

Summary of Proceedings

Special Session of the Synod of the Diocese of Sydney for the Purpose of Filling the Vacancy in the See of Sydney

Tuesday 4 April 1933 to Thursday 6 April 1933

Synod Sermon

The preacher at the Cathedral Service was the Very Rev A. E. Talbot, M.A., Th.Soc., Dean of Sydney.

Published by request of Synod.

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. (Acts VI., 3.)

Here we have the appointment of the first deacons. They constituted the lowest order of the ministry, and their duties principally were to minister to the material needs of the church's poor, yet their appointment became a model to the church for the appointment of all its ministerial officers, the highest as well as the lowest. So, to this model we may well turn our minds, as we meet together today, as representatives of the church in this diocese, to elect a chief pastor, to fill the seat left vacant by our late Archbishop, of revered memory.

It is worth our while, then, to observe with some care the procedure of the church at Jerusalem, in the appointment of the Seven.

In the first place, the Apostles referred the matter to "the multitude of the disciples," and they charged them to choose out men, qualified for the work. They were, in effect, if not indeed formally, elected by the whole Christian community. Then those chosen must have the necessary gifts, for the work was God's work, though principally of a material nature; they must be "men of honest report, full of the Spirit and of wisdom"; they must combine Apostolic zeal and wisdom, tempering one with the other. In the third place, when the community had made its choice of fit men, it set them before the Apostles, who, with prayer and the imposition of hands, commissioned them for the work. God, acting through the community, chose them, and acting through the Apostles, commissioned them. The result of this development of church life was a great revival at Jerusalem. "The Word of God increased," we read, "and the number of the disciples multiplied in Jerusalem exceedingly."

That a Diocese should possess the right of electing its Chief Pastor is a great privilege. The Church in England does not yet possess this privilege, the Bishops there being nominated to the King by the Prime Minister, and the election by the Dean and Chapter being little more than a matter of form. The Church in Australia has not always possessed this privilege, for in earlier days the Sees were created and the Bishops appointed from England by letters patent, but when the Church here was sufficiently organised to manage its own affairs, then the right of electing the Bishop was assumed as in other Dominions, by the Diocesan Synod. Thus the Church in these lands leads in the van of progress, in matters of self-determination and self-government.

The Church, in electing its Chief Pastor, has reverted to the policy of the early Church, and this forms a link in the chain of continuity with the church of apostolic and primitive times. We have seen how the first deacons were elected by the whole Christian community at Jerusalem. In the "Didache," or "Teaching of the Twelve Apostles," a Christian document recovered in the last century, and to be dated probably to the beginning of the second century, the Christian communities are exhorted to "elect for themselves bishops and deacons worthy of the Lord, men who are meek and not lovers of money, and who are true and approved." The Greek word, which I have translated "elect" is very significant, for it literally means to, "stretch forth the hand for the purpose of giving a vote, or to express approval." According to Cyprian the bishops were the representatives of the churches, elected by the people's suffrage. Cornelius, Bishop of Rome, had thus "been made bishop by the judgment of God and His Christ, by the testimony of nearly all the clergy, by the suffrage of the people then present, with the consent of the priests, aged and good men." The judgment of God was supposed to be expressed by the voice of the whole church, for there was no conflict, where the people exercised their suffrage as the servants of God, seeking only to do His Will, and relying on the guidance of His Spirit.

“Our wills are ours, we know not how,
Our wills are ours, to make them Thine.”

We must have the spirit of the early church; we must be emptied of all unworthy motives, and drawn together by the bonds of Christian charity in brotherly concord; we must seek only the glory of God, and the good of Christ's Church and people.

The great privilege of electing our Chief Pastor lays upon us as great a responsibility. The early Christian communities relied entirely upon the guidance of the Holy Spirit, and it was this that made them look, as was the custom in their day, to outward signs, as an indication of the Divine will. Thus Eusebius, the Church historian, relates how the Church at Rome, being assembled together to elect a bishop to the vacant See, saw a dove alighting upon the head of Fabian, and taking this to be a divine omen, cried out, “he is worthy,” and at once placed him upon the episcopal throne. We are also told how a Divine voice singled out Ambrose to be Bishop of Milan.

Today we shall look for no such outward signs; none the less we shall look for the Divine guidance within.

