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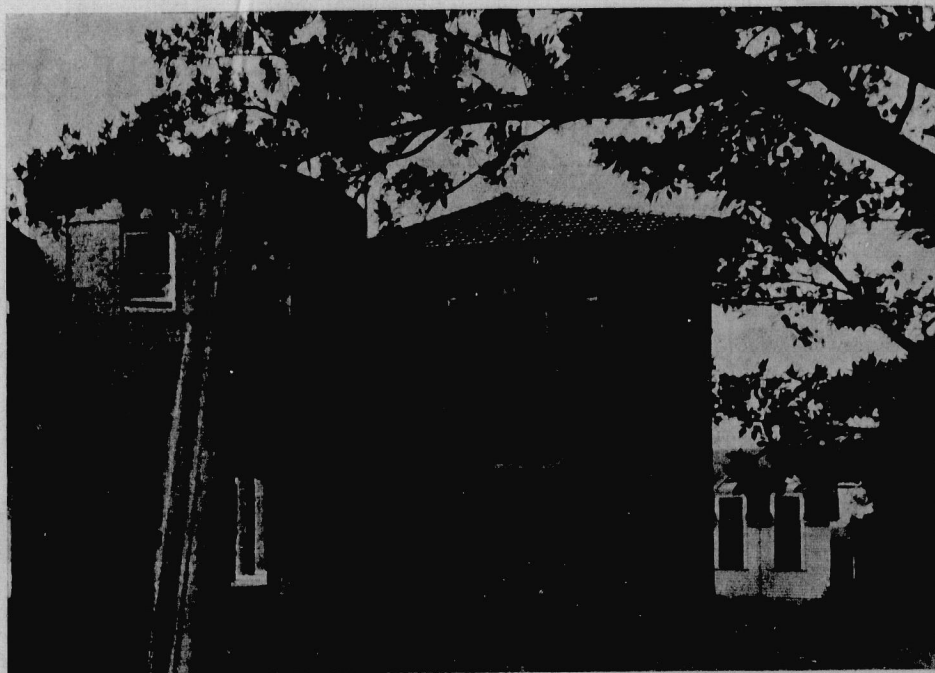
CHURCH RECORD

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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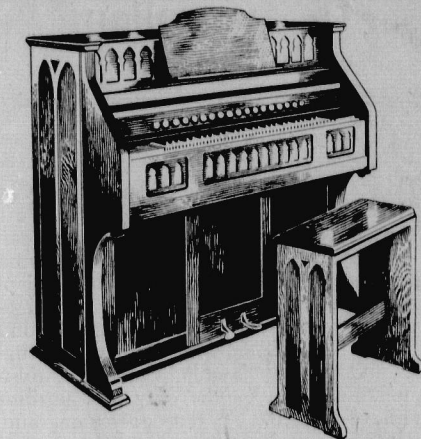
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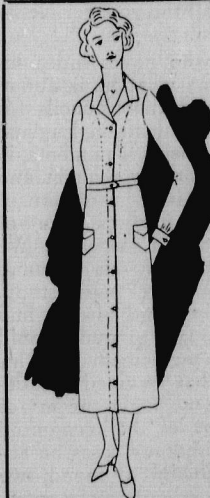
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To Australian Churchmen

OURSELVES.

WITH this issue of the "Australian Church Record" we take on a new guise. We trust that it will commend itself to our readers. These are days when the "get-up" or the format of a publication goes a long way. Be that as it may, the contents of our bi-monthly journal will be in keeping with that of the past. We look upon ourselves as "The Paper for Church of England people." Our motto is still "Catholic, Apostolic, Reformed, Protestant"—the only true position of the Anglican Church. As time goes along and opportunity affords, we hope to introduce new features and thus make our journal the eagerly welcomed periodical in every churchman's home. Meantime we bespeak for ourselves the prayerful and active support of every churchman who is loyal to the principles of the Protestant Reformation, and true to Scriptural, Evangelical teaching.

STATE AID TO SCHOOLS.

ELSEWHERE in our columns we publish a statement of the Bishops of the Province of New South Wales on the matter of State Aid to denominational schools. The statement is fair and reasonable, and leaves no room for doubt or equivocation. One thing it should do is to send our clergy and teachers back to the task of the religious training of the young with redoubled devotion and energy. We must make the most of our opportunities in the day school classes, and strengthen the teaching side of our Sunday Schools. We shall never do this unless all the younger clergy are trained in the art of teaching.

