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BE PATIENT WITH OTHERS.

Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others.

If thou canst not make thyself such an one as thou wouldst, how can thou expect to have another in all things to thy liking?

We would willingly have others perfect and yet we amend not our own faults.
We will have others severely corrected, and will not be corrected ourselves.—Thomas A. Kempis.



Australian Church Record,
Diocesan Church House,
Sydney.

January 1st, 1932.

Dear Boys and Girls,

At the beginning of a New Year, we are all like travellers starting on a journey, and treading an untried road. I wonder how many of you write a list of what is called "New Year Resolutions." They may include promises of good things you are determined to do, or they may be solemn vows which you make, promising to refrain from doing those things which your consciences tell you are wrong. Every day we add a page to that account of ourselves. On it are written, not only our deeds, but also the thoughts and intents of our hearts. Would it not be wise to start the New Year with God by consciously and gladly giving ourselves to Him, and receiving from Him those priceless gifts of forgiveness and eternal life? Is it not of great importance to know that in the centre of our lives stands One Who is so infinitely strong that He can help us to overcome and to endure hardship as good soldiers of Jesus Christ?

Opportunities of Service.

This New Year will bring to you opportunities of service, and if you neglect to use them they will pass by, never to return. There appeared to a beggar one day by the roadside a beautiful being whose arms were laden with treasures. As he gazed at her in stupefied surprise, she glided past him. But she returned with her treasures still held out to him, and she looked at him with beseeching eyes, as if she would compel him to take what she offered. Again she passed slowly by, and disappeared. The beggar awakened as if from a dream, and found that she had gone. Hurrying hastily in the direction she had taken, the beggar met a traveller, and said, "Have you seen a beautiful stranger, with her hands full of treasures, going along the road?" "Yes," said the traveller, "her name is 'Opportunity,' and once she has offered her gifts, and once they have been refused, she never returns." Make the very best of all the opportunities that come to you this year—that is the lesson. And will you aim at pleasing God all the day, and every day of your life? It is not an easy task. There may be many failures, because we are all so weak and sinful. But will you try, remembering that the Lord Jesus Christ will be your unfailing Guide and Helper.

"I know we are building our Heaven,
As we journey along by the way;
Each thought is a nail that is driven
In structures that cannot decay.
And a mansion at last shall be given
To us as we build it to-day."

Your loving friend,

The Editor.

"Without the Bible, Bunyan would never have written 'Pilgrim's Progress.' Milton was tutored in its rhythms."—Sidney Dark.

NEW YEAR THOUGHTS.

"What has the New Year brought?
A book with a page for every day,
Clean and white
On which to write
Whatever we do or say.
And an angel will bear it away at
even,
To the place where records are kept
in Heaven."

—L. Shorey.

"Let us each day, each moment,
Of this glad New Year,
Be for Jesus only,
Jesus, Saviour dear.
Then, O blessed Saviour,
Never need we fear,
For Thy grace and favour,
Crowns our Bright New Year."

LITTLE PAMELA.

Little Pamela was invited to the choir-master's house for tea. She was sorely perplexed. For some minutes she regarded the aged musician, and suddenly said, "Mr. Knapp, were you in the Ark?"

"The Ark," he replied, "Why, of course not."

"Then how is it you weren't drowned?" she said innocently.

A New Year's Resolve.

I will Endeavour to—

- Be my best, do my best and seek the best;
- Work hard, live hard, and eat lightly;
- Keep check on my appetite, fearing enslaving habits;
- Drive my mind to its full capacity;
- Keep my soul fresh, my heart warm, my hope high;
- Maintain a generous judgment of all men;
- Keep a song in my heart and sarcasm and smut from my lips;
- Take some moments daily for music, love and prayers;
- Read the Bible, a daily prayer, and a good book;
- Give as a tenth of my life, a tenth of all I earn;
- Pay bills, answer letters, meet duty, make decisions promptly;
- Keep the Sabbath and worship in my own Church;
- Take on one real job—civic and christian;
- Take a cold bath, have a clean shave and a clean collar; check up every day at my private judgment seat;
- From the Queensland "Young Man."

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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An Australian Visits Dublin.—W. G. Acocks.
Anglo-Catholic Mariolatry.
Bishop of Birmingham and his Attackers.
Leader.—World Disarmament.
Quiet Moments.—A Light to Lighten the Gentiles.
The Presence in the Holy Communion.—A. E. Talbot (Dean of Sydney).

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Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak. Bendigo: Rev. W. M. Madgwick, Eaglehawk.
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EDITORIAL.

Germany and Reparation.

GERMANY has officially declared her inability to pay war reparations, and asks that the Lausanne Conference insist on their total abolition. The inference is that if this is not done, she will become bankrupt. If that dire event should happen, the repercussions throughout the world would be overwhelmingly serious. Other nations will come tottering and no one can hardly foresee the disasters which may follow. It is our opinion that Germany's attitude is not a last desperate throw. It has been felt for years that the Treaty of Versailles, which followed the Great War, was weighted in several directions, and needed drastic revision. France talks about the sacred right of reparations, simply because she wants her last ounce of flesh and desires to cripple her opponent for ever! It appears to us that the only remedy for the world's terrible economic situation is the cancellation of the greater part of Germany's reparation obligations and all inter-allied war debts. The nations of the world cannot go on in the way of the last few years. Europe is on the edge of a deep precipice and the crash may come at any moment. It all reveals the futility of war and the terms of an enforced peace by the victors over the vanquished. We are all

bound up in the common bundle of life and the reactions of war settlements are inflicting fearful hurts upon the whole world. It is no use—Germany is too big and great a people to be left out of world's stream of life. We hope that wise and far seeing counsels will prevail and that the healing message of our Divine Lord, "Forgive us our debts as we forgive our debtors," will become dominant among the nations—and we believe—to the world's economic good!

India and Gandhi.

IT ought to be clearly seen by all right-minded citizens that Gandhi is impossible, and that the action at last taken by the Government in India is the only possible one. The Government of India must govern, not a body of fanatical would-be reformers. It appears to us that a lot of sentimental rubbish has been written and spoken about Gandhi and his doings. No doubt he has a high place in the esteem and affection of a large section of his fellow countrymen. But he does not speak for India. No one does—or can. He does, however, speak for the Congress party, the most important section of educated—or, perhaps, half-educated, Hindu political feeling, and he has the additional prestige of being regarded as a saint by tens of thousands of peasants and town workers. Such a man, of course, cannot be ignored. Britain and her leaders have done their best to conciliate him and help in a true and balanced way the realisations of the highest and best aspirations of India. But Gandhi is a freakish politician, sometimes conciliatory, sometimes hopelessly impractical, sometimes impossible. He is like a spoilt child. If he cannot get just what he wants, he sulks and kicks, and plays upon the emotions of those about him. Our Indian governing authorities need to have a firm policy, with a noble objective in view for Indian self-government when the time is ripe. That they have this we have no doubt. It seems at last, that firmness, coupled with reasonableness, is being effected. It is no time in India's history for humbug and flabby softness. The authorities must not be afraid. Let it be known once and for all that the Government intends to pursue in India its policy of constitutional reform.

Anglo-Catholic Extravagances.

ELSEWHERE in our columns we afford our readers a somewhat full account of the recent "Opening of Our Lady's Shrine at Walsingham," England. We hardly know which is the more amazing—the

lengths to which Anglo-Catholics will go in their Romanising practices or the utter ineptitude of the Bishops in England in allowing such a cult, as this is, to formulate itself even openly and brazenly. As far back as 1926, Dr. Hensley Henson, Bishop of Durham, while on holiday, visited the county of Norfolk and Walsingham and wrote in "The London Evening Standard," of September of that year, that there was "nothing Anglican about the Parish Church except the fabric." During the last five years there have been many protests about the condition of affairs at Walsingham, with the result that the Bishop of Norwich at least pointed out the impropriety of the existence of the image in the Parish Church—but evidently nothing further was done save to cause the removal of the image. The Romanizing leaders have removed now to a special Shrine not far away—and have reached the lengths indicated! It is both surprising and humiliating to the Reformed Protestant Church of England. Our readers are counselled to note that all this is a logical outcome of the much vaunted Oxford Movement. The theory of development in that Movement's teaching and practice has no limits.

The Harvest Home!

IT is unfortunate in one respect that the season for Harvest Thanksgiving Services falls this year in January, because so many of the Clergy are away from their parishes enjoying well-earned holidays! However, in spite of this, we hope that our Churches will arrange effective and really worthy services of thanksgiving to God for Harvest Home. The season has been a very beautiful one. God has not failed in the fulfilment of His ancient promise. His tender mercies are over all His works, so that Harvest time comes, telling of God's goodness, His faithfulness, and the perfection and harmony of His providential arrangements. We only wish that somehow or another Australians as a whole could be made realise that God is the Great Giver. We are too prone to take things for granted, especially in the cities and towns. Really there is nothing commonplace in God's handiwork and provision and this needs to be born in upon our minds. There is the golden mystery of harvest and we need to be awakened to be shaken out of the rut of idle thinking into which we get. Weeks come and go, Sundays come round and vast numbers live and act as if there is no Great Provider, no one from whom life's bounties come. The recurring Harvest Festival is patent of much help in this direction. We ought to make much more of the season than we do!

Had we remained content with archery, with the pony chaise and the crinoline, we should have gone on diving at fifty years of age instead of living till eighty.—Dr. Leonard Williams.

In the next great war, if that is ever allowed to occur, science will, like some outraged deity, go far to destroy mankind itself.—General Smuts.

Parents or Guardians.

We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls.

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Quiet Moments.

A Light to Lighten the Gentiles.

The Light.

JESUS. "I am the light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life." "Seeing it is God that said 'Light shall shine out of darkness, who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.'" "In Him was life and the life was the light of men."

The Gentiles.

Epiphany sounds the call to share this life. Jesus shone for us: we must shine for Him. Indeed, a stewardship has been committed unto us. We are made "stewards of the mysteries of God." "Unto me, who am less than the least of all saints, was this grace given to preach unto the Gentiles the unsearchable riches of Christ." How great is this privilege! And we are all to share in it—and we all must.

We are sometimes asked what constitutes the missionary call? We would answer—

(1) The Command of Christ: "Go ye into all the world and preach the Gospel to every creature." This great commission was given on at least three distinct occasions, and is found in each of the five historical books of the New Testament. The words vary, but the meaning is the same. This is the Church's "Standing Orders" and is her first order for every day.

(2) The World's Need. We need not dwell upon this. It is evident to all. May we not suppose that half the population of the world is still unevangelized? It is still too largely true that "the whole world lieth in the Evil One."

(3) Our power to meet that need. This may seem very limited. Jesus said "Go ye." We may not be able to go in person. For that reason we may think ourselves excused. But there are other ways in which we can very really "go." We may go by our prayers. Bodily we are limited in space—"remember my bonds." But we are not so limited spiritually. We may know about distant fields, we may be deeply interested—our love and sympathy may be there. And we may help by prayer. Prayer is an effective weapon against the great enemy of souls. We may go by our gifts. The money that we earn, and the money that we save is, as it were, part of ourselves. Whenever there are missionaries this may go to help them.

When David Livingstone was working in Africa, a widow in Scotland names Mrs. McRoberts gave £10 to enable him to hire a native porter to carry his luggage. When Livingstone was struck down by a lion at Mabotsa it was this porter, named Mabalive, who, at the risk of his own life, attracted the attention of the lion, and so was instrumental in saving the life of the missionary. Our Lord has said, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." Will not Mrs. McRoberts share in the reward of that twenty years' further service that Livingstone was enabled to give to the cause of Africa? We may not be a missionary ourselves, and yet we may share in the missionary's reward.

It is not enough to have the root of the matter in us. We have often sat and watched a dead mallee root burn

in the grate. An excellent fire it makes on a cold night. Mallee scrub is hard to get rid of—but not so hard as one might expect from the hardness of the mallee root. The scrub is rolled down or cut down according as its size demands. Then it is burnt off and the land immediately put under cultivation with the aid of the stump-jumping plough. But soon the mallee roots send up young mallee shoots. These the farmer is careful to cut down. Others appear in their place, to share the same fate. The farmer doesn't trouble about the root. He knows that a root that fails to express itself will soon die. And this seems to be the law of all life. Life stifled will perish. A church that fails to express its life in service beyond its own borders will soon wither and die. The form may remain, but the form only. Life must express itself. There are many illustrations of this on a large scale in the history of the church. Evangelical life must express itself. It must express itself now and always. And we all must share in that expression. We must go out and seek the "other sheep" of Christ's flock in every land. Our love, our sympathy, our prayers, our gifts, our representatives, and, if called, we ourselves, must go out. The light that shines farthest abroad will ever shine brightest at home.

