishop on the application or with the approval in writing of the incumbent and churchwardens . . . to authorise . . . such permissive variations from the Book of Common Prayer (1662) as are contained" in the schedule already agreed by the four Metropolitans but not yet made public.

In plain language, this means that there will be no changing of local parish customs unless parishioners and their pastor agree in wanting them.

Many who hanker after an unattainable (and probably undesirable strait-jacket of) absolute uniformity are bound to cavil at the provisions of Chapter 5, which requires that all measures dealing with ritual, ceremony and discipline must be initiated in the House of Bishops, that they must be accorded a two-thirds majority in each House, and that they must come up to be passed in two separate sessions. More than this—and here is the rub for the rigid-minded—the draft provides that no measure so approved by General Synod shall apply in any diocese until that diocese itself approves and accepts it by ordinance.

In other words, diocesan autonomy and rights of self-determination are sufficiently well preserved for Medizing elements to continue to go their own ways, at least up to a point, whatever the view of the other dioceses as a whole.

Extreme examples of theoretical disasters likely to result from this will undoubtedly be concocted and enlarged upon in certain quarters. The answer to them all, in advance, is straightforward: if you cannot make men moral by Act of Parliament, then you certainly cannot make them conform in any way by Canons of General Synod. To try to do so is childish and unrealistic.

Two things, at least, can be said for the draft, and should secure its acceptance without quibbling: it is an adult document prepared for adult minds capable of conceiving the Church as a whole, and it is a realistic document because, however much Anglicans of all degrees of churchmanship may recognise and regret its looseness, yet it is the first document of its kind the acceptance of which is, as we confidently predict, assured in every Australian diocese.

The Constitution will not become operative until the Parliaments of the five Australian States concerned shall have passed appropriate legislation, and until the dioceses of at least 18 dioceses, including two metropolitans, shall have approved it in writing after their respective dioceses have accepted. It is highly improbable that any of the great four metropolitan dioceses will not accept the draft as it stands, in view of its history, and it is even more improbable that any other diocese will refuse to accept it. If one such does choose a path leading elsewhere, then it shall not be by that fact alone, under the provisions of the draft, cease to be "in fellowship or communion with this Church."



Kind Heart and Coronets

The prediction in this column three weeks ago that the Prime Minister, Mr. Menzies, would make very few changes in his Ministry has been, somewhat unfortunately, borne out by last week's announcement of minor reshuffles only in portfolios, with the infusion of no new blood into the Cabinet (to mix one's metaphors).

It seems to be the case of a kind heart. (Mr. Menzies's) being unwilling to deprive any one of the coronets they have worn for the past three or four years.

But the fact remains that most of the energetic and talented younger Liberals, brought into office by the 1949 election, must continue to bite their finger-nails on the back-benches. An attempt was made to use them as under-secretaries, but that compromise between the claims of the old guard and the new seems to be virtually in the discard now.

These frustrated Liberals would seem to have less chance of early promotion than some back-bench Country Party members, because of the five C.P. Cabinet Ministers four may be said to be under some physical disability. Sir Earle Page, at 75, must surely have retirement in mind, while Sir Arthur Radd, Mr. McEwen and Mr. Anthony have all had recent illnesses.

As the general election made no gaps in the Menzies-Padden Ministry and Mr. Menzies has forced none in his gentle reconstruction, it is left to the March of Time to bring any changes in the new term of three years just begun.

While Mr. Menzies's decision to leave the old Cabinet undisturbed can be understood on the basis of friendship and loyalty, the feeling persists that a replacement or two would have brought more efficient administration.

Now is the Time

Sir John Latham does not believe in allowing a keen mind to become rusty by lack of use. Since his retirement from the Chief Justiceship of the High Court he has continued to play a most valuable role in national affairs—in particular by his advocacy of detailed proposals for amending the Federal Constitution to make it fit the needs of the times.

One change he urged in an address in Melbourne last week (one which has been pressed from time to time in this column, incidentally) is that the term of the House of Representatives should be extended from three years to four, with provision for Senate elections always to be held in conjunction with House of Representatives elections.

Another Latham proposal, which is also in line with views expressed in this column, is that there should be a fixed method of collecting and distributing taxation revenue to prevent the "annual financial wrangle" between the Commonwealth and the States at the meeting of the Loan Council.

Sir John has also suggested: A clear definition of Section 92 of the Constitution, which relates to interstate trade; establishment of only one legal control over any particular industry; and complete Commonwealth control of both interstate and intrastate shipping, aviation and railways.

A big problem like amendment of the Constitution is best tackled early in the life of a Parliament. And success demands a large measure of agreement by all sections of the Parliament in giving a strong lead to the electorate at the necessary referendum.

Now, with both Government and Opposition led by lawyers of outstanding capacity, is a singularly appropriate time for setting about this task. Sir

John Latham has suggested as a first step the establishment of a Parliamentary committee to formulate the desired changes.

Can our Federal Parliament, setting aside narrow political animosities, rise to the occasion? If it misses or fumbles the opportunity now, such a fine chance may not recur for many years.

Slightly amending an old type-writing exercise we declare our belief that: Now is the time for all good men to come to the aid of the Constitution.

Policeman No. 1

For the third time in a row an outsider had been appointed Commissioner of Police in Victoria. Such action, though open to criticism, is not necessarily indefensible. Indeed, the retiring commissioner, Mr. Alex Duncan, who came to the post from Scotland Yard 16 or 17 years ago, is generally conceded to have done a very good job and to have brought the prestige of the Victorian force to an enviable level.

In his comparatively long term of office Mr. Duncan must have had in mind the desirability of his potential successor being provided from the force itself. Even if he had no particular officer in view, such an efficient administrator could be expected to have drawn around him several men from whom the Victorian Cabinet could have found its new police leader.

I do not know whether the Cabinet solved any peculiar difficulties in deciding to appoint a man outside the force to the post. But it must be very discouraging to a body of men, more than 3,000 strong, to feel that not one of them is considered to be fitted for the No. 1 job.

Air History

Nearly nine years after the end of the war may seem a long time to wait for the first volume of official history on the air war.

But this week the first of four books on the R.A.A.F. part in World War II is due to appear. It is "Air War Against Germany and Italy," by John Herington, and I have had an advance opinion that it has been well worth waiting for.

It runs to about 700 pages, and is well illustrated by photographs and maps. It brings the story up to 1944. Herington is to write another air volume to carry the history through the

final year or so of the war to victory.

Twenty-two volumes are planned in the official war history series, and this book is the sixth. But it is to be expected that the remaining ones will come off the printing presses in a fairly steady stream now.

The editor of the series (and also the writer of several of the army volumes) is Mr. Gavin Long, son of a former Bishop of Bathurst. His onerous task was considerably increased recently by the death in a Comet crash in the Mediterranean of Mr. Chester Wilmoth, who was to have written of the Western Desert fighting.

But, if Mr. Long ever feels weighed down by the magnitude and complexity of his responsibilities, he is likely (from advance accounts) to get much encouragement from the scholarly, yet popularly written, contribution Mr. Herington has made to the series in the book to become available to the public this week.

Footbrawlers

While the brawl which occurred in the Rugby League match between England and N.S.W. in Sydney last Saturday is to be deplored, the firm action of the referee, Mr. A. Oxford, in ending the game and walking off the field deserves the highest commendation. He also resisted overtures a few minutes later to order the resumption of the game.

It is to be hoped that Mr. Oxford's sensational but thoroughly justifiable action will result in this brand of football, which has a very large following in N.S.W. and Queensland, being purged of all the elements which led to this disgraceful scene.

Men who have shown the capacity to be chosen to represent their State or their country are expected to be exemplars of sportsmanship.

One would have thought that the Rugby League administrators would have acted drastically to impose safeguards which would ensure, as far as is humanly possible, that such ugly incidents will not recur.

But the light penalties imposed by the League's judicial committee on Monday night (the suspension of one player for a fortnight and the cautioning of two others) did not show much inclination by the League to take this appalling incident with proper seriousness.

—THE MAN IN THE STREET.

CLERGY NEWS

BROWN. The Reverend D. F. Locum-Tenens at Keppel, Diocese of Rockhampton, to be Rector of Winton, in the same diocese. He will commence duties there on July 18.

DALE. Canon J. E. was inducted to the Parish of St. James, Yeppoon, Diocese of Rockhampton, on July 15.

TAPLIN. The Reverend F. Rector of Blacktown, Diocese of Sydney, to be Rector of Jamberoo, in the same diocese.

MORRISBY. The Reverend A. R. B. C.M.S. State Secretary in Brisbane, to be Rector of St. Matthews, Ashbury, Diocese of Sydney.

FOX. The Reverend Norman, Rector of St. Alban's, Five Dock, Diocese of Sydney, to be Rector of St. George's, Killara, in the same diocese.

WRAY. The Reverend K. N. Curate of St. Philip's, Eastwood, Diocese of Sydney, to be Rector of Merriandale, in the same diocese.

DRYLAND. The Reverend J. P. is acting as Locum-Tenens at St. Luke's, Waverley, Diocese of Sydney, pending the appointment of a rector.

PALMER. The Reverend R. H. Rector of All Saints, Austimner, Diocese of Sydney, to be Rector of St. George's, Earlwood, in the same diocese.

RYAN. The Reverend J. L. of Berwick, will go to St. Jude's, Carlton, in the Diocese of Melbourne.

HOLT. The Reverend J. E. of St. Alban's, West Coburg, will go to St. Paul's, Canterbury, in the Diocese of Melbourne.

MORTON. The Reverend F. H. of Lydale, will go to St. Alban's, West Coburg, in the Diocese of Melbourne.

GOGGS. The Reverend Leonard, Assistant Curate at Holy Trinity, Mackay, Diocese of North Queensland, to be Locum-Tenens at St. Thomas, Hughenden, in the same diocese.

GRAHAM. The Reverend W. H. has been appointed Chaplain to the Mental Home, Sunbury, as Vicar of the Parish of Sunbury, in the Diocese of Melbourne.

BROWN. The Reverend G. Director of Youth and Religious Education, has been appointed to the Parish of St. Faith's, Burwood, in the Diocese of Melbourne.

THE REVEREND G. T. WARREN

The General Secretary of the Melanesian Mission, the Reverend George Thomas Warren, died suddenly in London on July 6. He had been general secretary since 1945.

AT THE CHICAGO CONGRESS

THE "LIVING CHURCH" SERVICE Milwaukee, July 11

The American Church Union congress committee has announced that the general secretary of the English Church Union, the Reverend Harold Riley, will give the opening address at the Catholic Congress in Chicago, to be held from August 1 to 3, on "The Meaning of Reunion."

ONE MINUTE SERMON

COLLECT FOR THE 5TH SUNDAY AFTER TRINITY

The Text:

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ, Our Lord, Amen.

The Message:

How wonderful a collect for the times in which we live when fret, worry and anxiety lay hold on so many hearts and minds. Has it been always so? The collect is very ancient, in the Service book of Leo as well as Gregory. Evidently it is an echo of trouble and breathes of the disturbed times 1500 years ago and fits the disturbed times in which we live.

The incursions of barbarians were disturbing the course of the world and services were often conducted in secret, in fear and trembling. In those days it read "Grant to us we beseech Thee Lord, that both the course of this world may be peacefully directed for us by Thy ordinance, and that Thy Church may rejoice in tranquil devotion." The reformers altered it to fit all times but still it is the collect to which the Church returns in time of trouble.

Fret, worry, anxiety—how common are these in our present age. The collect seems to gather up in little strains of heavenly music the thoughts of peace, joy, service, quiet. "Peace I leave with you," said Jesus. Or again, "your heart shall rejoice and your joy no man taketh from you." We can understand what the words must have meant when the Church was surrounded with bitter persecution, and what significance they would have on the lips of men who might in any hour face martyrdom.

But we need no less than they to pray that the world today may be ordered by God's governance and not by the whims of men ruled by fear, hatred or greed for power. The dangers which surround the Church change but they do not diminish. "The only foundation for peace lies in an unshaken faith in the Living Power of Christ her Head and in unswerving attachment to the person of Him who is our Redeemer and King." Can we give Him that loyalty, unafraid!

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

July 17: Father Michael Scott, S.J., S.A.

July 18: Lt-Colonel Mabel Bell, N.S.W.

*July 20: The Reverend Alfred E. Victoria.

July 21: Schole Service—"Stories from the Old Testament."

July 22: The Reverend A. P. Campbell, N.S.W.

July 23: W. N. Oats, Tasmania.

FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

*July 19: The Very Reverend John Bell.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL.

*July 18: The Reverend J. B. Phillips.

EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE.

July 19: Professor S. M. Wadham.

READINGS FROM THE BIBLE: 11 a.m. A.E.T. NATIONAL.

July 19: The Reverend Edwin White.

RADIO SERVICE: 9.30 a.m. A.E.T. INTERSTATE.

*July 18: From St. Bartholomew's Church, London. Preacher: Dr. E. Wallbank.

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

*July 18: "Keep your Marriage Alive"—The Reverend W. G. Coughlan.

PRELUDE: 7.15 p.m. A.E.T. NATIONAL.

July 18: The Adelaide Singers.

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

July 18: Presbyterian Fellowship Association, Victoria.

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

July 21: "Is there a Retreat from Christianity?"—Eric Gifford.

EVENSONG: 4.45 p.m. A.E.T. INTERSTATE.

*July 22: St. John's Cathedral, Brisbane.