But we are not left entirely without guidance from without, for we have the apostolic epistles, that set forth the gifts necessary to perform the functions of the episcopal office, and we must remember that the apostle so deals with first principles, that his words are as helpful in our day as in his time. First, the apostle informs us that the Bishop is a “steward of God”; that is, he is a manager in the Church, which is the Household of God. Therefore he must possess gifts of administration, and he must have shown himself possessed of these gifts. The apostle enforced this in a very homely and practical manner. “The Bishop,” he says, “must be one that ruleth well his own house, having his children in subjection with all gravity, for” adds the apostle, “if a man know not how to rule his own house, how shall he take care of the Church of God ?” Then the Bishop is a teacher; so, says the apostle, he must be “apt to teach”; he must “hold fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers.” Much is involved here. He must have his feet firmly on the rock of truth, but he must so present the truth that it will meet the needs of his day; thus he must confirm those within, and win those without. Above all, the bishop must set forth a Christian character. The greater number of qualifications for the office of a bishop enumerated by the apostle, have to do with personal character. A bishop must be “blameless,” “holy,” and “just” ; he must be “temperate” ; that is, he must exercise self-control in all things; he must be “of good behaviour” and he must be “given to hospitality”; he must “not be covetous,” nor “lifted up with pride,” and to this end he must be “no novice”; he must “not be self-willed, nor soon angry”, and he must be “patient”. Character is all important in Christian work, for great gifts without it may become a snare and a temptation. But a bishop, according to the apostle, has a duty not only to those within the Church, but to those without, and therefore: “he must be a lover of good men,” and “he must have a good report of them that are without, lest he fall into reproach and the snare of the devil.” And why must the bishop have a good report of them that are without, except that he may have influence with them, and be able to help them in their problems and difficulties?

The episcopate has ever stood for the Unity of the Church; this was made much of in the early Church, and it is of great importance in the movement for Reunion today. Ignatius thus wrote to the Ephesian Christians: “For your famous presbytery (worthy of God), is fitted as exactly to the bishop as the strings are to the harp; therefore in your concord and agreeing charity, Jesus Christ is sung, and every single person among you makes up the chorus; that so, being all consonant in love, and taking up the song of God, ye may in a perfect unity, with one voice, sing to the Father by Jesus Christ.” The Church of England is comprehensive, embracing several schools of theological thought; the bishop, even if he belongs to a particular school, must know no school in his administration, but within the proper bounds of comprehension, govern all with absolute impartiality and equity. The Bishop is not the bishop of a party or a school, but of the whole Church in the Diocese. Thus only can the Ministry, with its various officers, be “for the perfecting of the saints, for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

The Episcopate is a centre of unity for the Church; it is also in a special sense representative of the Church to those that are without. The Incarnation, as Bishop Westcott taught us, embraces all creation; it is meant to bring under the influence of Christ all human affairs, for it was the purpose of God to sum up all things in Christ. This led Bishop Westcott to give himself, great scholar as he was, to the social problems of his day, which gave him such influence on the coalfields of Durham, so that he was able, early in his episcopate, to settle a big industrial dispute in the North of England. Dr Westcott pointed out on one occasion how priests in the ordination service promise “to maintain and set forward quietness, peace and love among all Christian people,” and how this, in the order for the consecration of a Bishop, becomes a promise “to maintain and set forward quietness, love and peace among all men.” The change, the Bishop said, seems to suggest that the bishop has a wider obligation, as the representative of the whole Church. The Church has a duty to the nation, of which it is the spiritual organ, and the life of which it should form and fashion. From the Church the English people drew the idea of national unity, the principles of freedom, and the form of representative government. Lecky has said that the Church is

the soul of the nation, and "soul is form and doth the body make." Our Christian religion is not meant to be simply an appendage to life, but the inspiration of all life. The Bishop is thus the shepherd of his people, and the leader of the Church to extend God's Kingdom in the world.

We saw how, as the result of the appointment of the Seven, the Church at Jerusalem enjoyed a revival of spiritual life. "The Word of God increased, and the number of the disciples multiplied in Jerusalem exceedingly." If we use our privilege and exercise our responsibility as the early church used and exercised its, may we not expect a like result, a revival of church life amongst us? The world is unsettled as in the days of Jesus and His Apostles. This provides a great opportunity for the preaching of the Word of God and the extension of the Divine Kingdom, which alone can give security and stability of life. In the days of His ministry, Jesus said to His disciples, "Lift up your eyes, and look on the fields, for they are white already to harvest." If the fields were white to harvest in the days of Jesus, are they not white to harvest now? The change of a Chief Pastor marks a stage in church life, and this should be a real development and progress. God buries His workmen, but carries on His work, and we are all fellow workers together with God.