Missionary interest will stimulate missionary reading and missionary reading will stimulate missionary interest. And what wonderful reading is available for us! First there is the Acts of the Apostles. This is a unique book. It is the only book of church history in the New Testament. In the Epistles we have the gospel interpreted. Here we have the gospel applied. We see the gospel in action. What a privilege to read this book—the inspired handbook of Christian missions and Christian work. The Acts of the Apostles gives us the Divine standard. That standard is not something idealistic and impossible: it is a pattern to work by. It is a pattern for the home church. We have lately heard and read a good deal about raffles and dancing and card parties in the Australian Church. These seem to us to be alien to both the letter and the spirit of our handbook. The Acts of the Apostles also gives us the standard for the church in the mission field. Some twenty years ago, the Rev. Roland Allen, an Indian S.P.G. Missionary, published a book under the suggestive title, "Missionary Methods: St. Paul's or ours?" Mr. Allen is still writing on the same theme. He pleads for a closer approximation to New Testament ideals. We all need to read our New Testaments and especially the book of the Acts, with greater attention and greater care.

We also strongly recommend the study of modern missions. This is largely available in the form of missionary biography. We know of no reading at once so fascinating and so helpful as this. In the homes of many church people we constantly see the latest novels lying about, while in the same homes it would be impossible to find a missionary biography. This ought not to be. We should discipline our reading as well as discipline our eating and drinking and other habits. Of missionary reading we know for ourselves that "a blessing is in it." Great blessing in continually coming to the home church through missionary literature—books and magazines. And missionary literature in great variety and often in attractive form, is always available through our Church Missionary Society's Depots.

Anglo-Catholic Mariolatry.

The Medieval Shrine at Walsingham Restored.

THERE are no lengths to which the Oxford Movement may not go! The latest and one of the most grave and significant developments of this Romanising Movement has been the recent revival of Mariolatry. The extreme section of the Movement has for some time set itself on the re-erection of the Shrine to "Our Lady of Walsingham," which was destroyed in the early days of the Reformation, as the result of the satirical exposure by both Erasmus and Dean Colet. The maze of superstitious worship, which at that time centred round that Shrine, was broken through, and the supposed miraculous image was dragged from Norfolk to Chelsea, London, by Royal Order where it was set on a great bonfire. That demolition and burning caused the very name of Walsingham to drift into a backwater and that part of England became one of the chief strongholds of the Reformation.

Illegally Erected Shrine.

The Parish Church at Walsingham, Norfolk, to-day has, as its vicar, the Rev. A. Hope Patten, a man of extreme Roman views. In 1922 he set up inside the Church a Shrine to "Our Lady of Walsingham." For this, he had neither faculty nor license of any kind. This image illegally erected was made the object of decorative schemes with flowers and candles, and boxes of candles had been provided for worshippers at many prices, so that they might light them before the image. Candles for sale have been priced from 1d. to 8/6 each. The image so erected is supposed to be a replica of the House as at Loretto, Italy, which was foolishly believed to have been identical with the Home of Mary and Joseph in Nazareth, and miraculously moved in a night to Loretto.

It is not surprising that many protests about the condition of affairs at Walsingham reached the Bishop of Norwich. He visited the Church, pointed out the impropriety of the existence of such a Shrine, and caused the Image to be removed from the Church.

Providing a New House for Our Lady's Image.

Not to be out-done, the Vicar determined, in alliance with a group of extremists to have the Image removed to a specially erected building. On October 15 last the new cult of Walsingham was initiated by a gathering of Anglo-Catholics gathered from many parts of England mustering in all several hundreds. For the occasion the sisters of the small Anglo-Catholic Sisterhood established in the village went round to the houses asking permission to decorate the village street. Some cared, most did not, and so, there were a few festoons of evergreens and some bunting displayed. The reason for all this was, to quote the Parish Magazine, the following:—

"The chief event of this month, as far as we are concerned as a Parish, is the opening of the new Sanctuary of Our Lady of Walsingham. The little Church is built upon the same dimensions as the Chapel of the B.V.M. which covered the Holy House with the exception of the two Chapels on either side of the porch, which are extensions of the original dimensions 24ft. x 30ft. The new Holy House, or Shrine, has been made also to correspond with the measurements of William of Worcester, the 15th century Pilgrim to Walsingham. The walls inside are rough and bare, as are those of the Shrine of Loretto. There is only one small window, in the same position as originally in the House of Nazareth. The delightful little transitional capital in their light was given by Miss Abram, as were so many of the other delightful Walsingham stones in the building.

The Holy House is entered and left by doors (two of them) facing each other, according to Erasmus' description of the Chapel in the 16th century. The inner walls are studded with small stones from many famous Shrines, among them being St. Peter's, Rome, St. Paul's, Rome, Canterbury, Glastonbury; while a few ancient tiles in the predella come from Binham, Bloxley, Hales and Furnes. The outside of the Shrine walls have larger stones from various famous Monasteries. These (on the right hand side going in), with the exception of two Carthusian Houses and Lincoln Cathedral, being from Augustinian houses; at the west end of the Holy House from alien priories, etc., and the left hand side going in are from Benedictine Monasteries, including St. Augustine, Canterbury, Battle Abbey, Ramsey, etc.

The Well, which was discovered on the site, has been enclosed within the outer

Chapel and is approached by a flight of steps on either side.

The Altar, facing you as you enter the outer Chapel, is in honour of the Annunciation, indeed the Shrine is a reproduction of the House of Nazareth, in which the Word was made Flesh—so the Altar here is in this position as at Loretto."

The programme of events on the gala day was a "High Mass" in the Church in the morning and a procession with the removal of the Image from the Parish Church to the new Sanctuary, described above, in the afternoon. The Preacher at "High Mass" was Mr. Underhill, late of St. Thomas', Liverpool, who preached a violent sermon in the course of which he said:—

"Our Blessed Lady began to take that rightful place in men's esteem, which for all these years, until that vile Reformation, Mary had received, so to-day they were going to do something which would help towards making the worship of our Lady of Walsingham no longer a Parish matter, but something that would be national. That day they were taking her to the new Sanctuary, which was a copy of the Holy Home where was nursed the little Babe who was God Almighty. From henceforth Mary had come back into her own place to show forth the incarnate life of her Divine Son."

Bishop Rorke (late Bishop of Accra, Western Africa) and now Rector of Blakeney, was the dominating figure in all this Anglican ritual, and inside the Parish Church, as he processed up and down the aisles, numbers of the congregation knelt to receive his blessing.

Pointed Protest from the "Church Times."

It is not often that the extravagant Romanisers come to their senses, but the Editor of the "Church Times" is known to be a man of some journalistic distinction and a man who also thinks. He gave prominence to an enthusiastic report of the doings of Walsingham in his Journal dated October 23rd, but then thinking out the position for seven days enabled him to see that this kind of thing is certain to spoil the plans of those who want to attach the Church of England officially to commemorate the Oxford Movement. If that above is the logical end of the Oxford Movement, how many Englishmen would beat the drum in approval? Accordingly on October 30th, a leading article appeared headed "Walsingham," and in the first paragraph we read that "a great deal of Catholic opinion is strongly convinced of the unwisdom of the proceedings." Then it reviews the story of the shrine:—

"Its foundation was ascribed to a vision of the blessed Virgin, which to a reasonable faith seems more hysterical than historical.

"It was supposed to be an exact copy of the House of the Annunciation of Nazareth which . . . by a grotesque legend was stated to have been aerially removed by Angels to Loretto in Italy. Like so many other Shrines in well-watered England, it had its holy well. The immense wealth that flowed to the shrine and its guardians created important vested interest in the maintenance of the cult. In brief, it stood for a totality of practices and beliefs which few English Churchmen would wish to see revived."

With even stronger, yet just, criticism, the Editor speaks of the frankly silly inscription placed on the Shrine, which records "the restoration of the shrine by the Pontificate of Pope Pius XI." The Bishop of Norwich ordered his name to be removed. Note erosion on inscription.

The Editor, reviewing the whole matter, says:—

"One question, which must, therefore, be asked of the enthusiasts from London and elsewhere, who organised the new Walsingham cult, is whether Jesus or His Mother is the real centre of their devotion?"

Finally, the Anglo-Catholic Editor reminds "the enthusiasts" that their telegram to the Pope from the Anglo-Catholic Congress of 1923 did no good to the Catholic cause in England, but it bore absolutely no doctrinal meaning," then he added "but the same can hardly be said of the associations of Our Lady of Walsingham, the generally Romanising character of which is confirmed by the inscription to which we have already referred." Then the second question the Editor propounds is whether the organisers of the cult take their orders from Rome or Canterbury.

The Frankly Silly Inscription.
(The original is in Latin.)

"This Chapel, erected in the year of Salvation, 1061, by command of Blessed Mary Holy Virgin Mother of God, in honour of the most holy of the Incarnation, in the 19th year of the reign of the Lord St. Edward, King Confessor and Lord of this manor, afterwards totally overturned by that King who ragged with a most filthy love of gain (to whose soul, O Jesus, may God be

merciful), now for the first time restored in the year of Salvation, 1931, in the 9th year of the Pontificate of our most holy Lord Pius XI. Pontifex Maximus . . . Hope Patten, parish priest of the cure of Walsingham."

An Exaggerated Roman Cult.

From a printed record of a pilgrimage to Walsingham arranged by the "Catholic League," we read:—

"The London pilgrims were led by Fr. Fynes-Clinton and entered the Church in procession, singing the Litany of Loretto in Latin . . . the pilgrims made their confessions, and visited the Shrine, the altars and the lesser shrines in the Churches . . . The last point of the destination was the Holy Wells. Two priests ministered to those who wanted the bathing of the waters. Many received this ceremonial and devotional washing. All drank the water from the well . . . In the evening there were vespers again in the Church . . . The large congregation went forth with the pilgrims from the Church singing the legend of Walsingham. All carried candles. The various sodalities and confraternities had their banners. Two young girls carried on their shoulders the Statue of the Virgin Mother of God. Outside, scores of people from the village and the country side witnessed the procession. Around the Churchyard, we went and back into the Church. Benediction of the Blessed Sacrament ended our day. Again, next morning, after Mass, at the Altar of St. George, we venerated the Relic of St. Vincent, and then passed into the Lady Chapel for a visit to the Shrine. Our Director blessed us and dismissed us. The Pilgrimage was over."

A subscription form has been broadcast for donations on behalf of the new Shrine and Chapel. Donors are instructed to make their cheques and orders payable to Father Hope Patten and to cross them "Father Patten's Building Fund." Donors are required to add their signature to their gift form, by saying that it is sent "As a slight act of reparation for all the insults heaped upon Our Lady and Her Divine Son, Jesus Christ, since the 16th century in this land, and to rebuild her demolished Shrine." The Treasurers of the fund are the Rt. Rev. Bishop O'Rorke, D.D., and Father Hope Patten.

The Walsingham hymn, in which these people delight, has a plaintive note bemoaning the destruction of the Image, and then a joyous note, proclaiming its re-erection. These verses read:—

"Bitter the day when sacrilegious envy
Laid impious hands on thee and wrecked thy Shrine.
Despoiled of gems—thine Image borne to Chelsea
To burn in flames—flames lit by sons of thine!
Lady of Walsingham! be as thou hast been;
England's protectress—our Mother and our Queen.
"Joy to thee, Queen! for once again thy fame;
Joy to thee, Queen! within thine ancient dowry—
Is noised abroad and spoken of in England,
And thy lost children call upon thy name.
Lady of Walsingham! etc."

We have at some length given this full description of the extremes to which Anglo-Catholicism can go in order that the facts should be known, and we await to see whether the general body of Anglo-Catholics repudiate such superstition and idolatry or whether they will acknowledge that this is the logical end of their departure from the reformed faith of our Church.

CHRISTA SEVA SANGHA.

Extreme Anglo-Catholic Order.

The reports of the annual meeting of Christa Seva Sangha, an extreme Anglo-Catholic community working in India, suggest that that organisation, whose leaders live under the threefold rule of poverty, chastity and obedience, is passing through difficult times. It has been hard hit by the loss of Verier Elwin, one of the leading spirits of the movement, who has just left it feeling the call to a stricter monastic life. "He says Mass daily, but he has given up all preaching of the Gospel, hoping that the beauty of Christ may express itself in life alone." His enrolment under the banner of Gandhi has disquieted many of his supporters, including Bishop Palmer. In the light of this it seems hard to realise that it was only a few years ago that we met him personally in the days when he was a keen Evangelical at a "squash" arranged for the Church Association at Oxford.