THE EPILOGUE: 11.20 p.m. A.E.T. INTERSTATE.

July 18: "The Epilogue"—No. 29.

Fifth Sunday after Trinity.

OFFICIAL, COMPLETE UNABRIDGED TEXT:

THE NEW DRAFT CONSTITUTION

PART I
CHAPTER I
FUNDAMENTAL
DECLARATIONS

1. The Church of England in Australia, being a part of the one Holy Catholic and Apostolic Church of Christ, holds the Christian Faith as professed by the Church of Christ from primitive times and in particular as set forth in the creeds known as the Nicene Creed and the Apostles' Creed.

2. This Church receives all the canonical scriptures of the Old and New Testaments as being the ultimate rule and standard of faith given by inspiration of God and containing all things necessary for salvation.

3. This Church will ever obey the commands of Christ, teach His doctrine, administer His sacraments of Holy Baptism and Holy Communion, follow and uphold His discipline and preserve the three orders of bishops, priests and deacons in the sacred ministry.

CHAPTER II
RULING PRINCIPLES

4. This Church being derived from the Church of England, retains and approves the doctrine and principles of the Church of England embodied in the Book of Common Prayer together with the Forum and Manner of Making Ordaining and Consecrating of Bishops, Priests and Deacons and in the Articles of Religion sometimes called the Thirty-nine Articles but has plenary authority at its own discretion to make statements as to the faith ritual ceremonial or discipline of this Church and to order its forms of worship and rules of discipline and to alter or revise such statements, forms and rules, provided that any such statements, forms, rules or alterations or revision thereof are consistent with the Fundamental Declarations contained herein and are made as prescribed by this Constitution. Provided that until other order be taken by canon made in accordance with this Constitution it shall be lawful for a diocesan bishop on the application or with the approval in writing of the incumbent and churchwardens of a church in any parish of his diocese to authorise the use in such church of such permissive variations from the Book of Common Prayer (1662) as are contained in a paper bearing date the day of 195 signed by the four Metropolitan and lodged in the provincial registry of the Primate.

5. Subject to the Fundamental Declarations, this Church has plenary authority and power to make canons, ordinances and rules for the order and good government of the Church, and to administer the affairs thereof. Such authority and power may be exercised by the several synods and tribunals in accordance with the provisions of this Constitution.

6. This Church 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 contained in this Constitution.

PART II
THE GOVERNMENT
OF THE CHURCH
CHAPTER III
OF THE BISHOPS

7. A diocese shall in accordance with the historic custom of the One Holy Catholic and Apostolic Church continue to be the unit of organisation of this Church and shall be the see of a bishop.

8. There shall be a bishop of each diocese who shall be elected as may be prescribed

by or under the constitution of the diocese, provided that the election shall as to the canonical fitness of the person elected be subject to confirmation as prescribed by ordinance of the provincial synod, or if the diocese is not part of a province then as prescribed by canon of general synod.

During any vacancy in the office or incapacity of the bishop of any diocese or during his absence from the diocese for a period exceeding thirty days the authorities powers rights and duties conferred or imposed on him by this constitution shall be exercised by the person appointed by or under the constitution of the diocese to administer the affairs of the diocese.

General synod may by canon confer upon a bishop of a diocese the title of Archbishop provided that such canon shall be carried by an affirmative vote of at least two-thirds of the members of each house and shall receive the approval of all the Metropolitans.

9. There shall be a Metropolitan (to be called Archbishop) of each province of this Church who shall hold office as prescribed by any Act of Parliament or by the constitution of the province or by ordinance of the provincial synod.

During any vacancy in the office or incapacity of the Metropolitan of any province, or during his absence from the province for a period exceeding thirty days the authorities powers rights and duties of the Metropolitan under this Constitution shall be exercised by the senior diocesan bishop of the province at the time in the province able and willing to act, seniority being determined by the date of consecration.

10. There shall be a Primate of this Church who shall be elected and hold office as may be prescribed by canon of the general synod.

During any vacancy in the office or incapacity of the Primate or during his absence from Australia for a period exceeding thirty days the authorities powers rights and duties of the Primate under this Constitution shall be exercised by the senior Metropolitan at the time in Australia able and willing to act, or if there is no Metropolitan able and willing to act, then by the senior diocesan bishop at the time in Australia able and willing to act, seniority in every case being determined by the date of consecration.

11. The Primate Metropolitans and diocesan bishops may apart from their meetings at a house of bishops of the general synod meet from time to time for the discharge of the functions assigned to a meeting of them under this Constitution and for any other business.

12. Such a meeting of the said bishops shall be convened by the Primate on his own initiative or at the request in writing of not less than one-third of the bishops, and shall have power to regulate its own business.

13. The presence of at least one half of the said bishops shall be necessary to constitute such a meeting of the bishops for the discharge of its functions under this Constitution.

14. A certificate signed by the Primate and purporting to state a decision of such a meeting of the bishops or the votes of individual bishops shall be evidence of the matters so stated.

CHAPTER IV
OF GENERAL SYNOD
COMPOSITION AND
PROCEDURE

15. General synod shall consist of the house of bishops, the house of clergy and the house of laity.

The three houses shall sit together in full synod and shall

deliberate and transact business therein and shall vote together unless a vote by houses is required by not less than five members of the house of bishops or by ten members of the house of clergy, or by ten members of the house of laity.

In the event of a vote by houses being required, all questions shall be put firstly to the house of laity, then to the house of clergy, and finally to the house of bishops and no question shall be deemed to be resolved in the affirmative by

been duly and lawfully elected appointed or summoned to the synod.

19. (1) General synod may proceed to the despatch of business notwithstanding the failure of any diocese to provide for its representation in the synod and notwithstanding a vacancy in the office of Primate or a Metropolitan or a diocesan bishop.

(2) No canon rule act or exercise of power of general synod shall be vitiated by reason only of the fact that

This draft constitution for the Church of England in Australia has been revised and unanimously agreed upon by the Constitution Committee of General Synod held in November, 1951. The committee has thus completed the task of clarifying some aspects of the legal position of the Church in Australia which was started in 1905 and has been continued by successive committees.

The present text is complete save in one curious detail: the schedule of permissive variations to the Book of Common Prayer mentioned in paragraph 4. These are not yet available in their final form; they will be published as soon as possible.

general synod unless it is so resolved by a vote of the majority of those present in each of the three houses.

A house by a majority of its members voting may decide to consider separately any matter in debate whereupon further discussion of the matter shall be postponed until there has been an opportunity of separate consideration.

16. The house of bishops shall be composed of the Primate, Metropolitans and diocesan bishops.

17. (1) The house of clergy shall be composed of clerical representatives of each diocese.

(2) The house of laity shall be composed of lay representatives of each diocese.

Clerical and lay representatives of a diocese shall be elected or appointed, and any vacancy in the place of a representative shall be filled at such time and in such manner as may be prescribed by or under the constitution of the diocese.

The number of representatives shall be determined in accordance with the table annexed to this Constitution.

Every bishop or priest shall be qualified to be a clerical representative of a diocese if he is resident therein at the date of his appointment and holds a licence from the diocesan bishop, provided however that the qualification of residence in the diocese shall not be necessary in the case of a missionary diocese or a diocese having less than thirty-one clergymen resident and duly licensed to officiate therein.

Every layman who is not under the age of twenty-one years and is a communicant of this church shall be qualified to be a lay representative of a diocese, whether he does or does not reside therein.

(3) The bishop of each diocese shall certify and transmit to the Primate a list of names and addresses of the clerical and lay representatives of the diocese.

In the event of any change in the representation of a diocese the bishop shall certify and transmit to the Primate a supplementary list showing the change.

Any list or supplementary list so certified shall be evidence that a representative therein named is entitled to be such representative unless a subsequent list shows that he has ceased to be a representative.

18. General synod in such manner as it may deem proper may determine whether any person who claims to be a member of the synod or of any house is entitled to be a member thereof and whether he has

any person to be elected appointed or summoned to the synod has not been elected appointed or summoned, or by reason only of an informality with respect of the election appointing or summoning.

20. The Primate or in his absence the senior Metropolitan present, or if there is no Metropolitan present, the senior diocesan bishop present shall be President of the house of bishops and of general synod, seniority in every case being determined by the date of consecration.

The President may take part in any discussion and vote on any question.

21. Until general synod otherwise prescribes the presence of at least seven members of the house of bishops and at least fifteen members of the house of clergy representing not less than seven dioceses and of at least fifteen members of the house of laity representing not less than seven dioceses shall be necessary to constitute a meeting of general synod for the exercise of its powers.

22. At each session of synod the house of clergy and the house of laity shall elect its own chairman and such other officers as it considers necessary.

SESSIONS

23. Until general synod by canon otherwise prescribes:—

(a) Ordinary sessions of synod shall be held at intervals not exceeding four years, and at such time and place as synod may by resolution appoint or failing any such resolution then as the standing committee of synod may by resolution appoint provided that the standing committee of synod may on grounds of emergency or other special grounds by resolution defer the summoning of synod for a period exceeding four years from the previous synod but not exceeding twelve months from the date of such resolution provided further that synod shall meet at least once in every six years.

(b) A special session of synod shall be convened by the Primate at the request in writing of not less than one-half of the members of the house of bishops or of one-third of the members of the house of clergy or of one-third of the members of the house of laity or upon a resolution of the standing committee;

(c) At least four months before the time for any ordinary session of synod the Primate shall by mandate under his hand and seal summon the diocesan bishops, and require them to convene the prescribed number of

clerical and lay representatives of their respective dioceses at the appointed time and place;

(d) The procedure and powers of synod in a special and an ordinary session shall be the same, provided that in a special session no business other than the specified business specified in the mandate shall be transacted.

RECORDS AND SEAL

24. The proceedings of general synod shall be duly recorded and be authenticated by the signature of the President.

Every canon of general synod shall be printed in duplicate, and each duplicate shall be certified as correct by the President, the chairman of committees and the secretaries of the synod, authenticated by the official seal, and filed in books.

25. (1) General synod shall have an official seal, which shall be judicially noticed.

The seal shall not be used to authenticate any canon rule resolution instrument or document or any copy thereof except upon a resolution of synod or of the standing committee of synod and by and in the presence of at least three members of the said committee.

(2) Any canon rule resolution instrument or document authenticated by the official seal shall be admissible in evidence without further proof.

A document purporting to be a copy of any canon rule or resolution so authenticated and purporting to be certified by at least three members of the standing committee as a true copy shall be evidence of the canon rule or resolution and be admissible in evidence without further proof.

CHAPTER V
OF THE POWERS OF
GENERAL SYNOD

26. Subject to the terms of this Constitution synod may make amend or repeal canons rules and resolutions relating to the order and good government of this Church including canons in respect of ritual, ceremonial and discipline and make statements as to the faith of this Church and declare its view on any matter affecting this Church or affecting spiritual moral or social welfare.

27. A canon shall be made by a bill passed in accordance with the following procedure:

(i) The bill shall have been circulated to each diocese at least three months before the first day of the session of synod at which the bill is to be presented, provided that the standing committee may allow a shorter period of notice but not less than one month and provided further that general synod by an affirmative vote in each house of at least three-fourths of the members present may declare any bill to be a matter of urgency and permit it to be included in the agenda without previous notice.

(ii) (a) After the bill has been read and passed a first and second time, it shall be considered in committee and reported back with or without amendment;

(b) The bill shall be read and passed a third time provided however a special bill shall follow the procedure hereinafter appointed.

28. (a) A bill which deals with or concerns the ritual or discipline of this Church shall follow the procedure of this section as a special bill unless synod by a vote in each house of at least three-fourths of the members present decides that it need not proceed as a special bill.

(b) In the case of other bills if not less than twenty-five members of general synod petition the President that a bill should be treated as a special bill the President shall put to general synod the

motion that it be so treated and if general synod so decides the bill shall be dealt with as a special bill.

(c) Special bills shall be dealt with as follows:—

(i) A special bill to which sub-section (a) of this section applies shall be submitted for the first reading only by direction or leave of the house of bishops.

(ii) Every special bill shall after the second reading and the committee stage have been concluded be submitted for a provisional third reading and if the bill is then approved by a vote of at least two-thirds of the members of each of the three houses present it shall stand as a canon provisionally made.

(iii) The provisional canon shall then be referred to the synod of each diocese for its consideration and each diocesan synod may submit to the President within a period specified by canon or by the provisional canon such report and recommendations as it may think fit.

(iv) If every diocesan synod reports that it assents to the provisional canon the President shall so declare and thereupon it shall be a canon duly passed, otherwise the reports and recommendations received from the diocesan synods shall be presented to general synod which shall recommit the provisional canon as a bill to a further second reading and committee stage.

(v) If on the subsequent third reading the bill is approved by at least two-thirds of the members of each of the three houses present it shall be a canon, unless general synod immediately before the vote is taken by a majority of the three houses voting together shall declare that such reading shall be provisional only whereupon the procedure given above shall again be followed.

29. If not less than one fourth of the members of general synod or one third of the members of the house of bishops or of the house of clergy or of the house of laity petition the President that a canon duly made is in whole or in part inconsistent with any part or parts of the fundamental declarations of the constitution or that a canon deals with or concerns ritual ceremonial or discipline of this Church and has not been passed in accordance with section 28 (a) hereof, the President shall refer the question to the appellate tribunal and in the meantime the canon shall not come into force. If the tribunal finds no inconsistency, the President may thereupon declare the canon to be in force. If the tribunal finds inconsistency it shall report to general synod the nature of the inconsistency, giving its reasons and may, if it thinks fit, indicate what amendments, if any, would remove the inconsistency, and unless and until such amendments are made by general synod the canon shall not come into force.