Our responsibility will not be discharged when we have elected our bishop, for we must support Him by prayer and loyal sympathy. We may have different preferences today, but when elected, the bishop will be the chief pastor of all in the diocese. That we should ask anyone to fill an office of such dignity, and of so great responsibility, surely pledges us to support him to the utmost of our power. May God Almighty guide us, one and all, at this time, that the Church in this Diocese may, in the future as in the past, go from strength to strength, and from victory to victory, for His great Name's sake. Amen.

Votes and Proceedings

A Special Meeting of Synod for filling the vacancy in the See of Sydney in accordance with the provisions of the "Archbishop of Sydney Appointment Ordinance 1931" was held in the Chapter House, Bathurst Street, Sydney, on Tuesday, the fourth day of April in the year of our Lord one thousand nine hundred and thirty-three. The Right Reverend Bishop Kirkby, Administrator of the Diocese, presiding.

1. The Synod assembled at 4 p.m.
2. Prayers were read by the Rev The Precentor, the Rev L. N. Sutton, the Right Reverend the President, Bishop Kirkby, Administrator, closing with the Grace.
3. The List of Clergy and of Representatives was laid on the table, and on the motion of Mr. J. A. I. Perry, seconded by Rev W. P. Dorph, was taken as read. - Carried.
4. Permission was given to newspaper photographers to take a photograph of the Synod in Session.

Admission of the Public

5. The Rev M. G. Hinsby moved, seconded by the Rev W. P. Dorph, that the Synod from the outset be held in camera.

Mr M. M. D'Arcy-Irvine moved an amendment that the public be admitted to the galleries until the conclusion of the Presidential Address. Seconded by Mr F. A. Bland.

The amendment was put and carried, and becoming the substantive motion, was duly carried, and the public then admitted.

Members of Synod

6. Representatives elected since the last Session presented their certificates and signed the prescribed declaration.
7. The President delivered his address -

Brethren of the Clergy and Laity -

We are met together under circumstances of solemnity and gravity: solemnity, because the shadow of the great loss of our late Archbishop is still upon us, and gravity because the choosing of a rightful successor is the responsibility that falls to us today.

Ungracious and wrong would it be if in this Synodal address no tribute were paid to the life and work of our late leader and friend. For twenty-three years he exercised the office of Chief Pastor in our midst and wielded an influence that touched not our own selves only but the whole Church in Australia. On review of that long period of service we can see how singularly difficult and stressful were those years. Perhaps the Church in Australia in the whole of her previous history since 1788 had not to face such crises as confronted our Archbishop whilst he was with us.

As has been pointed out to me, within three years or so of his coming to us, the world was plunged into the ghastly and long drawn-out agony of the Great War. No man holding high office (it matters not what he be), could pass through that experience without dreadful strain upon nerve and mind and upon faith in human nature and the sanctities of life. More especially would this be with a Christian leader standing faithfully to expound and to live out the great certitude for which the Church stands that God is a God of Love. Yet without adulation we can say that Archbishop Wright gave us wise leadership and sane counsel throughout all those "cloudy and dark days." It has been reverently said that "Jesus Christ was the only Gentleman Who, came out of the War with His reputation unsmirched." I dare to add that there were some others who at least tried humbly to follow in His train.

Then, with the conclusion of the War, when we fondly imagined that all our difficulties were over, the Church was confronted with another crisis in the reaction that followed: *the breakdown of pre-war standards of life and conduct.*

Those early standards were by no means perfect, but they did embody certain proved decencies, decencies which sprang from the Faith, which had been nourished by the Church, and in which much of the best life of our race had been grounded.

And when the Christian Church and her leaders had braced themselves up to meet this alarming situation, and when the times demanded highest efficiency in personal and spiritual onset against the forces of evil, then came the great economic depression, depleting as it did inevitably, much of the resources on which we must naturally rest, and causing men and women everywhere again to wonder whether God was a God of Love.

Covering those crises was the period of our Archbishop's service in the diocese, and perhaps those of us who have served in Christian witness for a similar period can understand in part what it must have meant to him to keep a brave heart and a calm mind, and to give Christian guidance to his fellow workers.

These virtues then we have in mind today and for them all we praise our God and offer the tribute of an affectionate memory and respectful esteem. As we do so we know that linked with us is the fellowship of the whole Christian Church, and not the least, that of a vast body of citizens of Sydney whose touching remarkable tribute on the day of the funeral will be an enduring memory to all who beheld it. At this point I should like to add the testimony received from His Grace the Archbishop of Canterbury only this morning. In a letter he says, "Like all who knew him I had the greatest esteem and respect for him, for his quiet steadfastness of service, his deep piety, his judgment, and the dignity with which he fulfilled the duties of his high office. He will be greatly missed in Australia. I only hope that a successor worthy of him will be appointed."