WAYSIDE MUSINGS.

(By the Wayfarer.)

"SO I see that another appeal for Ecclesiastical Unity has been issued from the Vatican," said the young man. "But it doesn't seem to have been treated with much respect by the leaders of the Protestant Churches."

"I don't see how it could be," said the young lady. "Rome periodically sends out these invitations, doesn't she! But most people think the union would be like the peaceful lying down together of the lion and the lamb,—one inside the other."

"I notice, however," said the young man, "that at least one eminent Anglican Theologian, the Rev. Dr. Micklem, has written sympathetically about the Pope's overture; but he also recognizes that such a submission as is implied is wholly impracticable, and suggests that the best hope of Reunion would be the calling of an Oecumenical Council, which should unite Christendom by giving authoritative decisions on all disputed points of Faith and Order."

"It is a statesman-like idea," said another man, "but I don't fancy His Holiness would agree with it. Fancy Rome sending her representatives with plenary authority to treat all disputed points as open questions,—everyone knowing that Rome has long ago decided everyone of them in her own way."

"I remember reading," said one of the older boarders, "of a similar invitation given about 100 years ago, at the rise of that interesting body of Christian people whom we (wrongly, I know, but apparently inevitably) call Irvingites. At the beginning of that movement, they declared that Almighty God, with a view to the Unity of His Church, had restored the Apostleship; and the twelve men declared to be appointed to that Office proceeded to issue a summons to the Pope, the Cardinals, and to every Bishop, Priest, and Minister of every denomination throughout the world, declaring their own Divine appointment, and requiring a universal submission. From every Church a small number of ministers accepted the summons, and were in every case told to continue where they were pending further developments; and there, as far as I know, the matter ended. The 'Twelve Apostles' have all, long since, died; and the unity of Christendom seems further off than ever, with one new denomination added."

"I'm afraid," said the young man, "that the days for Oecumenical Councils have passed. Is Rome likely to join in equal council with Canterbury and Tanganyika? To the Orthodox Church the Pope himself is only an unbaptised layman; and the high-handed interferences of the Soviet with Russian Episcopal appointments have made co-operation in that quarter more unlikely still. Then again, in your Oecumenical Council, would they welcome the Spanish Reformed Bishops, or the Bishops of the Methodist Episcopal Church; and what representation would be accorded to the great Methodist, Presbyterian, and Baptist Churches of England and America? Surely they could hardly be ignored! Then, again, behind Nicea there was Imperial Authority. What authority is there anywhere, in any Church to-day, outside Rome? Lambeth never even claimed to speak with authority; but, if it had, how many of our English Bishops would be so

spineless as to swallow its decisions 'holus-bolus'?"

"Don't forget us!" said the young lady. "We lay-folk of the different Churches should want to have our say in any decisions as to our belief and practice. If you called your Oecumenical Council, and it solemnly decided that our Faith and Practice of the Catholic Church was and ought to be so-and-so,—next morning the newspapers would be full of letters from indignant ministers and Churchwardens, declaring that they never had recognised nor would ever recognise any such teaching. And any attempt to enforce such teaching and practice on the part, say, of our Anglican Church authorities,—especially if it should be (as from our present Episcopal bench seems very likely) an attempt to push us further Romeward,—would immediately result in a bigger drift than ever towards the other Churches."

"What, then," asked the young lady, "is going to become of all the Lausanne Conferences on Faith and Order? Are they all wasted time?"

"Not at all," said the older man, "all discussion always helps to clear the atmosphere. Minor points are, after a time, seen to be minor points. The Essentials stand out more and more clearly. 'Which of my arguments convinced you?' asked an old clergyman of a converted infidel. 'None of them' said the other, 'but you listened so patiently that my own position became clear to myself, and I saw its falsity.' So when Anglicans, Romanists, Methodists, Baptists, etc., meet in friendly and courteous discussion, matters of less importance are presently recognized as being so, and if the disputants are men of Christ-like spirit, even if they never come to any formal agreement, a spirit of toleration is evolved which will hasten a future unity."

"Well," said the young lady, "wouldn't the same thing result from an Oecumenical Council?"

"No!" said the old man, "it would say for such a limited period that there would be no time for the clarifying or modifying of men's ideas; and then it would claim to speak, not as an advisory body, but with authority. 'Those are our decisions; the Christian world has nothing to do but to obey them,' and nine-tenths of the Christian world would laugh."

"But that's appalling!" said the young lady. "When Father Jim was here, I think his favourite subject was the duty of the Church to be one. He taught us that Schism was the greatest sin; and he used to quote John 17: 23—'that they may be made perfect in one that the world may know that Thou hast sent Me.' Is Christ's prayer for the Unity of His Church never to be granted? Are we never going to have a United Christendom? You don't think it possible to accept the Pope's invitation, and you laugh at the idea of an Oecumenical Council. How is Unity ever to come about?"

"The answer, perhaps, lies in Father Jim's favourite verse," said the old man; "but look at it in the Revised Version—'that they all may be perfected into one!' The Unity will come with the growing perfection. Let us pray that we Christians may become perfect in Love,—perfect in Faith,—perfect in Obedience,—and be sure that with that growing Perfection will come also the growth into a perfect Unity. When the Anglican and the Plymouth Brother stand before the Throne, I don't think the Lord will say

'Why didn't you unite?'—but 'did you love one another?'—for love is the bond of perfection."

"Then all our Committees for promoting the Reunion of the Churches may as well be dispersed!" said the young lady.

"Not at all," said the old man. "Every attempt to bring about the Lord's purpose must be pleasing to Him, and it is all helping to create the right atmosphere. But perhaps the best thing we can do is to endeavour to keep the Unity of the Spirit, in the bond of Peace and in Righteousness of life; and in due time the Church of Christ will be, as He prayed that it might be,—perfected into one."

The Presence in the Holy Communion.

(By A. E. Talbot, Dean of Sydney.)

IT is surely a confusion of thought to associate the presence of Christ in the Sacrament with the consecrated elements. The bread broken and the wine poured out are memorials of the Body broken and the blood shed upon the Cross. They are suggestive of a dying Saviour. But the presence of Christ in the Eucharist is that of a living Christ, of a Saviour Who is risen from the dead and ascended into Heaven and seated at the right hand of the Father, but Who, by His Spirit, is present with His people wherever two or three are met together in His Name. The Sacrament is only one means of realising that presence. A celebration is really a re-enacting of what took place in the upper room at the Last Supper. It is Christ who is the Host to-day at His Table. It is He who really consecrates the Bread and Wine. It is He who gives them to His people. To say that we eat the Body and drink the Blood of Christ is to say that we participate in the benefits of Christ's Passion by Faith unto the remission of sins. Even upon the Cross the broken Body and the shed Blood were only the physical expressions of the true sacrifice, the humbling of His Spirit, the pouring out of His Soul unto death. Not only the Sacrament, but also the sacrifice of which it is a memorial, needs to be lifted up to the highest level of a spiritual concept. We ought no more to confuse the consecrated elements, the memorials of the Divine Passion, with the Living Presence of Christ in the Sacrament to-day than the Apostles could have so confused them in the upper room, when the Living Christ, who was before them then, said as He took the bread and blessed and broke it, "This is my body, which is given for you: this do in remembrance of me." It has been well said that the Presence is not so much in the Sacrament as the Sacrament in the Presence.

BEARING ONE ANOTHER'S BURDENS.

God has furnished us with constant occasions of bearing one another's burdens. For there is no man living without his failings; no man that is so happy as never to give offence; no man without his load of trouble; no man so sufficient as never to need assistance; none so wise but the advice of others, may at some time or other, be useful for him; and therefore, we should think ourselves, under the strongest engagements to comfort, and relieve, and instruct, and admonish, and bear with one another.—Thomas A. Kempis.

"What ails the Church? It is not forgetting that God can't give His best till we have given ours?"—Mary Slessor.



The Rev. R. Gee, Rector of Nowra, has been appointed Rector of Holy Trinity, Erskineville, Diocese of Sydney.

The Rev. F. Homersham, of the Community of the Ascension, Goulburn, returned from England last week. On his way he conducted several retreats in Western Australia.

Right Rev. W. W. Sedgwick, D.D., formerly Bishop of Waiapu, New Zealand, has been appointed vicar of Detling, near Maidstone, Kent, England. The Patron of the living is the Archbishop of Canterbury.

The Rev. Canon W. E. C. Barrett, M.A., warden of St. John's College, has been appointed Dean of St. John's Cathedral, Brisbane, in succession to the Very Rev. Dean H. H. Dixon, who has been appointed Bishop Coadjutor of Brisbane.

We extend our heartfelt and prayerful sympathy to the Very Rev. H. H. Dixon, Dean and Bishop Coadjutor-elect of Brisbane, in the death of Mrs. Dixon. She was born in Hertfordshire, England, came to Queensland with her husband in 1899.

The Right Rev. J. M. Steward, D.D., formerly Bishop of the Melanesian Mission, has undertaken the charge of the new church of St. Francis, Silver End, Rivenhall, in the Diocese of Chelmsford, England. He resigned the bishopric in 1928, after holding it for nearly ten years, for health reasons.

The Bishop of Bendigo has received the resignation of the Rev. W. G. Vizard, of the parish of Milloo, who has accepted work in the diocese of Melbourne, to which diocese he really belongs. His patient, faithful character has rightly endeared him to very many in the parishes in which he has worked.

The Rev. Herbert Norton and the Rev. Cedric Hurt, of the Brotherhood of St. Barnabas, North Queensland, return to England this month, having completed their term of service with the Brotherhood. Brother Norton was stationed for five years at Cloncurry, and Brother Hurt for a similar period at Herberton.

The Rev. G. C. Cruickshank, M.A., has been appointed vicar of the Cathedral Parish, Dunedin, as from 1st May next. Mr. Cruickshank was ordained in 1907 in Durham diocese, and on returning to his native Auckland became vicar of Whangarei in 1910, and after service as Military Chaplain in the war, returned to Whangarei in 1914. In 1923 he was appointed Vicar of St. Mark's, Remuera.

We extend a very hearty "welcome home" to Mr. W. G. Acocks, after an absence abroad of nearly two years. Mr. Acocks takes a lively interest in our "Australian Church Record," and prior to his visit overseas, was chairman of our committee of management. Mrs. Acocks accompanied him, and both look exceedingly well after their lengthy and exceedingly interesting journeyings here and there.

The death occurred at the Vicarage, Clunes, near Lismore, N.S.W., on Christmas Day, of the Rev. Frank Eveleigh, who has been Vicar of Clunes for the past 18 years. He was 67 years of age. His wife died two years ago. He leaves three sons. At the funeral, which took place at Clunes the following day, the Rev. A. J. Smith, of Eureka, officiated, and was assisted by the Rev. C. Foley, of Dunoon, and the Rev. R. V. Rigby, of Nimbin.

The death has occurred at Moss Vale, N.S.W., of Mr. E. E. Row, for many years churchwarden of St. John's Church, and a most highly respected citizen. Mr. Row's father was a doctor at Plymouth, England, and his early years were spent in the navy, where he was a shipmate with Lord Jellicoe. He had a brilliant naval career, and when he retired, he was the youngest officer of his rank in the British Navy. As secretary to

the admiral attached to the Australian station, he served on the Wolverine and other ships.

In St. Paul's Cathedral, Melbourne, the Archbishop, the Most Rev. Dr. Head, ordained to the Priesthood the Revs. J. A. C. Foster, G. S. Hall, C. M. Kennedy, and G. C. Woolf. The following were ordained deacons: Messrs. F. R. Fleming, G. C. Latta, J. V. Gason, M. C. Pary, and A. E. Palmer. In St. John's Cathedral, Brisbane, the Archbishop, the Most Rev. Dr. Sharp, ordained to the Priesthood, the Revs. W. J. Bensley, A. Shirley, C. J. E. Hogan, and R. L. Newman, while Mr. P. Seymour was ordained deacon for the Diocese of Perth.

"St. Paul's Chimes," Bendigo, congratulate Mr. J. W. Johnson, on securing an important position in Cobuna, Victoria, but are very sorry that it means the loss of his services to St. Paul's, which he has faithfully served for over 11 years. Mr. Johnson has rendered splendid service in the Sunday School, first as a teacher, and more recently as Leader of the Intermediate Department. He was also a Companion in the C.E.B.S. As a Vestryman and Secretary of St. Paul's he is well-known. Thoroughness and consecration hall-marked all his work for God.