30. Subject to the preceding section and unless the canon itself otherwise provides, a canon duly passed by general synod shall come into force on and from a date appointed by the President, being not later than one calendar month from the date upon which the canon was passed. The canon as on and from the appointed date shall apply to every diocese of this Church and any ordinance of any diocesan synod inconsistent with the canon shall to the extent of the inconsistency cease to have effect.

Provided that: (a) if general synod declares that the provisions of a canon affect the order and good government of the Church within or the Church trust property of a diocese such canon shall not come into force in any diocese

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unless and until the diocese by ordinance adopt the said canon (b) if general synod shall not so declare the synod of a diocese may within a period of two years from the date of the passing of the canon declare its opinion that the canon affects the order and good government of the Church within or the Church trust property of such diocese and may notify the President accordingly, and if the standing committee should advise the President that the said opinion should be accepted such canon shall not and shall not be deemed to have come into force in such diocese unless and until it be adopted by ordinance of the diocesan synod, and if the standing committee shall not so advise the President he shall refer the question raised by the said opinion to the appellate tribunal for its determination and such canon shall not and shall not be deemed to have come into force in such diocese unless and until the appellate tribunal determines the question in the negative or the diocesan synod by ordinance adopts the said canon.

31. If any question shall be raised as to the inconsistency of any canon rule resolution or statement of general synod with the Fundamental Declarations the Primate may and at the written request of twenty-five members of general synod shall refer the question to the appellate tribunal hereinafter constituted whose opinion thereon shall be final.

32. (1) Synod shall not make any canon or rule imposing any financial liability on any diocese except in accordance with this section.

(2) Synod may by canon or rule provide for the costs charges and expenses in or in connection with—

(a) The carrying into effect of this Constitution;

(b) The holding of synod and the conduct of its business;

(c) The meetings of standing committee and of any other committee, board or commission appointed by synod;

(d) The sittings of the appellate Tribunal to hear and determine any appeal question or matter made or referred to it and the sittings of the Special Tribunal to hear and determine any charge brought before it;

(e) The maintenance of the registry of the Primate;

(f) The election or appointment of the corporate trustees and the administration of the affairs of the body corporate.

Provided that synod may make any canon or rule imposing a financial liability on any diocese which by ordinance assents to the same including the costs charges and expenses in or in connection with the conduct of the affairs of any board institution or body set up by synod and provided also that any financial liability accepted by a diocese under any determination rule or regulation continued in operation under Section 71 hereof shall remain unless or until it is replaced by or under the provisions of this Constitution.

33. (1) General synod may make rules prescribing anything necessary or convenient to be prescribed for carrying out and giving effect to any canon or for controlling and regulating the administration of its affairs, and in particular may make rules prescribing—

(a) The procedure for any election or appointment to be made by or under the authority of synod to any office;

(b) The authorities powers rights and duties of any officer committee board or commission of synod.

A rule shall be made by resolution after notice has been duly given in accordance with the standing orders.

(2) General synod may regulate the conduct of its business under standing orders or otherwise as it may deem proper.

CHAPTER VI COMMITTEES, BOARDS AND COMMISSIONS

34. There shall be a standing committee of general synod which shall consist of so many members or not less than ten as may be prescribed by any rule of synod.

The members of the committee shall be elected or appointed and shall hold office as may be prescribed by any rule of the synod.

The seal books and records of general synod shall be in the care and control of the standing committee.

35. General synod shall appoint such boards of assessors as may be required for the purposes of this Constitution and may appoint any committee board or commission that it may deem proper for carrying out or giving effect to any canon rule or resolution of synod, and the following provisions of this section shall apply to a board of assessors as well as to any such committee board or commission.

Unless otherwise provided by any canon or rule of synod—

(a) The committee board or commission may include or consist of persons who are not members of synod;

(b) The members of the committee board or commission shall be elected or appointed and shall hold office as may be determined by resolution of synod but shall not, unless the resolution so provides, cease to be members of the committee board or commission by reason only of ceasing to be members of synod;

(c) The committee board or commission shall have such powers and duties as may be conferred or imposed by resolution of synod;

(d) The committee board or commission may, if synod by resolution so directs, continue to exist and to exercise and perform its powers and duties, until the expiration of the first week of the next following ordinary session of synod.

CHAPTER VII THE PROVINCES AND PROVINCIAL SYNODS

36. A province of the Church of England in the Dioceses of Australia and Tasmania shall subject to this Constitution continue as at the date on which this Constitution takes effect, until altered in accordance therewith.

37. A new province may be formed by any four or more dioceses associating for that purpose, provided that the formation of the province is approved by ordinance of the diocesan synod of each of such dioceses, and ratified by canon of general synod. Nevertheless general synod may upon a petition preferred to it by less than four dioceses declare that such petitioning dioceses may proceed under this section and the same shall then apply to them accordingly.

38. A province may be altered in accordance with the constitution of the province either by an increase or a decrease in the number of dioceses forming the province, provided that the alteration shall not take effect until ratified by canon of general synod.

PROVINCIAL SYNODS

39. The constitution of each province of the Church of England in the Dioceses of Australia and Tasmania shall subject to this Constitution continue as at the date on which this Constitution takes effect, until altered in accordance with the provisions of this chapter.

40. The constitution of a new province may provide either for a provincial synod or for a provincial council, and in either case may contain such provisions as the diocesan synod of each of the dioceses to be included in the province may think fit, provided that the constitution shall not take effect until ratified by canon of the general synod.

41. The constitution of a province may be altered in

accordance therewith, or with the consent of all the dioceses of the province given by ordinance of the synod of each diocese, provided that the alteration shall not take effect until ratified by canon of general synod.

This section extends to altering the constitution of a province by substituting a provincial council for a provincial synod, or by substituting a provincial synod for a provincial council.

42. A provincial synod or a provincial council shall have such powers for the order and good government of this Church, within the province as may be prescribed by the constitution of the province.

CHAPTER VIII THE DIOCESES AND DIOCESAN SYNODS

43. A diocese of the Church of England in Australia and Tasmania shall subject to this Constitution continue as at the date on which this Constitution takes effect, until altered in accordance therewith.

44. (1) A new diocese may be formed in any of the following ways, that is to say—

(a) By separation of territory from a diocese;

(b) By the union of two or more dioceses or parts of dioceses;

(c) Out of territory in Australia which is not part of any diocese, and either out of such territory alone or out of such territory together with any diocese or part of a diocese;

(d) As a missionary diocese, whether within or outside Australia.

(2) Where a new diocese is formed by separation of territory from a diocese or by the union of two or more dioceses or parts of dioceses, the proposal to form the new diocese may be initiated by the diocese or dioceses concerned or by the province, if any, in which the diocese or dioceses are included but the new diocese shall not be formed unless such diocese or dioceses and province, if any, agree by ordinance of their respective synods that the new diocese shall be formed, and general synod by canon ratify the formation of the new diocese.

(3) In any other case the proposal to form a new diocese may be initiated in general synod, but where any diocese or part of a diocese is to be included, the new diocese shall not be formed unless the synod of the diocese and the synod of the province in which the diocese is included concur by ordinance and the new diocese shall be deemed to be formed as general synod may by canon determine.

(4) Upon the formation of a new diocese any church trust property allocated to the new diocese by ordinance of the synod of any diocese concerned, and any church trust property allocated to the new diocese by canon of general synod in any case where a diocese is not concerned, shall by virtue of the ordinance or canon, as the case may be, and without any other assurance in the law, be held by and be vested in the trustees then or thereafter appointed for the purpose and upon and subject to the trusts affecting the same, but for the use benefit and purposes of this Church within the new diocese.

45. (1) A diocese may by ordinance surrender the whole or any part of its territory to any other diocese, and that other diocese may by ordinance accept the territory so surrendered. Provided however a diocese which has been formed by the separation of territory from a diocese or dioceses shall not surrender such territory to any diocese other than the diocese from which the territory was last separated without the consent of such last-mentioned diocese given by an ordinance of the synod thereof.

The surrender and accept-

ance may be made upon terms and conditions, including the allocation of church trust property as may be agreed upon by ordinances made by the dioceses concerned.

(2) A diocese may by ordinance alter its boundaries so as to include territory which is not part of any diocese or so as to exclude territory otherwise than by surrender to another diocese.

(3) Any surrender or alteration under this section shall not take effect until ratified by or under canon of general synod.

46. General synod may by canon admit to the synod any diocese the territory of which is partly or wholly outside Australia and may upon such admission impose such terms and conditions, including the extent of representation in the house of clergy and in the house of laity, as the synod thinks fit.

DIOCESAN SYNODS

47. The constitution of each diocese of the Church of England in Australia and Tasmania shall subject to this Constitution continue as at the date on which this Constitution takes effect, until altered in accordance therewith.

48. The constitution of a new diocese shall provide for the election or appointment of the first bishop of the diocese and shall contain such other provisions as may be deemed necessary or convenient, whether set forth expressly or adopted by reference to the provisions set forth in a canon of general synod, or adopted by reference to the provisions of the constitution of any other diocese, and whether so adopted with or without modifications and additions.

The constitution of the new diocese shall not take effect until ratified by or under canon of general synod.

49. In a missionary diocese or in a diocese in which less than ten priests are licensed if there be no diocesan synod and until general synod by or under any canon otherwise prescribes there shall be a diocesan council with such constitution as general synod thinks fit.

If in any diocese in which there is no provision for a synod the office of the bishop become vacant, the office shall be filled as prescribed by canon of general synod, or if there is no such canon, then in accordance with the provisions under which the last election or appointment was made.

50. The constitution of a diocese may be altered in accordance therewith or as the synod of the diocese may by ordinance determine in accordance with any canon of general synod.

51. A diocesan synod may make ordinances for the order and good government of this church within the diocese.

CONSENT OF DIOCESE TO ALTERATION

52. (1) Notwithstanding any provision to the contrary contained in this constitution or anything done thereunder general synod shall not without the assent by ordinance of the diocese concerned alter or permit the alteration of—

(a) The constitution or boundaries of a diocese or any of the powers rights or duties of the synod of a diocese or of any diocesan society council board agency or authority, including the powers rights and duties relating to church trust property and the rights of a diocese with regard to the election of its bishop.

(b) The qualifications or mode of election of the representatives of a diocese in general synod.

(c) The status of any diocese as a metropolitan see or the title to or tenure of office of any metropolitan.

(2) Except with its own assent by ordinance no metropolitan see shall cease to be a metropolitan see or to have associated with it the number of dioceses required for the formation of a province.

CHAPTER IX THE TRIBUNALS

53. There shall be a diocesan tribunal of each diocese, the special tribunal and the appellate tribunal, and there may be a provincial tribunal of any province.

54. (1) A diocesan tribunal shall be the court of the bishop and shall consist of a president, who shall be the bishop, or a deputy president appointed by him and not less than two other members as may be prescribed by ordinance of the synod of the diocese.

The members other than the president and deputy president shall be elected in such manner, hold office for such period, have such qualifications and be subject to such disqualifications, and vacancies shall occur and be filled in such manner, as may be prescribed by ordinance of the synod of the diocese.

In any province the provincial synod if so requested by the synod of a diocese may by ordinance of the provincial synod prescribe any matter directed or permitted by this section to be prescribed by ordinance of the synod of the diocese, provided that the synod of the diocese may at any time otherwise prescribe.

(2) A diocesan tribunal shall in respect of a person licensed by the bishop of the diocese, have jurisdiction to hear and determine charges of breaches of faith ritual ceremonial or discipline and of such offences as may be specified by any canon ordinance or rule.

(3) Any five communicant members of the diocese or any lesser number of persons as the synod of the diocese may by ordinance determine may promote a charge against any person licensed by the bishop of the diocese in respect of any of the matters specified in subsection (2) hereof either before the diocesan tribunal or before the provincial tribunal in its original jurisdiction.

(4) In matters involving any

question of faith ritual ceremonial or discipline an appeal shall lie from the determination of a diocesan tribunal to the appellate tribunal, provided that in any province in which there is a provincial tribunal and an appeal thereto is permitted by ordinance of the diocesan synod, an appeal may lie in the first instance to the provincial tribunal, and provided that in any such case an appeal shall lie from the determination of the provincial tribunal to the appellate tribunal.

In other matters an appeal shall lie in such cases as may be permitted by ordinance of the diocesan synod from a determination of the diocesan tribunal to the provincial tribunal, if any, or to the appellate tribunal, and from a determination of the provincial tribunal to the appellate tribunal.

55. (1) A provincial tribunal shall consist of a president who shall be the Metropolitan, or a deputy president appointed by him, and not less than two other members as may be prescribed by ordinance of the synod of the province.

The members other than the president or deputy president shall be elected in such manner, hold office for such period, have such qualifications and be subject to such disqualifications and vacancies shall occur and be filled in such manner, as may be prescribed by ordinance of the synod of the province.

(2) A provincial tribunal shall have jurisdiction to hear and determine appeals from any determination of any diocesan tribunal of the province in any case in which an appeal lies therefrom to the provincial tribunal.

Every appeal to a provincial tribunal shall be by way of rehearing.