So we bless God's Holy Name for His servant, John Charles Wright, departed this life in His faith and fear. As well also does the Synod tender its sympathy in the consolation of our God to Mrs Wright and her family. Theirs is a sorrow deeper than ours; yet with them we remember that our Father "is not a God of the dead but of the living, for all live unto Him," and with them we can say -

"Thy word is true, Thy will is just;
To Thee we leave our dead in trust;
And bless Thee for the love which gave
Thy Son to fill a human grave,
That none might fear that world to see,
Where all are living unto Thee."

God buries His workmen, but carries on His work. Thus we must address ourselves to our task. I have called you in accordance with directions imposed upon me by the Ordinance of an earlier session of Synod, briefly called the "Archbishop of Sydney Appointment Ordinance 1931." This important piece of legislation was closely scrutinised at the time of its enactment, and has been before us for 18 months, and I am safe in assuming, has been the object of much study during the past few weeks. Its contents should be generally known. Some two or three references I claim to make.

Our immediate business today is to receive nominations of duly qualified persons "for the office of Archbishop of the See of Sydney." The directions of the Ordinance are clear as to the procedure to be followed. With the complete list of nominations properly made before me I shall ask that someone move the adjournment of Synod until tomorrow. With the passing of that motion it is possible for members of Synod to hold a Conference, when they may feel inclined to discuss in informal and quite unofficial manner the question that is before them. There is something to recommend this course, and it looks as if the Ordinance has been actually framed to permit of this being done. I suggest that such conference should be confined to Synod members, and should be held in private.

The second comment I offer is that discussion of the candidates will be permitted when the Select List of candidates is being drawn up. I am directed by the Ordinance to put from the chair the question: "Shall (AB) be placed upon the Select List?" It will be appropriate then for the mover and seconder, at least, of any nominee to rise and speak in advocacy of the candidates they favour. Personally, I feel that no one will desire long speeches on that occasion.

Then, in the voting on the Final List, or, to put it otherwise, in the voting that determines the actual choice of an Archbishop, multifold voting is permitted; that is to say, if a Synodsmen has voted for Candidate X he is not precluded thereby from voting for Y or Z if he so wishes. I think that the Synod is quite clear in mind on this important matter. Further comment is not necessary.

And now what manner of man as Archbishop do we need? To such a question I hesitate to address myself. I am confident that Synod will keep the larger issues of the question in mind. This Diocese of ours is of outstanding importance and dignity; its history, its size in respect of Church population, its faithful clergy working to a high standard of efficiency, its achievements, its sound traditions expressive of a true and sturdy Anglicanism, establish the claim that has been made. It is the premier diocese of the Commonwealth of Australia. But if because of this our feelings swell out with pride, may God save us! Rather should the knowledge of our place and prestige burden us with a sense of the gravity of the situation that is now before us. We have to determine who the new Archbishop will be according to the ideals that we entertain as to what manner of man he should be.

We have not been left without guidance in this matter. The Press has gallantly and freely and gratuitously offered many suggestions about qualifications. I humbly set before you other suggestions. Needless to add, they are not my own, nor perhaps, is the catalogue exhaustive. I do not think that they have the imprimatur of the Press, but I believe that they carry the imprimatur of the Holy Spirit. I find them in an old letter -

"A Bishop must be blameless as God's steward, not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, temperate, holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convince the gainsayers." (Titus 1.)

Old-fashioned they may be dubbed, but their implications are far-reaching. Much more could and should be added; nevertheless if we begin on that basis we shall not be far wrong in our ultimate choice. Our task is to find an able and wise and godly chief pastor, "a man who has understanding of the times to know what Israel ought to do."

May we in this Synod be kept in the spirit of prayer, with the peace of God guarding our thoughts and our speech and the love of Christ binding us together. Our quest is for the man of God's choice. By His Holy Spirit we shall find him.

Appointment of Commissary

8. The Bishop laid upon the table a document appointing the Very Rev the Dean as Commissary.

The Chairman of Committees

9. The Dean moved -

"That Mr H. L. Tress be appointed Chairman of Committees," and in the course of his remarks referring to Sir Albert Gould's great work as Chairman in past years.

Seconded by Canon Langley. - Carried.

Committee of Elections and Qualifications

10. The Dean moved that Canon Langley, Canon Begbie, Rev H. W. A. Barder, Rev F. W. Tugwell, and Messrs W. Hutchinson, W. S. Mowle, H. W. F. Rogers, and Mr K. Whitehead be appointed to the Committee of Elections and Qualifications. Seconded by Archdeacon Davies. - Carried.