Mr. George Mackaness, M.A., Lecturer in English at the Teachers' College, University of Sydney, has had conferred on him by the University of Melbourne, the degree of Doctor of Literature for his large and learned work on Governor Bligh of N.S.W., prepared from original documents. The Mackaness family are amongst the most devoted workers of St. Bede's Church, Drummoyne, where Dr. Mackaness was a keen Sunday School worker in earlier years. He is also the author of an inspiring work entitled "Inspirational Teaching," published by Dent, of London.

Mr. H. C. J. Ashe, of the Victorian Branch of the C.M.S., writes interestingly of his recent return to Hong Kong, China. He found that St. Stephen's College had made great progress in his absence, the number of boarders having risen from 97 to 154, being now so full that they have had to turn away some applicants. He expects that the college will now be able to pay its way. He reports that he and his family are quite well, and that he has been able to send his boy, John, to the fine C.I.M. school at Chefoo, 10 days' journey away, which, he says, is the best thing that could have been done for the lad's education and religious training.

The organ of the C.E.M.S. in Australia, in its January issue, states: "Every C.E.M.S. man will rejoice in the return to Parliament of Sir Littleton Groom, a Vice-President of our National Council. We regretted his defeat at the last election, and heartily congratulate him upon his return to active service. We know that he has a vision of Australia as a nation within the British Commonwealth of Nations, showing to the Empire and the world an example of national righteousness and integrity, which alone can come from active acceptance of the will of God."

Canon Clive Gore, of the N.S.W. Branch of the C.M.S., writing from Yambio, Southern Sudan, speaks of the pleasure he has received in that all the books he had hoped to get through the press in the Zandi tongue have now been published. The last was the Dictionary. "It is a great relief to feel that it is really off our minds of work since it meant many weary hours of work since it was undertaken thirteen years ago. The bulk of the labour fell to my wife. We are also delighted with our new Zandi Prayer Book, and are longing to begin using it. It will make a very great difference to our services."

The following characteristic letter from Bishop Montgomery, former Bishop of Tas-

mania, has been received by the Bishop of Tasmania in reply to a congratulatory cable on the occasion of his golden wedding—"County Donegal: It was with a most overwhelming feeling that we received your telegram with its affectionate message. We didn't expect it. Thirty years have passed, a whole generation. Some of your present clergy were not born when we left, yet you remember. God bless and prosper the beloved Diocese. Give our love to every gum tree you pass in the next few weeks. We think with deep affection of all the old such a diocese, I will not say as yours, but if you will allow me, as ours."

The Rev. R. T. Wade, B.A., formerly one of the clergy of the Diocese of Sydney, and headmaster of Headfort Grammar School, has been in England sometime completing his important work on the fossil fishes of New South Wales, which will be published shortly. During his headmastership and subsequently, he investigated the fossil fauna, and prepared descriptions and illustrations of the great number of fishes in the extensive strata of this State. He has been completing his work at Clare College, University of Cambridge, for which he has been made a Doctor of Science. The result of his research work will be published by the Royal Society, England. Mrs. Wade arrived in Sydney early this month to pay a short visit to friends.

There cannot be many records of service to the Church in New Zealand of greater length than that of Mr. Walter James Jackson. He was born in New Zealand 73 years ago, and was baptised, confirmed, and married in St. Paul's Church, Papanui. When the Rev. Lorenzo Moore was instituted as Vicar of that Church, his first step about to form a boys' choir. Her first choice was young Jackson, and Jackson sang in that choir, boy and man, from 1897 to 1902. He then came North, and at once took a place in the choir of St. Augustine's, Petone. His stay in Wellington, but not his choir membership, was broken by a short residence in Napier. On his return, he went, first, to Roseneath, and since then, for 20 years, he has been a faithful, constant and consistent member of the choir of St. Thomas's, Wellington South.

The Rev. R. H. Tribe, head of the Society of the Sacred Mission, Kelham, England, has been spending several days in Goulburn, N.S.W. He is entitled to write the most unusual collection of initials after his name if he chooses. M.R.C.S., L.R.C.P. (London), for he was a Doctor of medicine before taking Holy Orders, B.A. (London), Honours in Philosophy, served in the R.A.M.C. from 1915 to 1919, was twice mentioned in despatches and was awarded the M.C. He has been Director of the Society of the Sacred Mission, Kelham, since 1925. The Society is a monkish order for men, and is one of the results of the Oxford Movement. Its objects are: (1) by its rule and discipline to maintain the spirit of devotion and self-forgetfulness in the members; (2) to render such devotion effective by an organisation which allows of the concentration of many gifts upon a common plan. The Society has not attempted to confine itself to any special form of work, but its first interest has always been in training men for the Divine Service, especially for Ordination, this being done at Kelham, Newark. The lay members of the Society are recruited from those who have some technical or professional knowledge, or acquire it under the Society's tuition. The Society has a mission work in South Africa, centred at Modderpoort, with Schools, Training College and the pastoral care of a large part of the Orange Free State. It has charge also of a large town parish in England, and has 160 students in residence and 800 priests and lay workers and at least 3 bishops.

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"They are never alone that are accompanied with noble thoughts."—Sir Philip Sidney.

"Whatever things are . . . honourable . . . think on these things."—St. Paul.

JANUARY.

22nd—Queen Victoria died, 1901. First Reformed Prayer Book, 1549. This was a partial reformation. It was followed by a more Protestant one in 1552, on which our present book is based. Vincent, a boy martyr of Spain, is commemorated on this day.

23rd—The order to destroy images in Churches was issued in 1561.

24th—Dogger Bank Naval Battle, 1915. Septuagesima Sunday begins our preparation for a Good Lent. The word means 70, as it is, roughly, 70 days from Easter.

25th—Conversion of St. Paul. The great Apostle of the West, who was the means of making Christianity a universal religion, and not a Jewish sect, well begins our New Year's work.

26th—Australia Day, and God Save the King! Let us hope the new Government will more closely bind the tie between the Mother and Daughter lands.

28th—Edward VI. began to reign, 1547. This young king dedicated his short life to religion, being impressed with the importance of the Reformation work.

29th—The 39 Articles of the Book of Common Prayer were subscribed in 1563.

30th—King Charles I. beheld for treason. Anglo-Catholics revere him as a "Martyr." A service commemorating him has been expunged from the Prayer Book.

31st—Sexagesima Sunday. Again the lesson is trust in God. The collect is mainly taken from the ancient Sacramentary of Gregory. May we not veer from its expression that we put our trust in anything that we do.

FEBRUARY.

2nd—The Purification of the Blessed Virgin Mary.

4th—The martyr Rogers burned, 1555. Next issue of this paper.



World Disarmament.

The Coming Conference.

THE Conference on Disarmament which has been summoned to meet at Geneva in February of next year will be a gathering of supreme importance to the whole world. It will include representatives of all the members of the League of Nations, and it is satisfactory to know that the United States of America, the Union or Socialist Soviets of Russia, Turkey, and Mexico will also be represented. Preparations for the meeting have been in progress for some considerable time past, and all who are seeking to secure lasting peace throughout the world are looking forward with hope to the results of its deliberations. On its success or failure will depend largely the future course of our Western civilisation, and indeed the progress of the human race. If the Conference fails to secure an adequate measure of agreement there is no doubt that a period of insecurity and uncertainty will ensue, with disastrous results upon the relationships of the nations. "If,"

as the Bishop of Blackburn writes in his Diocesan Leaflet, "the Conference fails, the whole movement towards international peace will suffer a most severe check, for failure would certainly mean the strengthening of the idea that war is inevitable, and the start of a new competition in armaments." It is the earnest desire, therefore, of all friends of peace that the Conference will result in definite decisions upon all the questions connected with armaments. The questions to be decided, as was pointed out by the Prime Minister in his speech in the House of Commons, are not matters of principles or intentions, but such matters as will "bring the question of disarmament into the realm of ascertainable and checkable facts, so that when the Conference has been accomplished we shall have not merely piety but scales, we shall have not merely principles but standards, and we shall have something which each nation interested can examine, and can see that obligations undertaken by other nations are actually fulfilled."

It is clear that the efforts at disarmament so far have proved failures. In spite of the pledges of the nations and the fact that the Treaty of Peace "glowed with the declaration of pacific faith," the progress towards disarmament has been disappointing, and yet there is a general acknowledgment that there can be "no peace and no security in continued armaments." The figures given by the Prime Minister illustrate the situation and remove any illusions that may have been entertained. He showed, in a comparison of last year with the year 1924, that our expenditure upon our navy was reduced by £3,500,000, but there were increases of £8,700,000 in the United States, of £10,000,000 in France, of £7,000,000 in Italy, and £3,500,000 in Japan, while Germany's expenditure is now £9,250,000. The personnel of the British is now 57,350 below the pre-war strength. In the military arm a similar state of affairs was revealed. Our army has been reduced by 37,600 men since 1914. The Air Service shows similar reductions. We have 800 first line aircraft, of which 400 are permanently available at home, while France has 1,300, and the United States, Italy, and the Union of Soviet Republics are well equipped. From these figures it will be seen that "this country has been swift, patient and persistent in carrying out what it believed to be its obligation." We have not always received credit for our faithfulness to our obligation, but the fact stands that the United Kingdom has shown a good example which has not been followed by the other nations. This constitutes the chief danger of the present situation. Unilateral disarmament is useless. It leaves the nation reducing its armaments exposed to serious risk. There must be general agreement among the nations and a clear determination to carry out the terms of agreement or disarmament all round becomes impossible. The risk to security is too great. The theory that peace is best secured by complete preparation for war has frequently been advanced. It is based on mutual fear and suspicion, and it has been proved that the possession of armaments may be an incitement to their use. The expenditure on implements of war merely as a means of securing world peace is an illogical proceeding which does not reflect credit upon the good faith and commonsense of the nations, especially in days when so many countries are in financial difficulties and require all their resources for the restoration of prosperity. The

claims of social service and the advancement of the intellectual and spiritual welfare of the people require more support than ever before, and the employment of every sum that can be saved from unnecessary expenditure on armaments.

These facts point to the supreme feature of the whole situation. Peace depends ultimately upon the spirit of the nations, and upon the motives which direct their conduct towards one another. Peace conditions can only be maintained when there is good will all round. One nation, however, praiseworthy its endeavour, cannot by its example bring about disarmament, but one nation, by its refusal to enter into an honourable agreement to disarm, can cause the retention of armaments by other nations for their own protection and the performance of unavoidable police duties. There are several factors in the condition of Europe at present which render disarmament difficult, and these must be removed if the Conference at Geneva is to be successful. Perhaps the chief of these is the attitude of Russia. It is difficult to know the facts, but it is generally believed that Russia is preparing for a war against capitalist countries, and will take a suitable opportunity for propagating Soviet aims by force. Travellers in the Balkan provinces tell of the extreme dissatisfaction existing in regard to territorial boundaries and the demands for rearrangement. Visitors to Germany say that the younger men who have not experienced the horrors of war are talking of the next great conflict in which Germany will engage. The will to war must be changed if peace is to be secured and disarmament to be effected. Fear and suspicion lie behind much of the hesitation to disarm. What can remove these dangers? The war psychology must be replaced by higher ideals. The fighting instinct must be overcome, as Mr. Baldwin said, "by higher spiritual ideals." It gives little satisfaction, in these circumstances, to find an eminent man of science telling us that we cannot dispense with war as "Nature keeps her human orchard healthy by pruning; war is her pruning hook." Fortunately, this dangerous metaphor may be dismissed as untrue, but it suggests that the mentality which it reveals is an obstacle to peace which must be eradicated. It points out the clear duty of Christian people who cannot accept war as a necessity. As Christianity in the course of the centuries has removed other evils incompatible with the Christian ideal, so we believe it can eradicate the spirit which makes war possible. The Rev. Hubert Simpson, at the recent London meeting on Disarmament, expressed the truth in the words: Put it at its highest, it is not programmes but consecrated personalities that can bring about disarmament. There will probably be many further Conferences, but any real advance will depend upon the decisions made at Geneva next February. It is, therefore, incumbent on us all to respond to the appeal for prayer made by the Archbishops and the leaders of the Free Churches for Divine guidance in the deliberations of the Conference.

—"The Record."

Much interest has been occasioned in Church circles in New Zealand by the recent engagement of Rev. L. E. Cartridge, of the Melanesian Mission, recently stationed at Arawe, New Britain, to Miss Winifred Averill, daughter of the Archbishop of New Zealand and Mrs. Averill. Mr. Cartridge is well known in Auckland, having spent his furlough here recently, taking his seat by invitation as an honorary member of the Diocesan Synod.

Bishop of Birmingham and His Attackers.