(3) A provincial tribunal shall, in respect of a person licensed by the bishop of a diocese within the province, have original jurisdiction to hear

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and determine charges of breaches of faith ritual ceremonial or discipline, and of such offences as may be specified by any canon ordinance or rule, provided that such original jurisdiction shall not be exercised except as prescribed by ordinance of the synod of the diocese.

(4) An appeal shall lie to the appellate tribunal from a determination of a provincial tribunal in its original jurisdiction.

56. (1) The special tribunal shall consist of a president and not less than two diocesan bishops as hereinafter appointed.

The Primate shall be the president, or if he is not entitled to act, the Metropolitan or bishop who would exercise the authorities powers rights and duties of the Primate, if the office were then vacant, shall be the president.

No person by or against whom the charge is brought shall be a member of the tribunal.

(2) The special tribunal shall have jurisdiction to hear and determine charges against any member of the house of bishops of breaches of faith ritual ceremonial or discipline and of such offences as may be specified by canon.

(3) Before determining any charge the tribunal shall consult a board of assessors as hereinafter appointed.

The members of the special tribunal other than the president and the members of the board of assessors shall be appointed in such manner hold office for such period and be subject to such disqualifications and vacancies shall occur and be filled in such manner as may be prescribed by or under canon of general synod.

(4) An appeal shall lie from the determination of the special tribunal to the appellate tribunal.

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57. (1) The appellate tribunal shall consist of seven members three of whom shall be bishops and four of whom shall be laymen.

The members shall be appointed by the general synod as follows, that is to say, a bishop and a layman on the nomination of the house of bishops, a bishop and a layman on the nomination of the house of clergy and a bishop and two laymen on the nomination of the house of laity.

A president and deputy president shall as often as may be necessary be chosen from among the lay members of the tribunal by the house of bishops, or, if General Synod be not in session, by a meeting of the members of the house of bishops.

A layman shall not be a member unless he is qualified to be a lay representative of a diocese, and is or has been a justice of the High Court of Australia, a justice of the Supreme Court of a State, or a practising barrister or solicitor, of at least ten years' standing of the Supreme Court of a State.

(2) The members of the tribunal shall be nominated and appointed in such manner, hold office for such period and be subject to such disqualifications, and vacancies shall occur and be filled in such manner, as may be prescribed by or under canon of general synod.

No party to an appeal shall be a member of the tribunal for any purpose of the appeal and his place shall be filled for the purpose of the appeal by the other members co-opting a person qualified for the office.

The appellate tribunal shall have jurisdiction to hear and determine appeals from any determination of the special tribunal and from any determination of any diocesan or provincial tribunal in any case in which an appeal lies therefrom to the appellate tribunal. Every appeal to the appellate tribunal shall be by way of rehearing.

(3) Unless otherwise prescribed by canon of general synod, the appellate tribunal may hear and determine any appeal question or matter made or referred to it although all the members thereof be not present at such hearing or determination, provided that there be present at least two bishops and three laymen. And provided further that if during the hearing of any appeal a member attending the tribunal should die or become unable to continue with the hearing the appeal may proceed so long as the President two bishops and one other lay member be present provided further that if the number of those present on any appeal should be evenly divided on any question of evidence or procedure the President (or in his absence the Deputy President) shall have a casting as well as a deliberative vote.

58. (1) A tribunal shall make such recommendation as it thinks just in the circumstances, but shall not recommend any sentence other than one or more of the following, that is to say, monition, suspension from office, expulsion from office, deprivation of rights and emoluments appertaining to office, deposition from holy orders.

Except as otherwise provided herein such recommendation shall be made to the bishop of the diocese concerned.

The recommendation of the special tribunal, or of the appellate tribunal on an appeal from the special tribunal, shall be made to the Primate, provided that if the Primate be a party to the appeal, the recommendation shall be made to the Metropolitan or bishop who would exercise the authorities powers rights and duties of the Primate, if the office were then vacant.

(2) The person to whom the recommendation is made shall give effect thereto, provided that if any sentence is recommended, he may consult with the tribunal and in the exercise of his prerogative of mercy (a) mitigate the sentence or (b) suspend its operation or (c) mitigate the sentence and suspend its operation. In each case he shall pronounce the sentence recommended even though he mitigate or suspend it.

(3) If in any case the appellate tribunal is precluded from determining the appeal, either because the members present at the hearing are equally divided or because there is no such concurrence as is required by this Constitution, the provisions of this sub-section shall have effect, that is to say: (a) Where any recommendation adverse to the person charged made by a diocesan or a provincial tribunal or by the special tribunal, or (b) Where any sentence pronounced against him would but for this sub-section continue in force, the person to whom the recommendation was made or who pronounced the sentence shall in consultation with the appellate tribunal review the recommendation or sentence, and after such review may give effect or abstain from giving effect to the recommendation, or may confirm, mitigate, or annul the sentence and may give or abstain from giving directions for restoration of office rights and emoluments as he shall think proper and for such compensation where compensation is available as in the circumstances he may deem to be fair and reasonable.

(4) The provisions of this Constitution with respect to an appeal from the determination of a tribunal shall extend to and authorise an appeal from a recommendation or sentence but shall not extend to a ruling of a tribunal of an interlocutory nature.

59. Where a charge is pending before a tribunal against any person licensed by the bishop of a diocese, the bishop with the concurrence of the diocesan council may suspend such person from the duties of his office until the determination of the charge, and may make such arrangements for the performance of the duties of the office as may be authorised by any canon ordinance or rule or in the absence of such canon ordinance or rule as the bishop may deem proper.

60. For the purpose of securing the attendance of witnesses and the production of documents and for the examination of witnesses on oath or otherwise a tribunal shall be deemed to be an arbitrator within the meaning of any law in force in the State or territory in which the tribunal sits and shall have power to administer an oath or to take an affirmation from any witness and for the same purpose any party to a proceeding before a tribunal or any person permitted by a tribunal to submit evidence to it shall be deemed to be a party to a reference or submission to arbitration within the meaning of any such law.

61. (1) Whenever general synod a provincial synod or a diocesan synod refers to the appellate tribunal any question as to the interpretation of any provision of this constitution or as to the validity of any canon or ordinance or of any provision thereof or whenever the Primate or the President of general synod shall refer to the appellate tribunal any question authorised by this Constitution to be so referred by him, the tribunal shall have jurisdiction to hear and consider the question and to give its opinion thereon.

(2) The tribunal may direct that any synod person or class of persons or association claiming to be interested in the question shall be notified of the hearing and be entitled to appear or be represented thereat.

62. (1) In all appeals and references to the appellate tribunal in any matter involving any question of faith ritual ceremonial or discipline the concurrence of at least two bishops and two laymen and in any other matter the concurrence of at least four members, shall be necessary for the determination of an appeal or the giving of an opinion upon a reference.

(2) General synod may by canon prescribe any matter incidental to the exercise of any jurisdiction including the power to award costs vested by this constitution in the special tribunal or in the appellate tribunal.

(3) Unless otherwise prescribed by or under any canon of general synod, the procedure with respect to hearings and determinations of the special tribunal, and with respect to appeals or references to the appellate tribunal shall be regulated in such manner as the tribunal thinks fit.

(4) The person who brings a charge before a diocesan or provincial tribunal or before the special tribunal if dissatisfied with its determination or recommendation and the person so charged if dissatisfied with the recommendation or sentence pronounced upon such recommendation may within 28 days or within such further time as the President of the Appellate Tribunal may in writing allow after the making of the determination recommendation or the pronouncing of the sentence as the case may be, institute an appeal to the appellate tribunal by lodging a notice of appeal in the registry of the Primate and in the registry of the bishop of the diocese or metropolitan concerned and in the case of any sentence of deprivation or suspension from office the bishop or metropolitan who has pronounced such sentence may thereupon, if he sees fit, intermit the operation of such sentence.

(5) Before determining any appeal or giving an opinion on any reference the appellate tribunal shall in any matter involving doctrine or may, if it thinks fit, in any other matter, obtain the opinion of the house of bishops.

(2) In any case where the house of bishops is consulted under this section, the house of bishops shall aid the tribunal with such information in writing as it thinks proper, provided that if all members of the house of bishops do not concur each of the members at the time in Australia may aid the tribunal with such information in writing as he thinks proper. For the purposes of this subsection the house of bishops shall not include the bishops who are members of the appellate tribunal.

CHAPTER X. THE CORPORATE TRUSTEES

64. (1) There shall be a body corporate to be known as "Church of England in Australia Trust Corporation" and in this section referred to as the corporate trustees.

The body corporate shall be deemed to be constituted as soon as this constitution takes effect.

(2) The corporate trustees shall have perpetual succession and a common seal may sue and be sued in and by their corporate name, and may acquire and hold any real and personal property or any estate or interest therein.

(3) The corporate trustees shall consist of seven or such less number of persons as may be prescribed by canon of the general synod, and such persons shall be elected or appointed and hold office, and may be removed therefrom, as may be prescribed by canon of the general synod.

(4) The corporate trustees may be appointed to be the trustees of any church trust property, whether the appointment is made by a person giving or settling property by will or otherwise or by a person entitled under the trust instrument, if any, or by law to appoint a trustee, provided that where the property is under the control of the synod of a diocese or is held exclusively for the benefit of or in connection with a diocese or any part thereof the appointment shall not be made unless the consent of the synod of the diocese is first obtained, and provided that where the property is not under such control or is not so held but is under the control of any society council board agency or authority, whether a body corporate or otherwise, the appointment shall not be made unless the consent of the society council board agency or authority is first obtained.

(5) Nothing contained in this section or done thereunder shall remove any church trust property from the control of any diocesan synod or from the control of any such society council board agency or authority.

CHAPTER XI. THE ALTERATION OF THIS CONSTITUTION

65. This Constitution shall not be altered except in accordance with the provisions of this chapter.

66. This Church takes no power under this Constitution to alter sections one, two and three and this section other than the name of this Church.

67. Subject to the provisions hereinafter mentioned other sections of this constitution may be altered subject to the following conditions:

(a) The bill shall be submitted for its first reading by leave of general synod, the three houses thereof voting together.

(b) A bill altering the provisions of this Constitution mentioned at the foot of this clause shall not come into effect unless it has been assented to on its second and third readings by an affirmative vote of at least two-thirds of the members of each house and by a majority of all dioceses of which two at least shall be metropolitan dioceses; the assent of a diocese shall be deemed to be given if a majority of its lay representatives and a majority of its clerical representatives and the bishop thereof have voted in favour of the bill.

Sections 11-14, inclusive; 18-25, inclusive; 27; 31-35, inclusive; 64 (1) (2) and (3); 67 (a) 68-70, inclusive; 75.

(c) A bill altering the name of this Church or the provisions of this Constitution mentioned at the foot of this clause if passed at its second and third readings shall not come into effect unless and until every diocesan synod of this Church has assented to it by ordinance and such assents be in force at the same time.

(Continued on Page 8)

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THE DRAFT CONSTITUTION (Continued from Page 7)

Sections 64 (4) (5); 67 (c).

(d) A bill altering the provisions of this Constitution mentioned at the foot of this clause if passed at its second and third readings shall not come into effect unless and until at least three-quarters of the diocesan synods of this Church including all the metropolitan sees have assented to it by ordinance and all such assents be in force at the same time.

Sections 4-10 inclusive; 15-17 inclusive; 26; 28-30 inclusive; 36-63 inclusive; Sec. 65; Sec. 67 (b) and (d); Sections 71-74 inclusive. Table annexed to Constitution.

CHAPTER XII.

THE OPERATION OF THIS CONSTITUTION

68. (1) This Constitution shall take effect on and from a day to be appointed in accordance with this section.

The day shall not be appointed until the Parliaments of five States have passed Acts for giving effect to this Constitution.

The day shall be appointed by a deed signed by the diocesan bishops of not less than eighteen dioceses in Australia, declaring that the Church of England within their respective dioceses has assented to this Constitution.

The bishops signing the deed shall include at least two Metropolitans.

(2) The day appointed shall be notified in the Commonwealth Gazette by one or more of the Metropolitans by whom the deed appointing the day is signed and shall also be notified in the Government Gazette of each State concerned by any one or more of the diocesan bishops by whom the deed appointing the day is signed.

A copy of the Commonwealth Gazette containing a notification of the appointed day which purports to be signed by one or more of the Metropolitans shall be conclusive evidence that the day has been duly appointed in accordance with this section.

(3) The diocesan bishops signing the deed or such of them as shall still be in office shall be a commission for convening the first session of general synod, and notwithstanding any other provision of this Constitution the commission may do or cause to be done anything necessary or convenient for the convening and holding of the session.

The commission shall appoint the place for the session and the time which shall be not later than twelve months after the day on which this Constitution takes effect, and shall at least three months before the time for the session in such manner as the commission deems proper summon the diocesan bishops of the dioceses to which this Constitution applies, and require them to convene the prescribed number of clerical and lay representatives of their respective dioceses at the appointed time and place.

69. (1) This Constitution shall apply to every diocese of the Church of England in Australia which assents to the Constitution, whether before or after this Constitution takes effect, and to every diocese formed or admitted to general synod under this Constitution.

(2) Where all the dioceses of any province so assent to this Constitution, it shall apply to the province as well as to each diocese.

If four or more dioceses of a province assent such dioceses shall constitute a new province under this Constitution.

(3) If any diocese in Australia does not assent to this Constitution such diocese shall not by reason only of that fact cease to be in fellowship or communion with this church or with the Church of England in the Dioceses of Australia and Tasmania, but may have association with this church on

such terms and conditions as may be agreed upon by ordinance of the diocesan synod of the diocese and by canon of general synod.