Suspension of Standing Orders

11. Rev M. G. Hinsby moved that so much of the Standing Orders be suspended to enable him to move a motion regarding the presence of the public at this Synod.

Leave was granted.

12. Mr Hinsby moved, Rev W. J. Reboul seconded -

“That the further proceedings be held in camera.” - Carried.

164 in favour, and 112 against.

13. Amendment to the Archbishop of Sydney Appointment Ordinance, 1931.

Mr H. Minton Taylor asked for suspension of the Standing Orders to enable him to move -

“That leave be granted to bring in an Ordinance to amend the Archbishop of Sydney Appointment Ordinance 1931 by providing for the discussion of any matter in Committee and by omitting section 7, and in lieu thereof providing for the election of a person named on the Final List by means of progressive and open voting.”

14. The Dean moved that permission be given to Mr Minton Taylor to explain what was in his mind as bearing upon the proposed amendment, and that so much of the Standing Orders be suspended to allow him to do so. Seconded by Archdeacon Martin. - Carried.

15. Mr H. Minton Taylor spoke at length and then asked for leave to move his Motion. (See Minute 13.)

Seconded by Rev S M. Johnstone.

16. The Chancellor, Sir Albert Gould, urged Synod not to grant the leave desired in view of certain difficulties involved.

17. Mr W. J. G. Mann pointed out the grave danger involved should the Amending Ordinance pass, and that he intended to vote against the leave to bring in being granted.

18. Mr Bland then moved that the debate be adjourned until immediately after the tea hour, namely, 7.15 p.m.

Seconded by General J. J. Paine and carried.

The Late Archbishop

19. The Dean moved and Archdeacon Davies seconded -

“This Synod having been informed of the call to higher service of the revered and beloved late Archbishop of Sydney, desires to express its sincerest and heartfelt sympathy with Mrs Wright and family in their great bereavement, and desires that the reference to the late Archbishop in the President's Address be forwarded to Mrs Wright with this motion of sympathy.”

Carried, all standing.

Thanks to Bishop of Christchurch N.Z.

20. The Dean moved, and Archdeacon Davies seconded -

“That this Synod desires to express its sincerest thanks to the Bishop of the Diocese of Christchurch, New Zealand, for the loving care extended to the late Archbishop of Sydney whilst he was in hospital at Christchurch, and also for his sympathetic action in allowing the body of the late Archbishop to rest in his private Chapel, and in all the help he gave in connection with the funeral arrangements.” - Carried.

The Late Bishop Gilbert White, D.D.

21. Permission having been granted, the Rev O. V. Abram moved, and it was seconded -

“That this Synod places on record its appreciation of the life and work of the late Right Reverend Bishop Gilbert White and expresses its sympathy with Miss White.”

Carried standing.

The Late Hon. G. F. Earp, M.L.C.

22. The Dean moved, seconded by Rev H. W. A. Border -

“This Synod, having heard of the demise of the Hon. G. F. Earp, M.L.C., who for many years was a member of this Synod, desires to express its sincerest sympathy with the bereaved widow and family.” - Carried.

Resolution Re President’s Address

23. The Dean moved, Ven Archdeacon Martin seconded -

“That the best thanks of the Synod be given to the Right Rev the President for his able and helpful Synod Address, and that he be asked to allow it to be printed in the proceedings of this Synod.” - Carried.

Resolution Re Synod Sermon

24. The Reverend O. V. Abram moved, the Reverend A. J. A. Fraser seconded -

“That the best thanks of this Synod be conveyed to the Dean of Sydney for his sermon in the Cathedral on the morning of Tuesday, April 4th, and expresses the desire that it should be printed.” - Carried.

25. Debate was then resumed on Mr H. Minton Taylor's motion for leave to bring in a certain amending Ordinance.

26. Mr F. A. Bland, Rev H. W. A. Barder, Archdeacons Longford Smith and D. J. Davies having spoken, Mr H. Minton Taylor asked for leave to withdraw the motion standing in his name. Leave was granted.

27. Mr H. Minton Taylor then withdrew the motion.

Nominations

28. Nominations for the Archbishopric.

The names of persons nominated for the office of Archbishop of the See of Sydney were received as follows, with proposer and seconder -

Rt. Rev F. de Witt **Batty**, Bishop of Newcastle.

Proposed by Rev Dr. Micklem; seconded by C. H. G. Simpson.

Rev T. W. **Gilbert**, M.A.

Proposed by Archdeacon Charlton; seconded by T. S. Holt.