Anglican Churchman writes:—

IN my last letter published in the "Record" of December 17th, 1931, I emphasized a quotation from Bingham (Antiquities, Book XV., Chap. V.): "There was no adoration of the Host before the twelfth or thirteenth century," and I also repeated a quotation from the Roman Catholic writer, Dr. A. Fortescue, that "a rite unknown till the twelfth century cannot be of first importance in any liturgy." I also quoted from Lightfoot's work on "The Christian Ministry," page 123: "In Latin Christendom, as represented by the Church of Carthage, the germs of the Sacerdotal Idea appear first and soonest ripen to maturity." I also gave the words of Archbishop Benson that "it is of immense importance to recognise that the Reformation of the Church of England was conducted by persons of very high capacity and the very largest knowledge."

Bishop Jayne on Reservation.

In this letter I propose to give quotations from "An Earnest Representation submitted by the Bishop of Chester to his Brethren of the Upper House of the Convocation of York," upon the subject of Reservation. The Bishop referred to was the Right Rev. Francis John Jayne, D.D., who was Bishop of Chester from 1889 to 1919. Amongst other extracts, the Bishop of Chester quotes from Dowden and says: "And Bishop Dowden, so eminent in liturgology, bears like witness in his letters to the 'Guardian' (1900), followed by his illuminating 'Define your terms,' from which (p. 21) I have extracted this and other passages: "One thing is absolutely certain. It is no part of the doctrine of our Church that there is an adorable presence of our Lord's Body and Blood in and under the forms of bread and wine. Such language is undiscoverable in the doctrinal standards of our Church, and wholly unknown to the Church of the early Fathers."

At all events, however, this question as to the root of our present troubles may be determined, we are now in vital conflict with practices (including the recrudescence of "the Mass" and all that it involves) to which the epithet idolatrous must be applied. Bishop Bull and Mr. Scudamore more than justify the statement.

Sir Phillimore's Quotation.

Sir Robert Phillimore, whose distinction as an ecclesiastical judge and strong personal Churchmanship are well known, in Martin v. Mackonochie, dealing with the ceremony of Elevation, refers to Bull as one of the greatest Divines of our Church. He quotes a portion of his answer to Bossuet, who had expressed his surprise that he was not a Romanist as well as a Catholic: "Besides, the whole administration of the Eucharist is so clogged, so metaphorised and defaced by the addition of a multitude of ceremonies, and those some of them more becoming the stage than the table of our Lord, that if the blessed apostles were alive and present at the celebration of the mass in the Roman Church, they would be amazed, and wonder what the meaning of it was; sure, I am, they would never own it to be that same ordinance which they left to the Churches."

"But the worst ceremony of all is the elevation of the Host, to be adored by the people, as very Christ himself under the appearance of bread, whole

Christ, *Theanthropos*, God and Man, while they neglect the old *sursum oorda*, the lifting up of their hearts to heaven, where whole Christ indeed is. A practice this is, which nothing can excuse from the grossest idolatry, but their gross stupidity, or rather infatuation, in thinking that a piece of bread can, by any means, whatsoever, or howsoever consecrated and blessed, become their very God and Saviour. A very sad excuse indeed. Moreover, by what reason, by what Scripture, by what example or practice of the primitive Churches, can the Romanists defend their carrying about the Holy Sacrament in procession, or the mockery of their solitary masses?"

Churchmen of the Church of England will, of course, think of the 31st Article of their Church, which is in the following terms:—

"The offering of Christ once made is the perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

An Australian Visits Dublin.

Christ Church and St. Patrick's Cathedrals.

(By W. G. Acocks.)

TWENTY-TWO years ago, almost to the day, we sat in St. Stephen's Park, Dublin, opposite the Shelbourne Hotel where, in days when the Australian £ was payable at par, we could afford to stay. On that occasion we hired a jaunting-car, somewhat scarce since the advent of the motor, and the "Jarvie" who drove us round the city took us past two Cathedrals, one of which, he said, "was built out of beer and the other out of whiskey."

Yesterday we sat in the same Park, studying a map of Dublin and, finding that Christ Church and St. Patrick's Cathedrals were near at hand, we decided to visit them.

We walked through what appeared to be some of the slums of Dublin, where hundreds of very untidy children were playing in the streets and many slatternly women were standing in the doorways of tenement houses.

St. Patrick's, Dublin.

We entered "The Cathedral Church of St. Patrick" by its S.W. Door, thinking that it was the Roman Catholic Cathedral, but were astonished to see regimental flags hanging in the Nave and many statues of Statesmen and others along the side walls of the aisles. As they do not hang regimental flags or place statues of laymen in Continental Catholic Cathedrals, we were somewhat surprised, but they do many surprising things in Ireland. The interior was rather dark, and at first we could not see the East end, but were struck by the absence of side chapels, usually found in R.C. Cathedrals and, for that matter, in C. of E. Cathedrals and Churches in many parts of England.

As we advanced upon the Nave we noticed that not only was there no "High Altar," but no Crucifix or even a Cross on the Holy Table, either in the choir or on that in the Lady Chapel behind, so we, rightly, assumed that, notwithstanding its name, the Cathedral was that of the Church of Ireland. Later, upon glancing through a prayer book in one of the pews, we found it almost exactly the same as that of the Church of England. We were very interested in seeing the statues, busts or memorial tablets of many famous men, including that of Dean Jonathan Swift (1745). Alongside his bust and tablet was a brass tablet in memory of "Second Lieutenant Everard Digges la Touche, Litt. D., and two of his brothers, all of whom were killed in the war. I well remember Dr. Digges la Touche in the Sydney Diocesan Synods and his clever and interesting debates with Dr. Radford. Also do I recall his enlisting as a private in the A.I.F., his subsequent promotion to the rank of Second Lieutenant and his being killed in action at Gallipoli.

The Verger of the Cathedral pointed out a large stain on the lacquer of the brass tablet and said that Mrs. la Touche, the mother of those three officers, used to stand wreaths against the tablet upon anniversaries of the respective deaths of her sons and that the acid from the flower stalks had caused that stain. Not long ago the Mother "passed over" to join her sons.

From a booklet describing this Cathedral Church of St. Patrick, it would appear that it has had a very chequered existence. It was consecrated in 1192 and its main building from an attack by a brother of Robert Bruce in the 14th century, and was "suppressed" by Henry VIII. in 1546. During the Commonwealth, court martials were held in it, and Cromwell stabled his horses in the Nave and soon after the Restoration the Lady Chapel was used by the Huguenots as their place of worship.

Christ Church Cathedral.

Christ Church Cathedral was founded in 1038, over a century before St. Patrick's, and is less than three hundred yards away. The Chapters of both Cathedrals jointly formed the Chapter of the Diocese of Dublin with which afterwards, the Diocese of Glendalough was united.

Christ Church Cathedral, after suffering from fire, battle and other causes, collapsed in 1562 and remained a ruin until 1871, when it was restored by George Roe, a famous whiskey distiller. Sir Benjamin Guinness, the famous brewer, restored St. Patrick's Cathedral at very considerable expense in 1865, and some years later his sons, Lord Ardilaun and Lord Iveagh, added further improvements and, I am informed, they, or one of them, endowed the building with 565,000. The origin of the saying that "one Cathedral was built out of whiskey and the other out of beer" is obvious. I was told that Anti-Prohibitionists say "how can Preachers in either of those Cathedrals advocate prohibition?" It is said that Sir John Jamieson, another famous distiller, was asked whether he would follow the example of Guinness and Roe, and that he replied, "No, but I am prepared to build an asylum for both of them to live in." Probably this was a reference to Dean Swift's satire on his benefaction of Swift's Asylum, of which he wrote—

He left the little wealth he had
To build a house for fools and mad,
To show by one satiric touch,
No nation wanted it so much.

Sundry References.

Referring to Crucifixes and Crosses, I might mention that, not only in the "Protestant North," but also in other parts of Ireland, there are, I was informed, hardly any Cathedrals or Churches of the Church of Ireland in which either a Crucifix or Cross is to be seen. The Verger of St. Canice's Cathedral, in Kilkenny, told us that the Bishop or the Dean, I forget which, had recently proposed to place a Cross on the Holy Table, but had been outvoted. Thanks to the invitation of a friend with a motor car, we journeyed over a thousand miles round Ireland, but we saw very few wayside Crosses or "Calvarys."

We stayed over a week at a farmhouse at Avoca, "the gem of County Wicklow, the garden of Ireland," and were very pleased to learn from several sources that in that County (Irish Free State) the Protestants and Roman Catholics, who are in equal numbers, live in great amity. We were in Londonderry ("Derry") on the 12th August, when the Battle of the Boyne was being celebrated, and saw a large number of processions of Lodges and Guilds marching to a service at the Cathedral. The next day we learned from the newspapers that there had been several "scrapes" between Orangemen and Roman Catholics in some town near the borders of the Free State and Northern Ireland.

It is debatable as to whether or not these celebrations of the Battle of the Boyne are judicious, but it is argued that they fan the Protestant spirit, which otherwise might grow as long-suffering or lethargic as it has become in other parts of the world where it has little opposition.

There was scarcely a table that did not bring her a cheque or bankdraft, or Post-Office Order. "It often happens," she said once, "that when the purse is empty, immediately comes a new instalment. God is superlively kind in the matter of money. I do not know how to thank Him. It is just wonderful how we ever fall in our trust for a moment." On one occasion, when she was a little anxious, she cried, "Shame on you, Mary Slessor, after all you know of Him!"—Mary Slessor.



NEW SOUTH WALES.

Diocese of Sydney.

THE ARCHBISHOP'S LETTER.

His Grace writes to his Diocese in his January letter:—

"I have been deeply touched by the many kind letters of sympathy that I have received in reference to the unexpected death of my dear sister, Miss M. F. Wright. They have paid a wonderful tribute to the quiet influence of her gentle, helpful life. I could wish that it had been possible for me to answer them all. But I must request all those to whom I have not been able to write through pressure of work to accept this grateful acknowledgment of them all. I learn that my sister fell ill in London. At first it was thought that she was suffering from influenza. Afterwards it was discovered that there was severe internal trouble, which proved fatal very rapidly, and she passed away in hospital. Her life was indeed an example of the power of a simple, unobtrusive Christian faith, as the many tributes to her influence bear testimony.

"So the Old Year is passing away from us, carrying with it many whom we can ill spare, and whom we little thought to lose during its passage. But we believe that God has taken them to Himself, where all is well. At the same time, God calls us to receive the New Year at His hands, nothing doubting. The year that is going has been full of many disciplines to us all. But we recognise thankfully that God has carried us through. The way in which He has guided us through the shadows is full of encouragement to go forward with a good courage into the unknown, sure that His promises which have sustained us so far will be abundantly fulfilled in the months that lie ahead. If we are faithful to our Christian faith we possess an assurance of the love of God in the Jesus of Christmas, which will enable us to reassure others whose hearts are still downcast."

THE ARCHBISHOP AND ENTERING THE NEW YEAR.

The Archbishop preached the first sermon of the New Year at St. Andrew's Cathedral on Sunday morning, January 3. His text was "Ye have not passed this way heretofore" (Joshua 3: 4). The words, he said, were a warning to the children of Israel on the last stage of their journey to the promised land. Many years had elapsed since they had set out, and years had been spent in what looked like aimless wanderings. Many times they had re-crossed their own tracks and now they had reached the important stage. We to-day understand something of the crisis that faced the children of Israel. Gathering our thoughts and looking ahead something demanded constant vigil, obedience, and discipline on our part. But so far as the old year was concerned, all no index of the future, because conditions ahead were an unknown quantity. It was so with the children of Israel, faced as they were by hunger and thirst and hostile tribes. Yet ahead of them was the ark of God. In their wanderings that ark had always been in front of them, leading them to the victory because it was the symbol of the wisdom and strength of God, and reminded

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them of Him in their travels. It was a symbol of a promise that had never failed of fulfilment.

"Looking back over the past year," said the Archbishop, "it is well to count our blessings, and we may be surprised to discover how many there have been which should give us courage to follow the ark of God along the road we have not passed before. I suggest that at the beginning of the New Year we should recollect that the ark of salvation that goes before us is none other than Jesus Christ our Lord, and that we should put ourselves into His keeping. We might also be wise to remember the bidding given to the children of Israel to sanctify ourselves."

ST. PHILIP'S, EASTWOOD.