70. This Constitution and all acts matters and things done under this Constitution shall be binding on the bishops clergy and laity as members of this Church and for all purposes connected with or in any way relating to church trust property.

71. (1) Every consensual compact and every enactment in force in the Church of England in the Dioceses of Australia and Tasmania, or in any province or diocese which has become or becomes a province or diocese to which this Constitution applies shall insofar as they are not inconsistent with this Constitution, continue in force in this Church or in the province or diocese, until altered under this Constitution in the case of any compact or enactment in force in this Church, and until altered under the constitution of the province or diocese in the case of any compact or enactment in force in the province or diocese, as the case may be.

This sub-section extends to any determination rule or regulation made by the synod known as the general synod of the Church of England in the Dioceses of Australia and Tasmania, any constitution act canon or ordinance made by the provincial synods of New South Wales, Victoria, Queensland, and Western Australia respectively, and any constitution act canon ordinance rule or regulation made by the diocesan synod of any diocese in Australia.

(2) The law of the Church of England in England as to faith, ritual, ceremonial or discipline applicable to and in force in the Church of England in the Dioceses of Australia and Tasmania at the date upon which this Constitution takes effect shall apply to and be in force in this Church unless and until the same be varied or dealt with in accordance with this Constitution.

72. Where any question arises as to the faith ritual ceremonial or discipline of this Church or as to the authorities powers rights and duties of bishops priests and deacons of this Church, or of any officer or member thereof, nothing in this Constitution shall prevent reference being made to the history of the Church of England in England to the same extent as such reference might have been made for the purposes of the Church of England in the Dioceses of Australia and Tasmania immediately before the day on which this Constitution takes effect.

73. (1) In determining any question as to the faith ritual ceremonial or discipline of this Church any tribunal may take into consideration but shall not be bound to follow its previous decisions on any such question or any decision of any judicial authority in England on any questions of the faith ritual ceremonial or discipline of the Church of England in England.

(2) A determination of any tribunal which is inconsistent or at variance with any decision of such a judicial authority in England shall have permissive effect only and shall not be obligatory or coercive.

(3) A determination of a provincial tribunal shall be binding upon a diocesan tribunal in the province and a determination of the appellate tribunal shall be binding upon the special tribunal the provincial tribunal and the diocesan tribunal provided however that the synod of a diocese may by ordinance direct that a diocesan tribunal shall not follow or observe a particular determination of the appellate or provincial tribunal which has permissive effect only.

74. (1) In the constitution unless the context or subject matter otherwise indicates—

"Alteration" includes repeal, and "alter" and "altered" have

a meaning corresponding with that of alteration.

"Australia" includes the Commonwealth of Australia and any Territory under the control of the Commonwealth of Australia whether by mandate or otherwise.

"Canonical fitness" means the qualifications required in the Church of England in England for the office of a bishop.

"Canonical Scriptures" means the canonical books as defined by the sixth of the Thirty-nine Articles.

"Ceremonial" includes ceremonial according to the use of this Church, and also the obligation to abide by such use.

"Church trust property" means property held in trust for or on behalf of or for the use of this church and includes property held for the benefit of or in connection with any diocese or parish or otherwise.

"Diocesan bishop" means the bishop of a diocese.

"Diocesan council" in a diocese where there is a synod means the body exercising powers and functions of the synod on its behalf when it is not in session.

"Diocesan synod" and "synod of a diocese" include a diocesan council where there is no diocesan synod.

"Diocese" means a diocese of this Church.

"Doctrine" means the teaching of this Church on any question of faith.

"Faith" includes the obligation to hold the faith.

"General synod" or "synod" means the general synod under this Constitution.

"Licence" means a licence under seal of the bishop of a diocese, and "licensed" has a meaning corresponding with that of licence.

"Metropolitan" includes the bishop exercising the authorities powers rights and duties of the Metropolitan.

"Ordinance" includes any act canon constitution provision statute or other enactment of a provincial or diocesan synod or of the competent authority in or with respect to a missionary diocese.

"Parish" includes any parochial district or similar pastoral division constituted by or under ordinance of the Synod of a diocese.

"Primate" includes the Metropolitan or bishop exercising the authorities powers rights and duties of the Primate.

"Printing" shall include typing, duplicating or any other method of producing facsimile copies.

"Provincial Synod" includes a provincial council.

"Ritual" includes rites according to the use of this Church, and also the obligation to abide by such use.

"See" means a see of this Church.

"State" means a State of the Commonwealth of Australia.

"This Constitution" or "the Constitution" means the Constitution of this Church.

"This Church" means the Church of England in Australia.

"Voting by Houses" means the procedure whereby three distinct votes are taken, that is to say, a vote of the House of Bishops, a vote of the House of Clergy and a vote of the House of Laity.

(2) In this Constitution "the Book of Common Prayer" means the Book of Common Prayer as received by the Church of England in the Dioceses of Australia and Tasmania before and in the year of our Lord one thousand nine hundred and . . . that is to say, the book intitled "The Book of Common Prayer and Administration of the Sacraments and other rites and ceremonies of the Church according to the use of the Church of England together with the Psalter or Psalms of David pointed as they are to be sung or said in churches and the form and manner of making ordaining and consecrating of bishops,

priests and deacons and generally known as the Book of Common Prayer 1662.

(3) In this Constitution "the doctrine and principles of the Church of England embodied in the Book of Common Prayer" and the "articles of religion" sometimes called the "Thirty-nine Articles" means the body of such doctrine and principles.

(4) In this Constitution, unless the context or subject matter otherwise indicates, any reference to faith shall extend to doctrine.

(5) In this Constitution "decision of any judicial authority" shall include any judgment order decree sentence or order in council and the reasons report or recommendation therefore, and "judicial authority" shall include any court judge tribunal body or person having either secular or ecclesiastical jurisdiction whether before or after the date on which this Constitution takes effect, and without affecting the generality of any other provision of this Constitution it is hereby declared that "judicial authority" shall include the Court which was commonly called the High Court of Delegates, the King's Majesty in Council to which the powers of that Court were transferred, and the Judicial Committee of the Privy Council.

(6) In the case of lay but not clerical persons words in this Constitution importing the

masculine shall include the feminine.

(7) This Constitution shall, unless the context or subject matter otherwise indicates, be construed as if the Acts Interpretation Act 1901-1948 of the Parliament of the Commonwealth of Australia applied to this Constitution.

75. This Constitution is divided into the following parts and chapters:

Part I.

Chapter I.—Fundamental Declarations (Sections 1-3).

Chapter II.—Ruling Principles (Sections 4-6).

Part II.—THE GOVERNMENT OF THE CHURCH

Chapter III.—Of the Bishops (Sections 7-14).

Chapter IV.—Of the General Synod (Sections 15-25).

Chapter V.—Of the Powers of General Synod (Sections 26-33).

Chapter VI.—Committees, Boards and Commissions (Sections 34-35).

Chapter VII.—The Provinces and Provincial Synods (Sections 36-42).

Chapter VIII.—The Dioceses and Diocesan Synods (Sections 43-52).

Chapter IX.—The Tribunals (Sections 53-63).

Chapter X.—The Corporate Trustees (Section 64).

Chapter XI.—The Alteration of this Constitution (Sections 65-67).

Chapter XII.—The Operation of this Constitution (Sections 68-75).

THE TABLE ANNEXED TO THE CONSTITUTION

CLERICAL AND LAY REPRESENTATIVES IN GENERAL SYNOD.

1. The number of clerical and lay representatives respectively of each diocese shall be in proportion to the number of clergymen of the diocese and shall be determined by dividing that number by a quota, namely, 20, and if on the division there is a remainder of 10 or more the diocese shall be entitled to one more clerical and one more lay representative.

2. Notwithstanding any other provision in this table each diocese shall be entitled to at least one clerical and one lay representative.

3. In this table "clergymen" means persons licensed by the bishop of the diocese to the cure of souls in a parish or in charge of a parochial district or similar pastoral division, such persons being in priests' orders and resident in the diocese concerned.

This definition shall extend to a bishop, dean, archdeacon, canon, principal of a university or theological college headmaster of a school or chaplain so resident and holding the licence of the bishop of the diocese, provided that in the case of a chaplain of a school college hospital or other institution the chaplaincy involves regular spiritual ministrations to persons therein resident or students attendant thereat.

BOOK REVIEWS

A VERY CLEAR REPORT

BECOMING A CHRISTIAN. Edited by the Reverend Basil Minchin. Faith Press. Price 5/- Pp 74.

This book should become a best seller. It is the report of the Parish and People Conference 1953 on Baptism and Confirmation—which sounds dry enough, until you see that the book is divided into sections, and that in some 70 pages you have nearly all the information you need on these sacraments.

With Baconian lucidity the Reverend John Taylor writes of Christian Initiation in the Church of England since the Reformation. He does not merely write, he gives a blueprint so that the whole history becomes clear. The four main periods are set out with headings, sub-headings, references, quotations, conclusions—all done in a manner that is really brilliant, comprehensive to the nth.

One quotation is enough to show that bishops, priests, deacons and laymen must have this book. "Evelyn, April 12, 1689 (Diary, Everyman ed. Vol. 11 pp 298-9) visited Archbishop Sancroft with Bishop of S. Asaph. Schemes in air for reform and comprehension by adjusting liturgy, if possible, to the scruple of dissenters. Evelyn held genuine abuses must be reformed. I urge the baptising in private houses without necessity might be reformed." He admitted it a practice indulged in case of imminent danger and of necessity during the late rebellion. But became an established custom proceeding from (1) pride of women in making it a festive occasion, (2) aversion of ministry who derived from it considerable advantages in the way of gifts. Sancroft stigmatised the practice as 'novel and indecent' and promised to help the reform."

There are three other articles on Baptism and Confirmation by the Reverends G. W. H. Lampe, J. G. Davies, J. A. T. Robinson, with reports of discussions following their papers. These three abound in knowledge and the doctrines of their subject, the discussion sessions suffer at the hands of reporters as most discussions do, and such words as "consecration" and "chrismation"

may be a worry to laymen, nevertheless there is such wealth of ideas that everything must be read.

The final report is of the Reverend S. M. Gibbard, priest of the Society of S. John the Evangelist, Cowley, who writes of Dying and Rising with Christ. Laymen will balk at the Greek quotations—but the whole paper breathes the apostolic spirit, and the teachings of Our Lord. Father Gibbard's exposition of dying—and rising—with Christ, should make men of religious vocation square their shoulders—from the worried ordinand to the hard-pressed parish priest—while his section on the corporateness of salvation will remind them that "the carrier of the glory is not the individual, but the Church."

—H.A.D.G.

(Our review copy came from Church Stores, Sydney.)

AUSTRALIAN CHURCH QUARTERLY

Easter, 1954.

ON the sound principle that it is good to know what other men think, one can recommend this publication to a wide circle of readers, indeed, to all Anglicans.

It is the journal of the Australian Church Union, which exists for a purpose never more necessary than to-day, namely, "The Maintenance and Defence of the Catholic and Apostolic Character of the Church of England in Australia."

It is in their idea of what constitute "Catholic and Apostolic" characteristics, rather than "Character," that most Anglicans will, this reviewer believes, strongly differ from the A.C.U.

The Editor, the Reverend A. P. B. Bennie, M.A., contributes an analytical study, "Towards a Doctrine of the Church," ingeniously contrived in the style of S. Thomas Aquinas. It could well clarify the ideas of any school of thought on this subject, simply because it presents all the main arguments, pro and con, in concise and lucid form. Yet the writer overlooks internal contradictions in his own thesis, mainly because he, like most of this school, condemning "Papalism," still, consciously or unconsciously, accepts Rome as the norm or standard of Catholic orthodoxy, i.e., their

quarrel goes no further than "Church Order."

Mr. Bennie argues: "Distinguishing between schism within, and schism from the Church. Where the same faith is held and sacraments practiced each side of the division, as between 16th century Rome and England, you have schism within the Church, the cause primarily political and economic. When a separating body, e.g., Methodists or Lutherans, loses integrity of Faith or order, you have schism from the Church."

Do modern Roman dogmas like the Assumption, one wonders, retain this integrity, and if not, is Rome now in internal or external schism from us?

The Reverend Peter Mayhew, M.B.E., submits a scholarly and interesting article, "Liturgy and Life." The history and doctrine of the Offertory in the Eucharist is presented in a thoughtful and constructive study which could prove helpful to communicants and their pastors, of all schools of churchmanship alike.

Canon E. J. Davidson discusses problems raised by declining journalistic standards, a decline which he traces back to "that evil genius of the newspaper world, Lord Northcliffe," going on to suggest ways in which the Church might cultivate and sustain a healthily critical public opinion.

There are several usefully detailed book reviews by various contributors. Included are "The Imprisoned Splendour," "A search for a philosophy of life," by Raymond C. Johnson, M.A., Ph.D., D.Sc.; "History of the English Clergy, 1800-1900," by C. K. Francis; "Church Relations," by Father Raymond Raynes, C.R.; and "Ecumenism and Catholicity," by William Nicholls.

In conclusion, it is sad to find the Bishop of North Queensland wasting his fine talents on so barren and untimely a subject as "The Pattern of Protestant Persecution." It deals with the Ritualistic controversy in England, 1850-1900, and its alleged continuation in Australia. Its whole tone, without a glimmer of appreciation of, or sympathy with, the opposite view point, is astonishing in this writer, the more so as his own diocese has exhibited the entire triumph of the cause he champions for a generation past.