Rev Canon A. R. H. **Grant**, D.D.

Proposed by Rev S. H. Denman; seconded by H. L. Tress.

Rev Canon A. R. H. **Grant**, D.D.

Proposed by Rev Stanley Howard; seconded by Rev F. Kellett.

Rev Canon L. W. **Grensted**, D.D.

Proposed by R. H. Swainson; seconded by Rev Dixon Hudson.

Rt Rev J. S. **Hart**, Bishop of Wangaratta.

Proposed by Rev G. T. Paul; seconded by C. E. Ussher.

Rev Canon W. G. **Hilliard**, M.A.

Proposed by Rev Stanley Howard; seconded by W. J. Huxley.

Ven Archdeacon J. W. **Hunkin**, D.D.

Proposed by Archdeacon Davies; seconded by Dean Talbot.

Rt Rev S. J. **Kirkby**, B.A.

Proposed by Rev C. A. Stubbin; seconded by Rev H. E. Taylor.

Rt Rev S. J. **Kirkby**, B.A.

Proposed by Rev Stanley Howard; seconded by W. J. Huxley.

Rt Rev S. J. **Kirkby**, B.A.

Proposed by Rev H. Arnold; seconded by H. Laman.

Rt Rev H. W. K. **Mowll**, D.D.

Proposed by Canon H. S. Begbie; seconded by Archdeacon Langford Smith.

Rt Rev J. S. **Moyes**, M.A.

Proposed by Rev A. J. A. Fraser; seconded by F. A. Bland.

Rev Canon C. E. **Raven**, D.D.

Proposed by Rev Dixon Hudson; seconded by W. E. Swan.

Very Rev A. E. **Talbot**, M.A.

Proposed by Ven. Archdeacon Davies; seconded by H. Hibble.

Certified to as correct.

S. H. DENMAN, Secretary.
HARINGTON B. COWPER, Lay Secretary.

29. Moved by Mr J. C. Atkins, seconded by Mr Johnson:

“That the Synod now adjourn until 6 p.m. tomorrow.” - Carried.

30. The Right Reverend the President then pronounced the Benediction.

Wednesday, 5 April 1933

31. The Synod met at 6 pm.

32. Prayers were read by the Precentor.

33. The Certificate of the correctness of the Minutes of the previous day having been handed in, signed by Archdeacon Charlton and Mr W. J. G. Mann, the President signed the minutes as confirmed.

34. The Roll of Clergy summoned to the Synod and of Representatives was called.

35. Mr C. H. G. Simpson drew the serious attention of the Synod to the procedure and voting under Section 7, and asked what method would be employed in the matter.

36. The Chairman ruled that multifold voting would be permitted, and that the question will be put, “shall A. B. be elected Archbishop of Sydney?”

37. Section 5 of the “Archbishop of Sydney Appointment Ordinance 1931” was then brought forward, and the Nominations of suitable names dealt with.

Select List

38. Question is shall the Right Reverend Francis de Witt **Batty**, M. A., Bishop of Newcastle, be placed on the Select List?

39. Proposed by Rev Dr. Micklem, seconded by Mr C. H. G. Simpson, supported by Sir Albert Gould, Chancellor.

40. Vote taken.

41. The Right Reverend Francis de Witt Batty is not placed on the Select List.

42. The question is shall the Reverend Thomas Walter **Gilbert**, M.A., D.D., Principal of St. John's Hall, Highbury, be placed on the Select List?

43. Proposed by Archdeacon Charlton, seconded by Mr T. S. Holt.

44. Mr H. L. Tress said that information had been received that he is uncertain that he will even consider the nomination.

45. Vote taken.

46. The Reverend Dr. Gilbert is not placed on the Select List.

47. The question is shall the Reverend Arthur Rowland Harry **Grant**, D.D., C.V.O., M.V.O., Canon Residentiary in Norwich Cathedral, be placed on the Select List?