St. Philip's Parish, Eastwood, boasts, and rightly so, of its graded Sunday School. With the purpose of giving a history of Sunday School work in the parish and of providing parishioners and others an account of what has been accomplished, the Rector, the Rev. Andrew Colvin, has prepared a well-illustrated brochure. He therein tells of the origin of God's work in Eastwood, how the Sunday School commenced in 1904, how it took a new and bigger lease of life in 1918—and since then has never looked back, and has gone on from strength to strength. There are the senior and intermediate departments, junior department, primary department, and beginners. Ample accommodation is provided in separate buildings, equipment is complete, and there is a fine band of teachers. There is a young men's fellowship, a girls' fellowship, and a well furnished library. Altogether there are 468 children on the roll and a teaching staff of 68. It is the record of a fine piece of work. It is a tribute to the Rector and his superintendent and staff. We congratulate them on their achievements and pray God that rich blessing may follow in the lives of the young folk of St. Philip's, Eastwood.

THE KING'S SCHOOL.

Centenary Celebrations.

On February 13, 1832, The King's School, Parramatta, was opened. Thus began one of Australia's most famous Great Public Schools. From year to year it gained in importance in the educational life of the community, and from its classrooms emerged a national, financial, and commercial leaders who have left their impress on the history and development of the State.

The foundation of the school will be commemorated on February 13 next, when the school will celebrate its centenary. The King's School Old Boys' Union has drawn up a programme that will fittingly mark the occasion. A diligent effort is being made to re-assemble as many as possible of the Old Boys of the school, and numerous social functions and sporting engagements are being arranged. On Friday, February 12, cricket and golf matches will be held between teams representing districts and city and country Old Boys.

The centenary dinner will be held at night, and an attendance of several hundred Old Boys is expected. The guest of the Union will be the Governor (Sir Philip Game), the Archbishop of Sydney (Dr. Wright), the Chief Justice (Sir Philip Street), members of the council, the headmaster, the headmasters of the other Great Public Schools, and associ-

ated schools of New South Wales, and the presidents of the Great Public Schools' Old Boys' Union, and the Old Boys' Union of the Associated Schools of New South Wales. There will also be present a representative catch of Winchester and King's School, Canterbury.

Arrangements will be made for old boys of each decade to sit together, and it is hoped that wireless communication will be established with King's School, Canterbury, and broadcast in the hall.

On the following Saturday the celebrations at the school for Old boys, parents, and others will include cricket, tennis, swimming, rowing, and golf matches. On the Sunday a special morning service will be held at St. John's Church, Parramatta, to commemorate the first Sunday Service which The King's School boys attended. The Rector of the church (the Rev. S. M. Johnstone) has received a cable message from the Dean of Canterbury Cathedral, stating that a stone of symbolism presented by the Cathedral authorities to the church has been sent from England. The arrival of the stone will coincide with the centenary celebrations. In the afternoon the centenary service will be held in the chapel, the preacher being the Archbishop of Sydney. The honorary secretary of the union is Mr. F. A. Brodie, Warwick Buildings, Hamilton Street, Sydney.

Diocese of Goulburn.

THE BISHOP'S LETTER.

Federal Elections.

Writing to his diocese, the Bishop goes on to state—

"Amid the daily records of the progress of the Federal Election, I feel impelled to venture upon some reflections. In the first place, I cannot but regret that it was not found possible at an earlier stage to unite the soundest and steadiest members of the Scullin Cabinet and the Opposition in a truly national government which would have commanded the respect and confidence of the overwhelming majority of Australian citizens. The partisan issues at stake between Labour politicians and non-Labour (I hate the term anti-Labour) might well have been suspended for a period in a joint effort to restore the reputation and rebuild the prosperity of the Commonwealth. Till that is done, Labour cannot find employment, and all sorts and conditions of citizens must continue to suffer. However, the task of national recovery has been placed now in the hands of a more or less united group of parties by a tremendous popular vote which carries with it tremendous responsibilities.

The new Federal Government will be strong enough numerically to carry through whatever policy and plan it can devise for the restoration of national prosperity. Will it be strong enough morally to resist the temptations of partisanship within its own ranks? (1) It would be lamentable and disastrous for the formation of the new Cabinet to be determined by any bargaining over the supposed claims of the U.C.P. and the U.A.P. to hold this or that portfolio of office. What Australia wants is the best man for this or that particular ministerial department, regardless of the question to which party he belongs. (2) It would be still more lamentable and disastrous if the new Government should forget that it owes its position to the votes of thousands of people on the side of Labour, and that it is in honour bound to justify this confidence by an impartial handling of the problem of national welfare. The late Government lost confidence because it seemed to be sacrificing the interests of the nation to the interests of Labour. The new Government must not even seem to be sacrificing the interests of Labour to the interests of the nation. It has a magnificent opportunity. God grant that it may not sin that opportunity away by any appearance of partisan opportunism.

The books of account of the diocese were balanced on the 31st December, and statements compiled for Synod of each fund. Although the prevailing depression is reflected in our balance sheets, the position is much more encouraging than it was even a few months ago. Capital accounts total £133,869, an increase of £874 for the year. Investments are for the main part in good order. In two only is some loss of interest inevitable. Current accounts in credit amount to £1815, an increase of £315 over the figures of 1930. Money at Call, lodged with the C.E.P.T., totals £2308, an increase of £146. Overdrafts on current accounts amount to £2944, a decrease of £273, which is all to the good. Sundry Debtors for rents, interest, dues, etc., have risen from £2260 to £3366, which explains why the Diocesan Bank overdraft has increased from £928 to £2010. The largest single overdraft is that of the Clergy Widows' and Orphans' Fund, which still amounts to £1023. The Administration

QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

Writing in his January letter, the Archbishop says:—

It is my privilege once again to wish you a happy New Year. It seems as though the prospects for this New Year are slightly more favourable than a few months ago seemed likely. I do not think we can say more than this; but I think we can say this, for there do appear to be indications that we have "touched bottom" and are beginning, ever so slowly, but surely, to rise again. God grant that it may be so.

At the Ordination on December 20th, in addition to the four whom I am ordaining to the Priesthood, I am ordaining a deacon, Philip Seymour, for the Archbishop of Perth. And at the special request of the Archbishop of Perth, he will spend his Deacon's year as curate at St. Paul's, Ipswich. Also Mr. Lowe is being ordained deacon by the Bishop of Ballarat, and he too will work at St. Paul's, Ipswich. The Rev. C. S. C. Arkell will go to work in the Bush Brotherhood in the end of January.

As Mr. Leeke will be returning to the Brotherhood in March or April, the Brotherhood's prospects are brighter. There will then be five working in the Brotherhood. This still is an inadequate number, but better than the hopelessly inadequate number of three, by whom the Brotherhood has been manned during 1931.

The contributions to Missions, both from this diocese and throughout Australia, are giving cause for much anxiety. Unless people give as generously as they can between now and March, it seems inevitable that the work of our Missions will have to be curtailed, and in some cases closed down altogether. May I express the Clergy and Churchwardens the hope that all money that they have in hand for Missions be sent in without delay.

VICTORIA.

Diocese of Melbourne.

C.E.M.S. 60,000 SHILLING DRIVE.

The C.E.M.S., Melbourne, is organising a drive for 60,000 shillings in order to complete the building of the spires on the Cathedral. The suggestion was made at the last Council meeting, and was warmly received. The Archbishop and the organiser for the appeal (Mr. A. E. McLennan) warmly approved, and the matter has been taken up by the branches, and in parishes were there is no branch. It is hoped by this means completely to meet the cost of the additions by the time the work is finished. The final has been placed on the Moorhouse spire, and all that remains to be done is to place the crockets in position, to tuckpoint the spire, and to demolish the scaffolding. It is expected that this will be done by June. The final appeal for funds was made a few weeks ago, and is meeting with a ready response. The object of the shilling appeal is to enable those who cannot afford to subscribe in large sums to feel that they have had a share in this work for the glory of God and the beautification of their city.

Diocese of Bendigo.

DEAN HAULTAIN RETURNS TO NEW ZEALAND.

The Bishop of Bendigo writes:—

It will come as both a surprise and a shock to our readers to hear of the Dean's resignation and return to N.Z., and to none as a greater sorrow than to myself. But there have been important personal and family reasons which, sooner or later, would make the Dean's return to his native country advisable, and a cabied offer from our old friend, Bishop Sadlier, of Nelson, seemed to make it immediate and indeed to be direct and divine guidance. The parish which Bishop Sadlier offered is All Saints', of Nelson, one of the most important, and after the Cathedral, certainly the most important in that diocese. Years ago I used to know it well because my boyhood was spent in the vicinity, and the then Vicar was a warm and valued friend of my father. It is interesting to recall that the Maori Bishop (the Right Rev. F. Bennett) once was curate there, so plainly the Dean is going to a congenial missionary atmosphere.

The Deau has made a splendid contribution to this diocese. Coming to us from Sale, he was appointed first of all to Kyneton, where his fine work still abides and his memory is loved.

Called to follow Dean Percival at All Saints', Bendigo, he began a magnificent work, especially among the young people, his cheerful and frank disposition appealing to them in an almost unique way. I do not know whether my personal or official regret at his departure is the greater. For both reasons I am unfeignedly sorry. We will pray that every blessing may attend both him and Mrs. Haultain; likewise we will pray that God may raise up a worthy successor.

THE ARCHBISHOP'S LETTER.

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NEED FOR SACRIFICE.

At St. John's Cathedral, Brisbane, on Sunday, January 3, the Archbishop of Brisbane (Dr. Sharp) said that 1931 had been an interesting year, but there were few people who were not glad to bid farewell to it. It had been a year in which people had felt acutely anxious, possibly as in no other year, on account of the financial position of themselves, their families, and their country. A fine patriotism and a willingness to endure sacrifice for the sake of the country came to the rescue, and, notwithstanding all the unemployment and poverty that still existed, the Australians seemed to be rising out of the morass into which they had fallen. The willingness to endure sacrifice for the sake of the country would have to continue, for only foolish people declared that Australia was already out of the wood.

North Queensland.

THE BISHOP'S LETTER.

A Retrospect.

The Bishop writes:—

Personally, looking back over the year, I feel a deep gratitude to those whom I have shown it was my fortune to know and to meet, who have kept up their spirits. There have been many gloomy forebodings and some dark hours, but such people have not been cast down. They have always been the first to think of some new expedient and see some way through pressing difficulties. What do we not owe to the people who "abound in hope." It is a supernatural gift. It comes about as St. Paul said "by the power of the Holy Ghost." And, actually, while anxieties of one kind and another have tempted some of us to be despondent, it is always the most hopeful, who, in their expectations, are nearest to the truth, as time proceeds to show it. Their courageous anticipations are on the way to be fulfilled. That is because their good hopes are inspirations from the Holy Spirit who always does more than He promises.

We best escape from our own troubles by helping those who are more "up against it" than we are ourselves.

I commend to you again the various efforts that are being made to help the unemployed. In helping them we are working for a general recovery. Hope is shown in the kind of action that takes for granted that the world situation is mending and prepares for the good time coming when there will be work for all.

It is shown in another and greater way when we assume that the world is really going to become Christian. We can give proof that we do hope for that, and expect that, by

helping the work of Missions even though we are poorer than usual. If we drop our efforts for them it is a sign of weakness. We do rely on God to bring new good out of present trouble, and He will do it through an increase of faith in the hearts of men. Therefore, we must resolve that, so far as in us lies, the aggressive work of the Church in her Missions shall go on. When ten years hence, we look back upon these hard times we shall see that the best work done to serve the Spirit of Hope was in the Missions of the Church. You will see pride below the state of our contributions. Please improve upon that as soon as you can.

Take courage, dear people; say to yourselves, "Better days are coming and we will do the things that will help to bring them. In so doing you are working with God."

ST. JAMES' CATHEDRAL.

Canon Cue, the Vicar, writes:—

"The white ant has certainly reached the main roof of the Cathedral. The superintendent of the Fire Brigade was good enough to send up the fire escape in order that an inspection might be made of the roof, and a morning, and he brought his expert training to bear; and after examining the roof, and other parts, has promised to send in a report to the Cathedral Chapter. Mr. Harvey has made us feel the trouble is not as bad as we had feared. There will be repairs to the roof to be done, and a great amount of poisoning. The trouble seems to originate in the temporary brick wall, which is at the west end of the Cathedral, and is used by the ants to reach the roof."

WEST AUSTRALIA.

Diocese of Perth.

VICAR FROM ENGLAND.