—R.O.

EGYPTIAN CHRISTIANS TO-DAY

By F. C. ROBERTS

A BRIEF account of the origin, religion and ways of the Copts of Egypt is necessary, to provide an accurate understanding of this important Christian minority.

Although the national religion of Egypt is Islam, with a population of a little more than 20 million, it is estimated that about 10% of the people are Copts, or Egyptian Christians.

The majority are adherents of the Coptic Orthodox Church, while a small section (less than 100,000) are known as Copt Catholics, who acknowledge the Pope as their head.

The Copts have long claimed to be the real descendants of Ancient Egyptians, but it is known that their ancestors in the early days of Christianity inter-married with other races, principally Greeks, Nubians and Abyssinians. The name "Copt" is said to be derived from "Coptos," at one time a great city in Upper Egypt, now known as Kufi, and still the home of thousands of devout Copts.

Orthodox Copts assert that Saint Mark was the first to preach the Gospel in Egypt and is regarded as their first Patriarch. The religious orders consist of a patriarch, bishops, archpriests, priests, deacons and monks.

The Patriarch is chosen from among the monks of the Monastery of S. Anthony, situated in the Eastern Desert of Egypt not far from Suez. He retains his office for life and is a man of great authority and influence who controls considerable property and funds. It is not necessary for him to be a monk of much learning, for he is mainly chosen for his simple nature and piety. He has many strict rules to follow, chief of which are that he must remain unmarried, and forever wear woollen garments next to his body in all seasons. A great deal of his time is spent in having his massive Patriarchal ring kissed, and in giving blessings with a golden cross. It is believed that these blessings help to keep away the evil eye, of which thousands still live in daily fear.

The bishops are usually chosen from among the monks and follow the same rules as the Patriarch. There are 12 bishops.

THE PRIESTHOOD

Archpriests are numerous and are drawn from common priests and raised from that order.

An ordinary priest must have been a deacon and at least 33 years of age. If he has married before he became a priest he can retain his wife and family but is not permitted to marry again if she dies or his wife to take a second husband if left a widow.

Many priests were formerly monks and consequently unmarried. They live on alms and become rich by their skill in obtaining gifts or through their own industry in handling sales of house property and agricultural lands. It is rare to come across a poor priest.

A deacon must be either unmarried or a person who has only married once a virgin bride. He loses his office if he takes a second wife on becoming a widower, or marries a widow.

A monk is obliged to go through a long and severe trial of piety and make a vow of celibacy before admission to a monastic order. He performs the most menial tasks in a desert monastery, and must give up all his property (if any) to buy clothes and necessities for other monks and the poor. If he is finally admitted, the prayers for the dead are recited over him to celebrate his death to the world and its temptations.

All monks are expected to lead a life of great austerity; wear the plainest of clothes and eat only two meals a day that generally consists of nothing more than a plate of boiled lentils mixed with cotton seed oil (known as "foul madamas") and Arab bread. This plain meal is washed down with long draughts of water and an

occasional cup of strong Turkish coffee.

Some desert monasteries are well kept and comfortable, while others are broken down old buildings, scarcely fit to shelter more than a few scraggy goats. Coptic monks frequently bear a bitter hatred to all other Christians and are extremely bigoted.

After the conquest of Egypt by the Arabs, the Coptic language gradually fell into disuse. It is now practically a dead language and understood by relatively only a few Copts.

Mr. F. C. Roberts was formerly Chief Inspector of Technical Education for the Ministry of Education, Egypt. He is an Australian who spent more than 20 years in educational affairs in that country.

He was the last Britisher to hold this position as all British personnel were suspended, for political reasons, from Egyptian Government service early in 1952. The deadlock between the British Foreign Office and the present Egyptian Government still remains unsolved.

ARABIC USED

The original liturgy and ancient religious books are in Coptic and although the Scriptures are still read in the churches in Coptic, they are explained from books in Arabic. These are used by priests and many others, the majority of whom only understand Arabic. Their Scriptures include all the Psalms of David and selected parts of the Bible, translated into Arabic.

Generally speaking a Copt resembles a Muslim Egyptian in appearance, but the likeness is only physical. Large numbers of Egyptian Muslims are descended from Arabs and Copts, who inter-married after conversion following the Arab invasion. This was probably due to fear of the Arabs and a desire to gain a safer livelihood, free from persecution. Nowadays conversion is practically unknown, and mixed marriages strictly forbidden by law.

A striking example of aversion to a mixed marriage took place a few years ago when a Copt from Assiut married in San Francisco the youngest sister of ex-King Farouk against the King's wishes. Public feeling between Muslims and Copts was bitterly against the union and the young Copt has never dared to risk his life by returning to Egypt. Even his unfortunate father, a much-respected, retired schoolmaster, was shortly after killed by a Muslim neighbour in his village near Assiut.

In large cities and towns where European clothes are worn by educated and partly-educated Egyptians, it is difficult to detect any difference between Copt and Muslim. Great numbers of both religions wear the tarbush, which is still the national head-dress. Country Copts also wear a white turban in the same way as a Muslim.

TATTOOED CROSS

Tattooing is also favoured by large numbers of Copts, and parents frequently insist on a cross tattooed on the left wrist of their sons at birth. This helps to identify them as non-Muslims though later on the sons may try to conceal the sign, as much publicity is not always desired or convenient.

Copts are well-known for their cleverness as clerks, cashiers, and accountants. They are largely employed by banks, and since a law obliged 90% of employees to be of Egyptian nationality, most foreign businesses have had to find room for them on their staffs. They do well in most cases and handle affairs in English, French and often in German and Italian. A large amount of foreign business is conducted in French which is used more than English. In all government departments official correspondence must be in Arabic only. If written in a foreign language it should be accompanied by an Arabic translation.

As an employee the average Copt is rated a hard worker in any occupation. Thousands have excelled as reliable and painstaking teachers, especially of English and French, but only on rare occasions have been appointed to higher posts other than as headmasters of primary schools. Numbers of young women from commercial schools are now employed in offices as typists but have so far not proved much of a success.

As tradesmen, the Copts control the majority of trade done by goldsmiths, silversmiths and jewellers. In fact they are often considered far more skilful than Muslims or Jews. It is said that only a very clever Jew can make anything out of a Copt, for the latter is an adept at picking up the intricate tricks of money-making. When Cabinets were formed in the past, it was an invariable custom to give one ministerial post to a Copt; usually an unimportant Ministry that entailed plenty of responsibility but with only a small chance of gain, beyond a high salary and the pension that followed.

PRIME MINISTERS

There have only been two Christian Prime Ministers, both appointed before constitutional

government with elections. One of them, Wassif Ghal Pasha, met his end by assassination. It would now be unheard of to appoint a Christian Prime Minister, as no constitution drafted by Muslims would allow it.

One prominent Copt of recent times, William Makram Ebeid, did well as Minister of Finance in a Ward Ministry, but although he spent some time as a young man at Oxford University, where he studied law, he became one of the bitterest enemies of the English. After being accused as the instigator of many riots and causing much trouble with other political parties, he was thrown out by the Ward party, who seemed glad to be rid of him.

In the every day events of life in Egypt, the Copt has a sustained distrust for a Muslim in all his dealings. He considers he has been penalised so long in the past by his Muslim compatriots, that he is certain no true Mohammedan will ever do anything good for him in any shape or form. In recent times there has frequently been much talk about the brotherly love between Copts and Muslims, but those with an intimate knowledge of the people know that such sentiments are never accepted seriously by either Copt or Muslim.

However, it has been proved that the Copt can be as bitterly anti-British as the most violent and fanatical Muslim. Whenever a national crisis has arisen over disputes with Great Britain, the Copts have invariably ranged themselves on the side of popular Muslim opinion.

It is well-known that the English have never been able to count on support or assistance from the Copts of Egypt at any time. No matter how much distrust the Copts have had for Muslims in national life, it is a strange fact that they have always united with the Muslim majority in any policy, that aims at the suppression of foreign interference.

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MUSIC REVIEW

A LETTER TO MR. SUSSKIND

ISN'T it a pity that convention (or laziness) sops up so many of our generous impulses. We ought to write to polite bus conductors and shop assistants and tell them of our pleasure at their unexpectedly helpful conduct—but we don't. Of course, such impulses may be misused and tatter out their days on the backs of liniment bottles or the jars of mustard pickles. Even so, it must be a glad mail that brings to your liniment dispenser the news that your personal aching back is much mollified because of him.

I feel very much in this kind of mood about the Sydney Symphony Orchestra in general and Walter Susskind in particular. So—

"Dear Mr. Susskind, "I enjoyed your last concert so much that I might have left quite happily at the interval. The Handel Water Music was fine, but O! the Vaughan-Williams Fantasia—and the difference to me! Definitive is the word! With the splendid statement of the Tallis tune from the 'cellos and violas, with the violins playing ghost so lightly, we were taken along

willingly. What wonderful rests there were upon the way—especially that conversation between viola and violin that sounded like S. Francis and Brother Leo.

"Thank you, Mr. Susskind!" The distance between Rimsky Korsakov's "Scheherazade" and Ravel's is that between oriental fairy floss, both sticky and sweet, and the East, of one's imagination, which is always half-veiled. Miss Suzanne Danco underlined this discrepancy. Her singing was intelligent, her voice well-produced, and her artistry obvious. For all this, the Ravel was not fully realised, and Samarkand sounded like Sydney with a French accent. In short, Miss Danco's singing is of the kind that one respects and admires but does not love.

The last work on the programme was that Theme and Variations upon an egocentric theme by Rickard Strauss entitled, "A Hero's Life." Since this is not my piece of wax fruit, I shall say only that it was very well delivered, but that I came out humming Thomas Tallis as loudly as decency permitted. Thanks again, Mr. Susskind!

—P.F.N.

THE GREEK DOCTORS

BY THE BISHOP OF LONDON, THE RIGHT REVEREND AND RIGHT HONOURABLE J. W. C. WAND.

Last week's article commenced the life of S. Chrysostom, John of Antioch, who was trained for the Bar, but who, under the influence of the Orthodox Bishop of Antioch, Meletius, was ordained to the office of reader.

He, with a number of other scholars, cultivated a rigid asceticism, and developed a literalistic style of interpreting the Scriptures.

He later adopted the monastic life for 6 years until his health forced him to return to Antioch, where he was ordained to the Diaconate in 381; and to the Priesthood in 386. Vast crowds came to hear him preach at the cathedral. His famous series of sermons known as the "Homilies of the Statues" were preached when the citizens of Antioch rebelled against the Emperor.

THE whole period had been used by Chrysostom for the purpose of what we should now call a "mission," under the most dramatic circumstances.

Many of his hearers were converted to a real Christian faith, and after the whole affair was over, John was overwhelmed by the task of building up the converts in a proper practice of the Christian life.

This was the peak of Chrysostom's influence at Antioch. He continued there for another eleven years, busy with pastoral work and, at the same time, writing a number of commentaries on various books of the Bible. The period ended with a call to Constantinople.

Nectarius, Bishop of Constantinople, had died. The Government was naturally interested in the appointment of a successor and the chief influence in that appointment was exercised by Eutropius, a eunuch of the court who occupied the position of principal minister to the Emperor Arcadius.

There were many local candidates for the post, but Eutropius thought that there might be advantages in getting somebody from outside.

He had had personal experience of Chrysostom's ability as a preacher and he discovered that such an appointment would be acceptable to the neighbouring bishops.

There was the usual difficulty about securing Chrysostom's consent. It was known that both he and the people of Antioch would object to his removal.

Consequently he was lured outside the city walls to a martyrs' chapel, where he was seized and hurried to Constantinople under military escort.

HE was fully aware that protests would not be received and he submitted to the inevitable.

He was consecrated in 398 by Theophilus, the Bishop of Alexandria, who as we know was the avowed rival of any Bishop of Constantinople, but was nevertheless glad to perform a service which seemed to suggest his own superiority.

Chrysostom's first act was to get rid of what he considered the luxury of his predecessor.

He removed most of the furniture from the episcopal palace and sold much of the plate for the benefit of the poor.

This was a magnificent gesture, but like most such

gestures was exceedingly unwise, for it was no longer possible for him to maintain the proper dignity of his office.

There was much dissatisfaction when it was noticed that he shrank from contact with the court and aristocracy and that instead of entertaining lavishly he generally ate the scantiest of fare and that in complete solitude.

His attempts to reform his clergy were to some extent stifled by his still exaggerated asceticism, but his monastic manner of life won him favour with the laity, even for a time with the Emperor and with the Empress Eudoxia.

Their co-operation reached its highest point in a great procession in which Eudoxia took a special interest.

THE occasion was the removal of some martyrs' relics.

The Empress herself in royal robes, with a great part of the court, took part in the procession.

It seems to have lasted through most of the night, and dawn had only just broken when the bishop began his sermon, in which he gave full expression to his admiration of the Empress and her piety.

This friendship between Empress and bishop coincided with the fall of Eutropius.

That officer had expected, of

course, that a bishop of his own creation would prove subservient.

HE found to his surprise that Chrysostom was far too honest and sincere to support his nefarious designs.

When Eudoxia was offended by Eutropius's insolence towards herself, her determination to bring about his downfall was assisted by Chrysostom's own denunciation of the official's dishonesty.