48. Proposed by Rev S. H. Denman, seconded by Mr H. L. Tress, supported by Rev Stanley Howard and Canon H. S. Begbie.
49. Vote taken.
50. The Rev Canon Grant, D.D., is placed on the Select List.
51. The question is, shall the Reverend Laurence William **Grensted**, D.D., Canon of Liverpool Cathedral, be placed on the Select List?
52. Proposed by Rev Dixon Hudson; seconded by Rev H. N. Baker; supported by Rev G. C. Glanville, Rev C.' T. Parkinson, Rev L. N. Sutton and Canon Garnsey.
53. Vote taken.
54. The Rev Canon Grensted, D.D., is placed on the Select List.
55. The question is, shall the Right Reverend John Stephen **Hart**, M.A., B.Sc., Th.Soc., Bishop of Wangaratta, be placed on the Select List ?
56. Proposed by Rev T. G. Paul, seconded by Archdeacon Davies, supported by Archdeacon Charlton. Rev F. A. Reed spoke of the Bishop from his knowledge of 30 years. The Dean of Sydney supported the Nomination.
57. Vote taken.
58. The Right Rev Bishop Hart is not placed on the Select List.
59. The question is shall the Reverend William George **Hilliard**, M.A., Canon of St. Andrew's Cathedral, Sydney, be placed on the Select List ?
60. Proposed by Rev Stanley Howard. No seconder.
61. Vote taken.
62. The name of Rev Canon Hilliard is not placed on the Select List.
63. The question is shall the Venerable Joseph Wellington **Hunkin**, D.D., M.C. with Bar, O.B.E., Archdeacon of Coventry, Rector of Rugby, be placed on the Select List?
64. Proposed by the Ven. Archdeacon Davies, seconded by the Dean of Sydney, and quoted a letter in re from the Archbishop of Melbourne, Mr M. B. Hordern, Mr Minton Taylor, Rev J. Bidwell, Rev K. W. Pain, Rev H. N. Baker, Rev J. Newton Stephen, Rev D. J. Knox also spoke.
65. Vote taken.
66. The Ven. Archdeacon Hunkin's name is placed on the Select List.
67. The Right Reverend the President left the chair and the Commissary, the Dean of Sydney, then presided.
68. The question is shall the Right Reverend Sydney James **Kirkby**, L.Th., B.A., Th.Soc., Bishop, Administrator of the Diocese of Sydney, be placed on the Select List.
69. Proposed by Rev C. A. Stubbin, seconded by Rev H. E. Taylor. Rev Stanley Howard, Mr Casserley and Mr W. Hutchinson, Rev W. Siddens, Archdeacon Martin and Canon Langley spoke.
70. Vote taken.
71. The name of Bishop Kirkby is not placed on the Select List.
72. The question is shall the Right Reverend Howard West Kilvinton **Mowll**, D.D., Bishop of Western China, be placed on the Select List.

73. Proposed by Canon Begbie, seconded by Archdeacon Langford Smith, supported by Rev H. C. Leplastrier.
74. Moved and seconded that question be now put - Carried.
75. Vote taken.
76. The name of Bishop Howard Mowl is placed on the Select List.
77. The question is shall the Right Reverend John Stoward **Moyes**, M.A., Bishop of Armidale, be placed on the Select List?
78. Mr Pontey moved the adjournment of Synod until 6 pm tomorrow, seconded by Rev W. Dorph.
79. Rev Distin Morgan moved an amendment that Synod stand adjourned until 4 pm tomorrow.
80. Amendment lost.
81. The motion for adjournment until 6 p.m. tomorrow was put and rejected, 170 for, 204 No.
82. Recount of membership of Synod was now taken.
83. The Dean moved that the House reconsider the question of adjournment until 6 pm tomorrow, seconded by Archdeacon Langford Smith. - Carried.
84. The question was reconsidered, the vote was taken and carried that the House stand adjourned until tomorrow at 6 pm.
85. The President then pronounced the Benediction.

Thursday, April 6 1933

86. The Synod met at 6 pm.
87. Prayers were read by the Precentor.
88. The certificate of the correctness of the Minutes of the previous day having been handed in signed by the Very Rev the Dean and Mr W. J. G. Mann.
89. The President then signed the minutes.
90. The Roll of Clergy summoned to the Synod and of Representatives was called.
91. The count of representatives, clerical and lay was taken.

Select List (Continued)

92. Consideration of nominations.
93. The question is shall the Right Reverend John Stoward **Moyes**, M. A., Bishop of Armidale, be placed on the Select List?
94. Proposed by the Rev A. J. A. Fraser, seconded by Mr F. A. Bland. Mr Robinson spoke.
95. Vote taken.
96. The name of Bishop J. S. Moyes is not placed on the Select List.
97. The question is shall the Reverend Erie **Raven**, D.D., Canon, Regius Professor, Cambridge, be placed on the Select List ?

98. Proposed by Rev Dixon Hudson, seconded by Mr R. H. Swainson. Archdeacon Davies spoke. Mr Lloyd Hutchinson also spoke.
99. Vote taken.
100. The name of Rev Canon Raven is not placed on the Select List.
101. The question is shall the Very Reverend Albert Edward **Talbot**, M.A., Th.Soc., Dean of Sydney, be placed on the Select List ?
102. Proposed by Archdeacon Davies, seconded by Mr Harry Hibble. Supported by Rev G. C. Glanville.
103. Vote taken.
104. The name of the Dean of Sydney is not placed on the Select List.