The Rev. C. B. Law, Vicar of Chesnut, England, has been saying good-bye to his friends in the Diocese of St. Alban's, on account of his early departure to undertake important work in the Diocese of Perth. The Church of England Newspaper says:—

If his resemblance to a son of Anak does not belie him, he is well fitted by physique as well as by his genial temperament for the strenuous life of the antipodes. His thirty-one years in Holy Orders have been spent in only two spheres: first, the Curacy of Clapham Parish Church, to which he was ordained by the Bishop of Rochester in 1900 after graduating from Kelble and taking a year at Cuddesdon; then the call to Chesnut in 1911 on the nomination of the Marquess of Salisbury. For so young a man as he was then to succeed a veteran like Canon Fox-Lambert, who had retired from a long reign at Chesnut full of years and honours, was no light enterprise, but the choice was amply justified. Canon Fox-Lambert had

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acquired Cheshunt College from the Countess of Huntingdon's Connexion, and helped to establish it as "Bishop's College," now one of the leading theological seminaries; and this institution being in the midst of the parish gave Mr. Law opportunities of service which he did not fail to use. He took up the question of the excessive Sunday labour in vogue in the "glass-house" industry, which is the staple of the neighbourhood, in the interest of the workers, particularly the youths; and though a vigorous exponent of any cause he espoused he always kept on good terms with the employers. As a sportsman and a preacher he has always been equally popular in the county, and as Rural Dean of Ware since 1923 he has proved his ability as an administrator in the affairs of the diocese. Hertfordshire's loss will be Western Australia's gain, and a great one.

Diocese of Tasmania.

THE CHURCH ARMY.

The eight delegates of the Church Army, London, have had a strenuous campaign in Tasmania. They began their work with a procession of witness in Hobart. The procession, headed by the Bishop of the Diocese, and including Church Army Crusaders, members of the Hobart Clergy, supplanted choir boys and men, and a large number of men and women from the churches of the city and suburbs, traversed the principal streets of the city before entering the west door of the Cathedral.

The Bishop answering his own question, "What are we aiming at?" said that they were seeking to impress on all classes of church people the great truths of the Christian faith, in its truest sense. Many useful church workers needed conversion from the routine of religious tasks to the deeper truths which were the life and soul of true religion. The Mission had its message for those who had drifted, for sinners, for those with intellectual doubts, for the crowds given up to materialism; but first of all for church-going people, who needed vision and inspiration.

The Bishop then gave his blessing to the missionaries and committed to them the duty of carrying on the crusade.

C.E.M.S. IN TASMANIA.

Under the heading of social service, prominence is given to the work that the C.E.M.S. has accomplished amongst the unemployed. In the first instance, temporary jobs were found for the men, but later it was decided to give them reproductive work, and several plots of land were obtained and worked. The vegetables grown were sold, and the money obtained used for further work. The secretary (Mr. W. E. Pople) has taken an active interest in the work of the citizens' relief committee, and the C.E.M.S. has been actively associated in efforts made to relieve destitution amongst citizens.

The Dean of Melbourne.

Retirement.

THE VERY REV. G. E. AICKEN, M.A., Th.Soc., has announced his coming retirement as Dean of St. Paul's Cathedral, Melbourne, on account of loss of eyesight. We understand that he proposes to intimate this fact to the Bishop in Council at their meeting on February 18. Dean Aicken is a noted scholar and prizeman of St. John's College, Cambridge. His scholastic attainments and breadth of culture have been of inestimable value in Victoria, first during his principalship of Ridley College, and subsequently as Archdeacon, Administrator of the Diocese, and Dean in Melbourne. He is an artist and musician of very high order. During the years, and especially in the recent vacancies in episcopal oversight in Melbourne, Dean Aicken has overtaxed his strength, with this result of failing health. We venture to offer him and Mrs. Aicken our affectionate sympathy with the earnest prayer that Divine blessing may rest in rich measure upon them. The Dean's learned and cultured discourses will be long remembered, while his spiritual influence in hosts of lives will not soon pass.

All Souls', Leichhardt.

Jubilee Celebrations.

THE large and populous suburb of Leichhardt, Sydney, may be called for the devotees of one of Australia's biggest and most thronged boxing stadiums—nevertheless it is also the home of one of Sydney's most active and forward moving parishes. All Souls', Leichhardt, is synonymous with spirituality, missionary enthusiasm and an aggressive young people's work. The writer happened to be in All Souls' on a recent Sunday evening. He saw what was going on, and he makes bold to say that few Churches anywhere in Australia will see larger attendances at Divine Worship than at All Souls'. The large church, crowded with youths and maidens, is a veritable church of adolescents!

Just now the parish is celebrating its Jubilee and, in keeping with the event, the Rector, the Rev. R. B. Robinson, has issued an exceedingly well-arranged souvenir, replete with narrative and illustrations of the parish's fifty years of witness.

All Souls' has been singularly fortunate in its inception in having had a noble line of spiritually-minded and devoted Evangelical Rectors—and, let it be said, consistently helped by an unflinching army of equally devoted and zealous lay folk, whether in Church or Sunday School. First in the list of clergy comes the Rev. Thomas Holme, a big-visioned man, who built the fine Church (one of Sydney's really Gothic Churches), and had as his treasurer the late John Kent, who also was for 24 years treasurer of the Church Missionary Society. Mr. Holme held the parish from 1882 until 1903, and laid abiding foundations, when he was succeeded by the Rev. Canon Clayton, of beloved memory. The Canon remained six years in the parish, during which the work made solid advance. He gave himself very zealously to the missionary side of the Church's life, an aspect greatly furthered by his successor, the Rev. H. S. (now Canon) Begbie. With rare energy and devotion did this third Rector give himself to the work of the parish—the glow and warmth of which were felt even throughout the diocese. The fourth Rector was the Rev. H. G. J. Howe, and to the vigorous parish life he brought his sanctified commonsense and practical and deeply spiritual outlook. For eight years he laboured with earnestness, devotion and real self-denial—leaving marks of abiding good on the parochial life. He was succeeded by the present Rector, the Rev. R. B. Robinson (Robbie, as he is affectionately known to so many), in 1923, and to the work he has added a busy-ness, a warmth of devotion, a practicality, a friendly comradeship with young people, and spiritual ardour and missionary enthusiasm which have told very greatly for the Kingdom of God.

In the records of Eternity All Souls', Leichhardt, has written deeply; in the annals of Sydney Church life she has written in large letters; while in the lives of countless hosts—only that Day when the Books are opened, will the story of the wonder and glory of its service unfold themselves.

Space forbids us to mention even a few of the many who have given richly of time and service and means through the years. In earlier years Leichhardt was a noted residential suburb and much wealth abounded. During these later years many changes in the populace have taken place. It is a busy shopping neighbourhood with thousands of work-a-day folk. In many respects the work is in its hey-day. The parochial life is strong, and the missionary spirit is intense and living. Organisations for young and old are thriving and, what is more important, lives are being won for Christ and His Church, and are being harnessed into active service. This healthy situation could never be, but for the magnificent past. Great men and women of God were the order of the day in the years gone by. They planted deep and well with the watering of God's Holy Spirit and His Divine approval, the witness maintains to-day and goes forward.

Sunday, January 10, was Grand Jubilee Sunday, when the Bishop, coadjutor of Sydney was the preacher at 11 a.m. Canon Begbie at 4 p.m., for Men, and the Dean of Sydney at the Evening Service. Special Services will mark the month of January, the Great Jubilee Parish Tea and Meeting will be held on February 2, with Sunday, February 7th as a Day of Thanksgiving, with Jubilee Thank-Offertings.

One of the problems of middle life is to avoid contracting bad debts to ourselves, for it is in old age that these bad debts become payable.—Prof. Sir Arthur Thomson.



"OIL AND VINEGAR."

"Unadulterated" writes:—

I have read the article headed "Oil and Vinegar" in the December 3rd issue of the A.C. Record. The words of Mr. Cash, as quoted, do not of themselves give forth a certain note, neither do they say anything very helpful. If they were meant as a rebuke for Evangelicals, then they surprise the writer, who reads some of Mr. Cash's splendid addresses. Let us examine the "oil and water" statement. I believe that this statement was uttered by a well-informed and well-experienced Evangelical, who can recognise the great difference between the Evangelical and the Anglo-Catholic position. Let the reader write them down and contrast them again as I have just done. Is not the analogy of the oil and water true? In the Rural Deanery one sees it. In the Synod one sees it. In the Churches it shouts at one. In the appointment to parishes one sees it as one does in the distinct types sent to the Mission Field. The Evangelical has a message and the other man has half a message.

About the cleavage. What if there is a cleavage? What is the sin about a cleavage where principles are at stake? It is suggested that the Evangelical who is faithful to his convictions is a sour man? If so, it should not be so. The Evangelical who compromises and who seeks to run in double harness with the other side is unsophisticated and he will be out-generalled. Observe the High Church Diocese. The Evangelical is mercilessly shunted wherever there is a chance. One talks of the anti-God campaign in Russia. I make bold to say, as a careful observer of many years, that some of the things that have recently happened in Russia are no worse than many things that happen in the carrying out of the ordinary campaign in Australia to oust Gospel Truth and substitute Formalism and Ecclesiasticism.

Mr. Cash says that he found lay people on both sides who were sick of party divisions. The best type of Evangelical does not, as a rule, say that he is sick of party divisions. That is a futile thing to say. There are principles to be fought for and one knows that there will always be another side. Surely we have been told often enough in the Word of God that there is to be a holding fast; and a fighting of a good fight. Surely we know that peoples ears are turned from the Truth and fables are given them. As Evangelicals we have a message of Truth. The well-informed Evangelical layman recognises that he has certain Light and he must go that way and serve that way. He philosophically recognises the fact that the fundamental differences bring forth their children and these children cannot happily intermarry. I feel that the man who in this connection said that oil and water will not mix was nothing but a man whose convictions were as strong as they ought to be.

Much that is regularly practiced by the Anglo-Catholic party is positively repellent to a loyal Evangelical. How can we teach baptismal regeneration apart from charitable assumption? How can we teach transubstantiation? How can we teach the mechanical transmission of Grace? How can we exalt the Church to the displacement of the Lord Jesus Himself? How can we cease to love the souls of men in the greatest way of all—the leading them to the personal appropriation of the Lord. Do we not know very well that other people tell them a story that is different?

The majority of Bishops in Australia say to the C.M.S. "Come and be swallowed up." They say to the Evangelical Clergy generally "Be off with you."

Evangelicals say "We stand for great Truths that you garble and we will not compromise." Is this sour wine?

A SUGGESTED CHANGE IN THE CALENDAR.

Rev. P. R. Westley, of St. Mark's Vicarage, Long Bay, N.S.W., writes:—

It is no wonder that the festival of 1st January (Circumcision) is not made much of. Its very title is unsuitable for public recognition. Many clergy, by having their Communion following Watch-night Service, gladly avoid the repetition of the word, which is cer-

tainly unsavoury and delicate, by beginning "Ye that do truly," etc., and thus omit the Collect, Epistle and Gospel. And on New Year's Day, doubtless, many prefer to repeat the Collect, Epistle, and Gospel of the previous Sunday, and on the first Sunday in January to use the C. E. and G. of the Epiphany. In 1928 an additional Collect and an alternative Epistle were suggested. I wonder might the following suggestion find consideration in the minds of those who could perhaps hope to see it brought to pass.

Why can not we actually do away with the title "Circumcision" and bring the black letter day of 7th August, with its beautiful title, the "Name of Jesus," to take the place of the present designation of the 1st January. A new Collect and Epistle could be chosen and the present Gospel appointed for the Circumcision retained. I know the "Name of Jesus" is fittingly placed immediately after the "transfiguration," but it would be more fittingly placed in lieu of the designation "Circumcision" on 1st January.

The "Name of Jesus" would certainly be a nicer day to refer to in gatherings of women and girls, and in mixed congregations. The festival of January 1st must not be overlooked in our Lord's life and if it were overlooked the "Name of Jesus" I contend that it would be much better and more comfortably observed. It is a serious alteration to suggest but is for the godly and wise judgment of the Church.

THE CHURCH MISSIONARY SOCIETY.

Mr. A. J. Mollison, of Glen Iris, Victoria, writes:—

The Committee knows very well that one of our former vicars in New South Wales was used by Him to give them and the world the wonderful soul-winning plan ever sent from Heaven, and they have consistently rejected it.

That rejection constitutes one of the greatest insults our Heavenly Father has been offered since Calvary, and it is no wonder that God declines to answer the numerous prayers offered up for the Society's financial position.

Let that plan be put into effect and all will be well with the Society, spiritually and financially, but its continued rejection will bring further disasters upon the Society. My numerous communications and correspondence with many members of the Society residing in various parts of the world during the past decade clearly proved that the Society would sooner or later meet with grave disasters.

But the disasters which will come upon the Society during the coming five years will be far, far greater than it has experienced in the past, if wisdom does not prevail at the committee meetings.

A NEW STYLE FOR BISHOPS.