Eutropius was actually driven to seek sanctuary in the church. Chrysostom now refused to allow the populace and the soldiers to disregard the right of sanctuary and was himself marched off to the presence of the Emperor.

The bishop managed to get the eunuch's sentence commuted to one of banishment, and then, as the next day was Sunday, seized the opportunity to preach upon the fickleness of human fortune.

He was able to provide a vivid illustration when the curtain was drawn aside and the fugitive was seen clinging to the Holy Table to save himself from the hand of his pursuers.

Another public occasion which Chrysostom seized as an opportunity of evangelistic work was the threatened rising of the Goths.

These barbarians formed a considerable part of the popu-

lation of Constantinople and its neighbourhood, and the bishop had already shown his interest in them by providing ministrations at least for those who were Catholics.

The majority, however, were Arians and this was the common religion of the tribesmen who were under the leadership of the ambitious Gains.

ON the flight of Eutropius the Gothic leader felt his opportunity had arrived.

He wished to become consul and commander-in-chief. He demanded the surrender of the three leading ministers of state. In order not to embarrass the court, the three ministers voluntarily gave themselves up. Chrysostom immediately went to plead for their lives and to persuade Gains to give up his extravagant claims.

This he succeeded in doing, but the matter was taken out of his hands when the inhabitants of the city turned against the Goths, massacred a number of them and drove Gains himself to flight.

From this time, however, began a quarrel between Chrysostom and Eudoxia which led ultimately to the former's downfall.

It was very largely a question who should gain the leading influence over the half imbecile Emperor.

CASE HISTORIES OF S. JOHN'S HOME, MELBOURNE 6

JIM CAME FROM ENGLAND

By BRIAN J. GOOD.

THE dimly lit street was ideal for the type of juvenile vandalism in which Jim excelled. Only one lamp lit the main, and only, street in the village in the south-west of England where he was living at the time. Thus there were many dark places where he could hide should a passer-by disturb his activities.

On this particular night the centre of his intentions was the well-lit window in the home of the local constable. Ken and the only friend he had been able to find in the remote district, walked quickly and quietly along the cobbles. Each had a compact stone in his hand, judging its weight and accuracy by tossing it a few inches into the air and catching it again.

They stopped in the shadows opposite the home of P.C. Evans. He was a red-faced, portly fellow, well-known in the town for his lack of speed on foot.

"Right!" hissed Ken. They drew back their arms and the stones flew through the night. With deadly accuracy, born of long practice on the part of the boys, they found their mark and a shattering of glass carried to them as they turned and raced down the street.

With such suddenness that they involuntarily threw their hands in front of their faces, a large bulk loomed before them. Before they could dart from reach a heavy hand settled on their shoulders and a voice boomed: "And what are you two beauties doing abroad at this time of night? Ah, its you, young Bates. I've about had enough of you. I'll report you to the welfare authorities immediately."

So it was that Ken was returned to the care of the Church

This is the sixth of seven articles dealing with typical case histories of boys who have passed through S. John's Church of England Boys' Home, Canterbury, Melbourne.

All the facts in the stories are true; only the names of people have been altered.

Mr. Good, an old boy of S. John's, has written the articles in collaboration with the Principal, the Reverend N. G. Molloy.

The concluding article will appear next week.

of England Waifs and Strays, from whose care he had come a few months before. His parents were unknown. He was a neglected child and entered the ranks of the orphaned early in life. He became one of those who, having no family, knowing no love, and receiving or acknowledging no loyalties, grow up as best they can—which is usually by whichever route appears to them to be the most expedient.

An elderly couple took a liking to Ken when he was in the care of the Waifs and Strays. They adopted him and took him to the village where he encountered P.C. Evans. His various acts of vandalism were a direct result of the facts that his foster parents were not young and he had very little to do in his spare time.

A SHORT while after his return to the Waifs and Strays he was told of the opportunities for young men which abounded in the far-off country of Australia. He was immediately interested and being old enough to make a decision for himself, he was soon on the way to a new land, helped by the Church of England Advisory Council of Empire Settlement.

On arrival in Australia he was sent to S. John's Home for Boys, Canterbury, and there he began a new life in a new land. At first he was like a fish out of water, completely bewildered by the new way of life and the

new environment in which he found himself.

He was a lonely and pathetic youngster, and at no time did he seem interested in the activities of boys his own age.

But the interest, affection and patience shown to him by the staff at S. John's began to slowly penetrate the shield which he had built around himself. He began to use his so far forgotten, untouched potential, taking an avid interest in all the activities of the home.

He developed a keen interest in drama, this dormant gift being brought out by the admirable facilities placed in his way by the dramatic club which functions at S. John's.

HE also joined the hobby groups and at the same time began to make good progress at school, where he had previously been weak.

He was soon third in his form. He became a house captain and made an important contribution to the life of the home.

At present he has taken up electrical engineering; and it is felt, by all who know him, that he has great prospects.

From all walks of life, and even from overseas, the boys come to S. John's. Regardless of their background or position, they are treated equally, with the kindness and understanding so necessary in their development into young men of integrity.

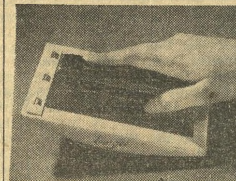
Mr. Molloy and his staff are rightly proud of the results they have obtained from this human material. During the years they have toiled in an endeavour to provide the homely atmosphere which all these boys lack.

The proof that they have succeeded in giving these boys a chance in life which they would not have otherwise had is shown in the case histories we have read in this series, and the hundreds of other cases which must remain unwritten. This is a vital work which the Church of England, with the help of God, is carrying on.

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DIOCESAN NEWS

ADELAIDE

AN INTERESTING MEMENTO

The Reverend C. N. Thomas, son of the late the Right Reverend Arthur Nuttall Thomas, Bishop of Adelaide, has presented the Parish of Rose Park with the trowel with which his father laid the foundation stone of St. Theodore's Church on February 7, 1914, and of the Parish Hall on February 7, 1925. It is proposed to have a small polished glass case made in which the trowel can be displayed in the church.

CHURCH COTTAGE

Work will begin next month on a cottage to be erected by St. Columba's Church, Hawthorn, as a residence for their assistant curate and vergor.

C.E.B.S. CONFERENCE

A conference for leaders of the C.E.B.S. will be held under the chairmanship of the Reverend L. R. Jupp, of St. Peter's College, from July 16-18, at the Retreat House, Belair. The St. Jude's, Brighton, branch won the recent cross-country run. St. George's branch at Alberton the senior relay and All Souls, St. Peters, branch the junior relay.

S. LAURENCE'S HOME

Work has already begun on the new women's wing of St. Laurence's Home for the Aged, which is part of the extensive additions to the home to be erected from the proceeds of the highly successful £50,000 appeal.

ARMIDALE

GUYRA

The Vicar of Guyra, the Reverend R. F. Kirby, will leave on July 19 to attend the Minneapolis and the Evanston Congresses in the U.S.A. He expects to return on October 27. During his absence, Archdeacon E. H. Stammer, of Armidale, will have the oversight of the parish.

BALLARAT

ORDINATION SERVICE

On Sunday, July 4, Mr. Philip Burgess was admitted by the bishop to the Order of Deacons in St. Paul's, Camperdown, where his father, Canon Leslie Burgess, is vicar. The combined choirs of the Ballarat Grammar School, where Mr. Burgess was educated, and Queen's Girls' Grammar School led the singing.

The Archdeacon of Ballarat, who had conducted the pre-ordination retreat, preached the sermon and presented the candidate. Canon Burgess read the Litany and the bishop was celebrant.

After his ordination, Mr. Burgess read the Gospel. About fifty parishioners of Willaura Parish, where Mr. Burgess has been serving, journeyed to Camperdown for the service.

HEADMISTRESS HONOURED

After the meeting of the school council on July 8, the members of the council gathered in the G.P.S. room at Christ Church to congratulate Miss Winifred W. Woodbridge, headmistress of the school, who has served on the staff for 25 years.

Mrs. A. W. Hancock, a member of the council, presented Miss Woodbridge with a sheaf of flowers. The bishop congratulated Miss Woodbridge on her association with the school over the years and thanked her for her outstanding contribution to the life and influence of the school.

BATHURST

S. MICHAEL'S HOME

Recent donations received from

FOR SMALL PEOPLE

I WAS THERE . . (32)

A DAY ON THE LAKE

"John, come here. There's a big hole. This net must have been caught on a rock near the shore."

The speaker was Peter, the fisherman. With James and John he was sitting down mending the big nets which had been used for fishing the night before.

"It's been a hard night's work," said James. "And to think we didn't catch a thing. He pulled a piece of tangled weed from the net."

Just then the fishermen heard voices and looking up saw Jesus with a crowd of people around Him, standing just along the beach from where their boats lay.

Peter had been washing his net in the shallow water.

"Peter!" It was Jesus calling. "May I borrow your boat please, I'm finding it hard to talk to the people from here."

"Yes," said Peter, "let me push it out for you."

With a strong push, Peter heaved the fishing boat and it glided out on to the smooth water of the lake. Peter

Y.A.s were Molong £50, Tomingley £50, Coolah £25, Dundee £25, Coolah £10. One Y.A. wrote and said it was no sacrifice to send a small donation, he would not miss anyhow, so forwarded a week's salary. It was a reminder of a similar action by Kelso youth some time ago when every member did. Mr. and Mrs. G. B. S. Falkner, of "Haddon Big," Warren, have sent £70; a family at Dundee handed the Commissioner a bundle of eight £10 notes. An English "Big Brother" sent £25, and Peterborough (England) Far East P.O.W. Association were the sixteenth U.K. group to give.

PARISH NOTES

Sister Campbell, Church Army, is doing domestic work as full-time worker in the Parish of Coolah. Her work in Dundee, especially among the children, is highly commendable. A nice new fence for the Birriwa Church in the Coolah Parish graces the main highway. It was erected by the local men, who also added a concrete path to the church. The Diocesan Commissioner will conduct all services in the Parish of Oberon on Sunday next. Cowra Church of England Hall will be held next Friday, July 23.

COOLAH

One of the most happy and generous week-ends was experienced by the D.C. in the parish recently. The visitor received the cash at the Y.A. Ball and Coolah Y.A.s handed him £25 for the Children's Home during the successful function. The whole of the service collections as well as retiring collections were given for St. Michael's Home at all parish services. At Dundee service, Y.A.s presented him with £25, at Cobbarra, Mrs. O. Roberts handed him £10 from the little bush congregation, and at Coolah, Junior Anglicans gave £5 for the Home during the service.

One of the largest parishes in the inner part of the diocese, it is well organised. A new Dodge car has been acquired for the rector. The parish sets aside £200 annually for car replacement. With eleven centres, the rector has even commenced services on a property in yet another distant area. He is ably assisted by his wife, with her family ties, yet is leader of a new Junior Anglican group, superintendent of the Coolah Sunday school, and a member of the Women's Guild.

BRISBANE

MARRIAGE OF VICAR OF CABOULTE

The marriage of the Vicar of Caboolture, the Reverend Michael Paxton-Hall, to Miss Muriel Burke, was solemnised at St. James' Church, Toowoomba, on Saturday, July 10. The ceremony which included the service of Nuptial Eucharist, was celebrated by the Reverend E. J. Bradley, of the Bush Brotherhood of St. Paul. The groom was a member of the same brotherhood since 1948 and was appointed to the Parochial District of Caboolture in 1953. The newly married couple are touring the North of Queensland.

BRISBANE DIOCESAN TREASURER

It was announced at the recent session of the Diocesan Synod that Mr. Wilfred Hall, who has given splendid service as honorary treasurer of the diocese for ten years, had decided to resign from office. High tribute was paid to the excellent way Mr. Hall had carried out his duties and given so much of his time in this important position and deep regret was expressed that Mr. Hall had found necessary to resign. Mr. Hall advised that there were

several personal reasons which forced him to do this.

Mr. C. C. Goffage was nominated for the position of diocesan treasurer in the place of Mr. Hall and was subsequently unanimously elected to the position.

MELBOURNE

ANNIVERSARY IN MARQUEE

The first anniversary of the commencement of services at Christ Church, Heathmont, was held in a marquee on the site of the proposed church, on Sunday at 11 a.m. The choir of St. Paul's, Ringwood, was present. Opportunity was taken to baptise 15 children at the service and the preacher was Archdeacon E. H. E. Williams. Hitherto, services and Sunday school have been held in the State school. There are 70 children in the Sunday school.

C.M.S.

The Church Missionary Society will hold a "Tanganyika Rally" at the Chapter House on July 20, at 7.45 p.m.

The rally will welcome the Reverend G. A. Pearson, Mrs. Pearson, the Reverend N. J. Bythell and Mrs. Bythell, and will farewell Miss Joan Meyer.

FITZROY RE-UNION

Bishop Donald Baker, known as "the friend of St. Marks", preached at the 101st anniversary Thanksgiving at St. Mark's, Fitzroy, on July 4. A re-union was held in the settlement hall after the service, at which 101 candles were lit by the oldest parishioner, Mrs. G. Wilson.

MOLLISON LIBRARY

During the absence of the librarian, the Reverend Sydney Smith, Mr. Eric R. Winston will be acting librarian. The library is open on Mondays 10 a.m. to 4 p.m.; Wednesdays 10 a.m. to 12 noon; Fridays 10 a.m. to 4 p.m.