Reducing Select List

105. The list of nominations on the Select List was now presented at this juncture to the President.

The Synod then proceeded to the stage of clause 6 of the Ordinance re appointment of Archbishop, which is as follows -

6. When the several names of persons nominated have been either placed on the Select List or rejected the President shall then call upon the members of Synod to vote upon the names which are upon the Select List, and such names shall be put to the vote in the order in which they appear upon the said Select List and the vote upon each name shall be taken upon a show of hands, or if any five members of Synod by rising in their places require a division then by a division which shall forthwith be taken in accordance with the provisions of the Standing Orders of the Synod and if the question shall be carried by a majority of each order then present and voting the name of the person so voted for shall be placed upon a List to be called the Final List Provided that if the question shall not be so carried with regard to more than two names all the names upon the Select List shall be placed upon the Final List.

107. The Administrator asked -

Question is shall the name of the Reverend Arthur Rowland Harry **Grant**, D.D., C.V.O., M.V.O., Canon Residentiary in Norwich Cathedral, be placed on the Final List?

108. Vote taken.
109. The President declared Canon Grant is placed on the Final List.
110. Question is shall the name of the Reverend Laurence William **Grensted**, D.D., Canon of Liverpool Cathedral, be placed on the Final List.
111. Vote taken.
112. The President declared that Canon Grensted is placed on the Final List.
113. Question is shall the name of the Venerable Joseph Wellington **Hunkin**, D.D., M.C., with Bar, O.B.E., Archdeacon of Coventry, Rector of Rugby, be placed on the Final List.
114. There followed some discussion and several cables were read and information given.
115. Vote taken.
116. The President declared that the name of Archdeacon Hunkin is not placed on Final List.
117. Question is shall the name of the Right Reverend Howard West Kilvinton **Mowll**, D.D., Bishop of Western China, be placed on the Final List ?

118. Vote taken.
119. The President declared that the name of Bishop Howard Mowll is placed on the Final List.

Final List

120. The President received from the Secretaries the Final List as follows -
- The Reverend Arthur Rowland Harry **Grant**, D.D., C.V.O., M.V.O., Canon Residentiary in Norwich Cathedral.
- The Reverend Laurence William **Grensted**, D.D., Canon of Liverpool Cathedral.
- The Right Reverend Howard West Kilvinton **Mowll**, D.D., Bishop of Western China.
121. The Synod engaged in silent prayer, led by the President.
122. The President read clause 7 of the Ordinance and announced the names placed on the Final List.
123. The question is shall A.B. be declared by the President to be duly elected to the vacancy?
124. The names were then put.
125. The question is shall the Reverend Arthur Rowland Harry **Grant**, D.D., C.V.O., M.V.O., Canon Residentiary in Norwich Cathedral, be declared by the President to fill the vacancy in the See of Sydney?
126. No.
127. The question is shall the Reverend Laurence William **Grensted**, D.D., Canon of Liverpool Cathedral, be declared by the President to fill the vacancy in the See of Sydney ?
128. No.
129. The question is shall the Right Reverend Howard West Kilvinton **Mowll**, D. D., Bishop of Western China, be declared by the President to fill the vacancy in the See of Sydney.
130. Yes.

Election Declared

131. The President declared the Right Reverend Howard West Kilvinton Mowll, D.D., Bishop of Western China, duly elected to fill the vacancy in the See of Sydney.
132. The Dean moved, Archdeacon Charlton seconded -

“That on the production of the certificate of the Secretaries that the minutes are a correct record of the proceedings of the last day of this Synod the President be authorised to sign them as confirmed.” - Carried.

Votes of Thanks

133. The Dean moved, Archdeacon Davies seconded -
- “That a hearty vote of thanks be accorded the Right Reverend the President for the courteous, businesslike and able way in which he has conducted the proceedings of this Session of the Synod.” - Carried with acclamation.
134. The Dean moved and Archdeacon Langford Smith seconded that the best thanks of the Synod be conveyed to the Secretaries, the Registrar, Mr Maguire, and the Office for their arduous labours on behalf of this session of the Synod. - Carried.

135. The Dean moved and Archdeacon Charlton seconded -

“That the House do now adjourn sine die.” - Carried.

136. The Synod sang the Doxology.

137. The Right Reverend the President pronounced the Benediction.