"I have grown quite accustomed to being addressed as the 'Bishop of Swansea, Esq.' That, indeed, appears to be almost a common usage on the part of the G.P.O. To-day, however, the office of a Chief Inspector of Taxes in the metropolis has introduced a delightful variation, and I find myself for the first time addressed as 'Messrs. Swansea and Brecon.'"—Bishop of Swansea and Brecon.

It is not the young people who have taken the bit between their teeth but the middle-aged and old who have dropped the reins and refuses to guide.—Canon Peter Green.

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Pray for the Disarmament Conference.

Meets February, 1932.

U.S.A., Turkey, Russia, and 55 nations in the League will confer; over 4,000 will attend. It will last for months.

Ten million eight hundred and seventy-three thousand and five hundred and seventy-seven died thus in the Great War. War is disastrously extravagant—too great a luxury for a world with twenty millions out of work.

World expenditure on war (past and future) in 1930 was nine hundred million pounds. What Australia spent thus in 1929 equalled the next war. It will be a gas war from the air. Only 30 gases were used in the war, now 1,000 are known, and one of these is so deadly that it has a spreading power six times greater than those used in France and sinks into cellars and dugouts. War is a foolish way of settling disputes. In civil life we changed it for the law-court way. We must apply that way to national life.

War settles nothing but the men it kills. How may we settle war?

By creating public opinion, and thus influencing our statesmen to stand four-square behind the Conference.—From "Diocesan Magazine."

The Archbishop and Bishops of New Zealand have appointed January 31 as the Day of Special prayer for the Disarmament Conference.

The Bishop of Birmingham has appointed Sunday, February 3rd, in his Diocese, for the same purpose.

Hymns for Sundays and Holy Days.

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parenthesis signify easter tunes

Hymnal Companion.

Jan. 24, Septuagesima.—Morning: 133, 135, 152(130), 131. Evening: 383, 134(19), 553, 35.

Jan. 31, Sexagesima.—Morning: 8, 136, 327, 582. Evening: 299, 579, 137(115), 19.

Feb. 7, Quinquagesima.—Morning: 389, 275(7), 135, 130. Evening: 398(427), 558, 401, 20.

A. & M.

Jan. 24, Septuagesima.—Morning: 168, 297, 290, 360. Evening: 220, 545, 302, 24.

Jan. 31, Sexagesima.—Morning: 7(79), 172, 221, 292. Evening: 193, 431, 523(76), 23.

Feb. 7, Quinquagesima.—Morning: 240, 246, 297, 252. Evening: 545, 550, 428, 27.

"WHOSOEVER WILL MAY COME"

is written over the doors of the Mission Hospitals of the Bush Church Aid Society in the Far Out-Back.

The Sick } Come to us,
Weary }
Famished } We dare not turn them
Anxious } away.

The Best of Christian Service } are always available
The Finest of Nursing Skill } in Christ's Name for the suffering.

Will you help us in this big work for God and His Church?

Donations are earnestly asked.

Acknowledgements will be made by—

Rev. S. J. Kirkby,
Organizing Missioner, B.C.A.,
St. Andrew's Cathedral,
George Street, Sydney.

Or by—

Rev. V. S. W. Mitchell,
Victorian Secretary,
St. Paul's Cathedral,
Melbourne.

CENTRAL TANGANYIKA

is the name of the Diocese in Central Africa for which the Church in Australia is responsible. The 34 Australian Missionaries are depending upon you.

Send your contributions to the Rev. R. J. Hewett,
Bishop's Organising Commissary,
St. Andrew's Cathedral, Sydney;
Or—St. Paul's Cathedral, Melbourne.

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be obtained by post from the Head-
mistress or Mr. T. A. Strudwick (Tel.
B2451).

Next Term begins Tuesday, 9th February.
The Headmistress at home by appointment
(Tel. J1200) after January 25th.



"Australian Church Record,"
Diocesan Church House,
Sydney, 21st Jan., 1932.

Dear Boys and Girls,

I am supposed to be having a holiday in the country, but I fear it is a busman's holiday. Never mind, there are many joys and pleasures in the peaceful countryside. These make up, even if one's hand is to the pen. I am fond of the country, especially at this time, when harvest home has been the order of the day. Fruits are coming in well and flowers abound in the gardens. But just now the birds are delightful. Their song has set me pondering. I wonder what the world would be like with no song of the birds, no hum of the insects, no life in the waters, and no friendly dog or cat in the home. It would be a strange place. All children are fond of animals, especially the dog, which has been truly called man's faithful friend. Many beautiful stories have been told about dogs, showing the great love they have for their masters.

On the coast of Normandy a large dog had reached the shore after a hard battle with the waves, and kept looking back wistfully in the direction of a little storm-tossed boat. First he would whine, and then run to the edge of the sea, and then bark afresh. When ten of the men on the beach made ready to go off to the rescue the dog accompanied them as if he would be their guide; but it seemed as if the small craft must sink before help could reach them. There were two figures to be seen at first, but as a fresh wave broke over the little boat, only one remained. There was another wave; the boat disappeared, and then came up empty. The next morning two dead bodies were washed on shore. The dog kept watch beside them, whining piteously. They were buried in the pretty hillside cemetery, and the dog followed closely behind the two coffins, and then took up his post beside the newly made grave. As days went by, after much coaxing and persuasion, the faithful creature was taken to a good home with the innkeeper of the village. But he was not happy. For hours he would lie on the shore looking with wistful eyes seaward. One day the dog was missing much longer than usual, and after a long search they found him dead on the grave of the boy and man who had been drowned.

Shall we not try and win the love of our dumb friends, which we can easily do by being kind to them?

Then, too, we have had such beautiful sun-shiny days. I just love the sun. It makes things bright and lovely and causes all around to smile and be cheerful. We all know what a difference a happy-faced, cheerful person makes in a house, or at a table. How grand it is to feel that you can make people thankful and happy! You may all possess that magic wand if you like. You may not be able to give people all the good things that you want to, but you can all give sunshine on the gloomiest day. "Who is this?" asked a father, showing his photograph to his

little girl. "That's you," she replied. "I'm sure it's you because the face is smiling so." There was a Sunday School teacher once, and the boys in her class called her "Smiling Face." Happy are those whose names suggest gladness and brightness, and whose presence acts like a ray of sunshine wherever they go.

"Keep your face with sunshine lit,
Laugh a little bit.
Gloomy shadows oft will flit,
If you have the wit and grit
Just to laugh a little bit."

Your loving friend,
THE EDITOR.

A SEVEN-DAY JESUS.

(By George W. Tuttle.)

HE keeps you all day Sunday
So nice, and clean, and sweet.
HE gives you all day Monday
Enough to wear and eat.
HE loves you when 'tis Tuesday
With ardent love—not weak.
HE blesses you on Wednesday,
The middle of the week.
HE keeps you kind on Thursday
From sunrise until eve.
HE guides you all days Friday
If on HIM you believe.
HE makes you thankful Saturday
For all that you receive.

A CHILD'S PRAYER.

Give me clean hands, clean words, and
clean thoughts; help me to stand for the hard
right against the easy wrong; save me from
habits that harm; teach me to work as hard
and play as fair in Thy sight alone as if all
the world saw; forgive me when I am unkind,
and help me to forgive those who are unkind
to me; keep me ready to help others at some
cost to myself; send me chances to do a little
good every day, and so grow more like Christ.

HEARD IN SCHOOL.

"If all the boys were like you, Jones," said
the teacher to the school's worst boy. "I think
I should have to close down the school."
"Thank you, sir! Very nicely put!" said
Jones brightly.

Teacher: "Who was it that prompted you,
Smith? I distinctly heard someone whispering
that date."

Smith: "It must have been history repeating
itself, sir!"

ACROSTIC.

My first is in Jonah and also in Micah,
My second is in Nain and also in Cain,
My third is in David, but not in Saul,
My fourth is in Peter, but not in Nabal,
My fifth is in Abel, but not in Nehal,
My sixth is in few and also in Jew,
My whole is a saint, who is known to all,
He left his nets in response to Christ's call.

PERILS OF MODERN EDUCATION.

The Bishop of Goulburn says that four
perils confront modern education: Satraps,
represented in Government control and stand-
ardisation; Sybarites, represented by the
modern parent weakly white-anting the
school disciplines; pundits, resulting in pre-
mature specialisation, a danger emanating
from the universities; and philistines, repre-
sented by persons who wanted education to
be purely practical, resulting in doctors who
knew no literature and men on the land
whose only culture was the wireless.

A Paper for Church of England People

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Bishop Chambers in South Africa.

Centenary of The King's School.—Rev. S.
M. Johnstone.

C.M.S., Victoria, Summer School.

Leader—The Call of Lent.

Reminiscences and Reflections.—Rev. W. M.
Corden.

"The Trowel" for January.

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Victoria.—Melbourne: Miss M. D. Vance,
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EDITORIAL.

The Death of Bishop Gore.

WE record with deep sorrow the
death of Bishop Gore, for with
his passing a truly great per-
sonality has gone on. That he was a
notable theologian none can doubt,
and that he was a Man of God—well!
the record of his long life clearly re-
veals! Not only in Great Britain, but
throughout the world, Gore was ever
to be reckoned with! From those far
distant days, when he had so much to
do with that epoch-making volume,
"Lux Mundi," when, as Canon Gore he
was sounding out his dicta in pulpit,
and in certain Church press, and in
these latter days in certain theological
works and at Church Congresses, and
international gatherings such as Lau-
sanne, Bishop Gore, as he had become,
has proved a leader and controversialist
of the first order. We will not say
that he had become a sort of stormy
petrel, but he certainly knew what he
believed, and what he wanted, and
took care to have his convictions recog-
nised, and often acted upon. He
was a curious combination. That he
was a modernist in a certain sense,
his writings clearly show; that he was
a prophet to this age, no one who has
read his speeches and sermons can
for a moment doubt, that he was a

The First Christian Service.

sacerdotalist and leader in the Anglo-
Catholic school, his advocacy and
work on behalf of Mirfield and Cuddes-
don clearly reveal. But, with it all,
he was so utterly genuine and down-
right. He was sincere in his beliefs,
and, being the man he was, naturally
made them broadcast. We ourselves
owe a great debt to him for his inspir-
ing and uplifting works on "The Ser-
mon on the Mount," and "St. John's
Epistles." We fancy that in very re-
cent years he was dissatisfied with the
extreme Romanising section of the
Anglo-Catholics, and acted as a re-
straining influence. His resignation of
the See of Oxford some years ago
came as a surprise, but in lieu thereof
he gave himself up solely to writing
and lecturing, and moulding public
opinion.

The Mills of God.

HISTORY repeats itself, we are told;
certainly it has its Nemesis! A
decree has been issued by the
Parliament of Spain confiscating prop-
erty of the Jesuits—of an estimated
value of five millions sterling and that
the money will be mainly devoted to
charitable and educational purposes.
A further decree dissolves the Jesuit
order in Spain. Thus Spain, who
knows and has experienced the weight
of the Jesuits—the Black International
as Dean Inge calls them—in other
words, the spear head of the Romish
Church—has gone the way of other
European nations. The wonder is that
the Spanish nation has stood them so
long. The mills of God grind slowly,
but they grind exceedingly small, and
so at last the day of retribution has
come. It is a strange irony of fate
that the land that bred Loyola, the
founder of the Jesuits, that housed the
infamous Torquemada, and his diabolical
Inquisition, has at last turned—
and the Jesuits so far as Spain is con-
cerned, are homeless. Further, it is
a sad commentary upon this unrelent-
ing Romish Order, which, by the way,
has had control of education in Spain,
that the country is one of, if not the
most illiterate in the whole of Europe.
Such a condition is a standing disgrace
to the Latin Church, and a true picture
of what Rome is, when she has all her
way. The whole story ought to be a
great lesson to Reformed and Protest-
ant countries, where we need to be on
our guard, on account of our easy-go-
ing ways and Rome's ceaseless propa-
ganda and political interference. One
thing we pray is that true enlighten-
ment will now come to Spain and this
once great nation, having become de-
cadent under the dead hand of Rome,
and now having hurled aside the
shackles of that Church, will rise to
something of its former glory.

The King's School.

PARRAMATTA and The King's
School, New South Wales, are al-
most synonymous terms. We can-
not think of one without the other. The
former has been termed the cradle of
Australasia, while the latter is certain-
ly the doyen of Australasian schools,
for during this month she will
celebrate her centenary. We are
proud of the fact that The King's
School is a Church School, and no less
are we proud of the part she has
played in the life of Australia, and
of her long line of great head mas-
ters. We therefore heartily congrat-
ulate all concerned on the attainment
of the School's first hundred years,
and earnestly wish her the richest of
blessings in the second century. May
The King's School long flourish!