STUDENTS' SERVICE

A special students' service was held at St. Paul's Cathedral at Evensong. The chaplain to the University, the Reverend Donald Macrae, read the State prayers and two undergraduates read the lessons.

BURWOOD

St. Faith's held its first Parish Ball on June 18. Mrs. Beyer, the wife of the Reverend T. D. Beyer, R.A.A.P. Chaplain, received the debutantes, who were partnered by members of the A.T.C.

NEWCASTLE

BISHOP ASH

During the absence of Bishop Batty from the diocese, Bishop Fortescue Ash, of Sydney, will be visiting the diocese from time to time to fulfill Confirmation engagements.

PARISH OF PATERSON

Some years ago it was decided that a long term policy should be adopted regarding the erection of a new rectory. It was planned that each year a function on a parochial basis would be held in one of the three centres, the proceeds going entirely to the New Rectory fund. This year's function, which will be a Parish Ball, will be the third. It is Martin's Track's turn and the St. James' people will "chaperone" the event.

N'TH QUEENSLAND

WAR MEMORIAL APPEAL

Canon A. E. Turner, the Diocesan Commissioner for the combined appeal for the Cathedral and St. Anne's School War Memorial projects, has just set out on his first tour of the diocese in connection with the organisation of the appeal. He reports a growing response to the appeal for paddy calves to be branded with the bishop's brand, and many other instances of co-operation from all

sections of the community, which are very heartening to him as he begins his work. Particularly helpful is the careful and zealous work being done by the strong committee of laymen which is organising the appeal in Townsville, and which he hopes will be the forerunner of others in the other centres of the diocese.

SYDNEY

NORTH CURL CURL

On Sunday, July 18, the Archbishop of Sydney will officially open the Thomas Vickers Church of England Memorial Hall, North Curl Curl.

Work on the hall is being pushed ahead as rapidly as possible. The windows are in, also the doors on the western side, though the glazing is to be done on the top panels of the double doors. The flooring is completed in the hall, vestibule and staging.

CHURCHES' CRICKET UNION

The 52nd annual meeting of the New South Wales Churches' Cricket Union will be held in the C.E.N.E.F. Memorial Centre, 201 Castlereagh Street, Sydney, commencing at 7.45 p.m. on July 26, and will continue on July 29 at the same hour. The president, the Reverend W. N. Rook, will preside.

At the meeting all arrangements will be completed for the 1954-55 season. The competition will commence on September 4 and any church wishing to have further particulars about the union may telephone or write to the

secretary, Mr. Stacey Atkin (WM3069; Box 2996, G.P.O., Sydney).

CASTLECRAG

The first Sunday church services in the new Church Hall of St. James', Edinburgh Road, Castlecrag, will be held on St. James' Day, July 25. Morning prayer at 11 a.m. will be conducted by the rector, the Reverend C. E. A. Reynolds, and the special preacher will be Archdeacon A. L. Wade. At this service gifts made to the church will be dedicated by the rector.

The Rector of St. John's Church of England, Campsie, the Reverend R. F. Dillon, will preach at evening prayer.

11th BIRTHDAY

The C.M.S. Depot in Wollongong celebrated its 11th birthday on July 9. A service was held in St. Michael's Church, followed by a public rally in the parish hall.

"CHALLENGE TO FAITH WEEK"

The Rector of St. Barnabas', Broadway, the Reverend H. Guinness, will be the speaker at a series of meetings to be held at St. Oswald's, Haberfield, from Friday, August 6 to Monday, August 16. Mr. Guinness will be assisted by members of the Evangelical Union of the University, and special functions have been arranged for men and women and young people of the parish. Preliminary meetings for the campaign have already attracted wide interest, and large attendances are expected at the main meetings in August. The Rector, Dr. A. W. Morton, hopes that many will pray for God's

blessing on the campaign, and be present at each session.

BLANKETS NEEDED

The A.B.M.'s House of the Epiphany, Missionary Training college at Cambridge Street, Stanmore, is in urgent need of blankets for use in the house.

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A survey of the harbour, which Phillip classed as "the finest in the world" began early in February, 1788. The resulting charts were so accurate and detailed as to be sufficient for all practical purposes until Sydney became one of the world's great seaports.

Phillip had an immense task before him to maintain his little settlement, but he refused to be dismayed and success crowned his efforts. "This country," he wrote, "will prove the most valuable acquisition Great Britain has ever made."



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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. J. D. Jack, of Richmond, Victoria, who sent us this picture of the Vicar of S. Stephen's, Richmond, the Reverend C. R. Miles, who is president of S. Stephen's Harriers, passing on the baton during a recent club relay run.

DEDICATION OF NEW HALLS

The Archbishop of Sydney will dedicate two church halls, both on Sydney's North Shore and both dedicated to S. James, on July 24.

The War Memorial Hall of S. James' Church, Turramurra, will be opened at 2.30 p.m. by the Governor, Sir John Northcott, and dedicated by the archbishop.

The archbishop will dedicate and set the foundation stone of S. James' Church Hall, Castlereag, at 4.30 p.m.

The Turramurra hall, in brick and tile, will serve as a parish hall and youth centre. It stands in the church grounds and is connected to the church by a covered stairway and porch.

The cost of the building has been about £21,000, of which £12,000 has already been raised.

The hall holds 350 people and measures 75 feet by 35 feet, exclusive of a stage and cinema projection room.

The Castlereag area is in the Parish of S. John's, Willoughby, and the rector is the Reverend C. E. A. Reynolds.

For the past seven years, morning church services have been held in the home of Mr. and Mrs. J. O'Connor, of Edith Street, and Sunday school at the home of Mr. and Mrs. Hill, of Edinburgh Road.

The new building, which is situated in Edinburgh Road, near Sunnyside Crescent, will form the lower portion when the church hall is completed.

The rector and local church committee are aiming to complete the building within a few years.

MR. ATTLEE'S AUTOBIOGRAPHY

AS IT HAPPENED. The Right Honourable C. R. Attlee, Heinemann. Price 20/- Australian. Pp. 227. 16 pages of illustrations.

Few Australian politicians, whatever their party affiliations, are likely to be impressed much by "As It Happened," because it is a cold, sober account of things as he saw them by a man of considerable education, complete personal integrity and quiet, firm religious conviction, who grasps and acts instinctively upon the fundamental bases of British parliamentary democracy, and whose every word and action is invested with the qualities of tolerance and moderation.

The book is an extraordinarily bad autobiography in the sense that the emotional highlights to which jaded modern appetites are accustomed are absent; but to the thoughtful and dispassionate seeker of the truth about British politics during the two wars this book will become a standard work of reference.

The literary style of the work has already aroused the mirth of the so-sophisticated literati in England and America because of its directness and simplicity. Here are no resounding phrases, no "fine writing," no sonorous periods, neat turns of phrase and other purely technical tricks of the kind which most literary critics regard as the criteria of quality.

The absence of these dubious frills will ensure that the book appeals to the true scholar and to the straightforward man in the street for whom the autobiography was written. The literary style, the terse, factual

absolutely true to form throughout his entire life. He immediately joined the Army in 1914 when war was declared. He gives some account of his wartime experiences — naturally omitting mention even of the fact that he was awarded the Military Cross, let alone the reasons for the award.

He became a socialist in the scientific, objective English sense of the term, without the silly emotional overtones which attach to "socialism" in Australia. A lectureship at the London School of Economics came after the war, followed by Local Government work.

He became Mayor of Stepney and an authority on electricity supply, and in 1922, on the fall of the Lloyd George Coalition, was elected member for Limehouse.

His brother Tom was a convinced conscientious objector and was imprisoned. "I thought it my duty to fight," records Mr. Attlee. "We ended the war as near neighbours in Wandsworth—I in hospital and he in gaol—but with no breach in our mutual affection."

The inter-war years are handled in this book with such economy of style, and the chapters concerned are so full of meat, that no condensation is possible. The idyl with the feet of clay, Ramsay MacDonald, is dealt with summarily and dispassionately in a short passage, the following extract from which reveals as much about Attlee as MacDonald:

GOOD MANAGEMENT AT MARTIN'S CREEK

FROM A SPECIAL CORRESPONDENT
Paterson, July 12

The centre of S. James', Martin's Creek, must be unique in the conduct of its affairs.

Firstly, there is no superintendent of the Sunday school. Each of the four teachers is in her teens and is of equal status.

In turn, however, each for a month at a time carries out the duties of management. From time to time a report is made to the rector, who advises on any difficulties.

Then, the vestry of eight has only one male member apart from the churchwardens. Both the secretary and treasurer are women members.

The Women's Guild is a source of strength in making sure that each year S. James' share of parochial and diocesan assessments are met.

Early this year the church Bible was re-dedicated after it had been re-cut and re-covered in natural leather.

THE NEW S. JOHN'S COLLEGE

FROM OUR OWN CORRESPONDENT
Brisbane, July 12

The Warden of S. John's University College announces that the foundation stone of the new S. John's College to be erected in the University grounds at St. Lucia will be set by the Governor of Queensland, Sir John Laverack, on Thursday, August 12.

At the recent session of the Diocesan Synod, three distinguished speakers spoke of the utmost importance and vital necessity of the erection of this Church college within the University.

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word (minimum 2/6d.) is charged for "Positions Wanted" insertions.

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WORLD COUNCIL OF CHURCHES Service to Refugees Agency Sponsorship Office which deals with migrant sponsorship requires immediately, secretary-stenographer of good education and initiative. Interest in this work and ability to deal with correspondence independently, essential. Apply in writing to Agency Sponsorship Office, 34 Queens Road, Melbourne, S.C.2.

FOR SALE AND WANTED WANTED piano for Sunday school of struggling church. Ring the Reverend R. Evans, YA 4038 (Sydney exchange).

FLAT OR COTTAGE (unfurnished) within reasonable distance of R.P.A. Hospital, Camperdown, required urgently for Hospital Chaplain. Reply MA 5632, Home Mission Society, S. Andrew's Cathedral, Sydney.

ADDRESSOGRAPH MACHINE in good condition, 14 long trays, 2,100 metal frames and stand, £25. A.B.M. 14 Spring Street, Sydney.

AUSTRALIAN BOARD OF MISSIONS House of the Epiphany Missionary Training College, Cambridge Street, Stanmore, N.S.W. Friends of the House of the Epiphany, missionaries and missionary candidates who would like to make a useful gift are advised that the House needs blankets urgently.

Printed by The Land Newspaper, 57-59 Regent Street, Sydney, for the publisher, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.



DR. P. T. B. CLAYTON

ANGELICAN NEWS SERVICE
London, July 12
The Archbishop of Canterbury has conferred a Lambeth Doctorate of Divinity on the Reverend P. T. B. Clayton, founder padre of Toc H and Vicar of All Hallows, Barking-by-the-Tower.

BIBLE PRODUCTION AT HIGH LEVEL

FROM A SPECIAL CORRESPONDENT
The publishing of 29 editions of the scriptures totalling 568,000 volumes in 20 languages was commenced by the British and Foreign Bible Society in London during June.

BISHOP-ELECT OF GLOUCESTER

ANGELICAN NEWS SERVICE
London, July 2
The Bishop-elect of Gloucester, the Right Reverend W. M. Askwith, will be enthroned on July 16.

development and approach, are startlingly reminiscent of Athens in her golden days, or of the writings of one of our Australian archbishops. Homer or Archbishop Mowll might equally have written it.

Clement Attlee comes from what is loosely called the "English governing classes." His family had for centuries continued to achieve solid distinction in trade and professional life, and had given the Empire a great number of priests and women missionaries.

The key sentence to the whole book, perhaps, is that which begins the third chapter: "There was in our family a strong tradition of social service." It was this tradition, which in turn sprang from his family's strong and loyal connection with the Church of England, which saved Attlee from becoming the kind of self-centred, self-satisfied and limited being which otherwise would probably have been his fate.

There was no high-falutin' theoretical nonsense about social service in the sense that the Attlee family used the term. It is customary in class and money-conscious Australia to belittle nowadays the ideals of the English gentry at the beginning of this century; but the fact emerges from this autobiography that young Attlee was accepted by the boys of one of London's worst slum districts—and in due time elected by them and their friends as their parliamentary representative — because they recognised him as the best type of English gentleman.

In fact, Mr. Attlee has run

... his habit of telling me, a junior Minister, the poor opinion he had of all his Cabinet colleagues made an unpleasant impression." Could anything be more succinct?

The period from 1939 until to-day is so covered as to reveal from the internal evidence Attlee's enormous admiration for Sir Winston's great qualities, and his impatience with Sir Winston in his "tiresome" moods. Mr. Attlee's attitude is thoroughly English: it reflected faithfully the attitude of the people of England who loved Winston Churchill in 1945 and would gladly have died for him—but who voted Labour. His praise of Sir Winston is unintended and as generous as one would naturally expect. In a comparison between Churchill and Lloyd George, the more telling for its moderation, he makes clear his judgement that Churchill was the great national leader of this century.

Two things, instructive for Australian politicians, should be mentioned. Mr. Attlee believes the Australian Labour Party's method of electing a cabinet and giving its parliamentary leader a ready-made team is hopeless. Labour leaders here might well discuss this when he visits Australia. The second thing contains a lesson for us all. Sir John Anderson, a Conservative, had been the war-time coalition minister in charge of the atomic bomb project. Mr. Attlee could hardly take him into his cabinet; but arranged for Sir John to continue "in a special capacity" to deal with it!

For anyone concerned with democratic government, this book is a "must."

—F.J.

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