The Bishop of Bradford, who never hides his light under a bushel and knows what he is about, in addressing the Conference of the Councils for Sunday School and Youth Movements in England the other day, made some incisive comments in this regard, and gave much food for thought and action. He dealt with the religious instruction of the young, and the general incompetence of many clergy from this particular aspect. We agree wholeheartedly with him in his demand that if clergy are to teach, they must study. "A man who wanted to study could always find time, and a man who felt he ought to study would make time." We are also in agreement with his contention that no clergyman has received an adequate training until he has been taught the art of teaching. It should form part of the recognised curriculum. Indeed, it might in many cases be advisable for a prospective ordinand to spend two or three years on the staff of a school before enter-

ing upon his theological training. Not that the Sunday School and similar work should be undertaken only by the clergy. Their business is to enlist and train the laity for that work; hence the need for their own training.

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THE DAY OF OPPORTUNITY.

Danger of Forgetting God.

THE world to-day is not without its preachers, publicists, politicians, educationists, and others who delineate with much talk on its unhappy condition. They have their cures. Some are caught up with the doctrines of humanism, which on the face of it are patently hopeless. The very world condition is proof of this. Others pin their hopes to legislation, and there are not wanting teachers in secular schools who say all that is needed is education. One very evident danger is the widespread concentration on economic and political panaceas. However, these would-be healers of this post-war world forget that God is not an indifferent spectator of the drama of human history, and that the idea that we can build up a true social order without the recognition of the spiritual values that go back to Him as their source is a fantastic delusion. In a word, the danger in wide circles is that of forgetting God.

The years that followed the Great War were marked by a relaxation of moral fibre. The easy doctrine of the "right" to self-expression ousted in large areas of life the nobler and sterner doctrine of duty. While the war was going on, men dreamed of the making of a new world, but when the war was over the efforts of statesmen were mainly directed to the underpinning of the old order. And now a new generation has grown up in a world disillusioned and out of heart, like men living in a city shaken by an earthquake, and lacking the energy to clear away the ruins and build again on firmer foundations. Why is it that men will not see that the true foundations of life are not economic and material—but spiritual? We have got to shake ourselves free from the delusions that wars must be, that nations can erect barriers around themselves and prosper in isolation; that true international relationships only rest on force as their ultimate sanction; that any effective moral witness can be given by a Church distracted by disunion and afraid to trust the Holy Spirit to guide her into all truth. In other words we can only vindicate the spiritual basis of life by confronting an un-Christian social order founded on greed and tyranny, with a Christian social order founded on duty and sacrifice. Our two most dangerous enemies are the spirit that despairs of the future and so makes moral effort seem useless, and the spirit of sloppy sentimentality that substitutes "safety first" for the call of Christ to men to live dangerously if they would live nobly.

And repentance must begin at the House of God. For the moral confusion of the world we Christian men and women are responsible just in so far as we have not been Christian enough and have failed to assert that a better world cannot be built on distrust and hatred, but only on the fearless application of the Christian ideal to all the problems of life. It is a hard and difficult task, and only the faith and courage that rest on confidence in God's purpose of good can enable us to bring healing to

the wounds of the world. As we see it, this is the spiritual aspect of the present crisis. A Christian Church reunited and reinvigorated by repentance might even now draw the nations out of the slough of despond into which civilisation is in danger of sinking. It is a heroic adventure to which we are called; and if we waste our strength in controversies and compromises, our day of visitation will pass and our house will be left unto us desolate.

But we need not draw too dark a picture. The Christian ideal is not dead, or dying. To-day, as so often in the past, man's extremity may prove God's opportunity. The truly Christian nations can set an example to the world by deliberately choosing as their leaders the men who will call it to the harder way of unity and sacrifice instead of the easy way of living on the accumulations of the past till we drift into inevitable bankruptcy and disaster. Have we the moral courage to carry through the task that we have undertaken? The years before us will ask of us sterner discipline and more austere standards of life. Much that we have regarded as necessary for our comfort and well-being will have to be surrendered. The Christian man will not grow embittered or resentful because he is called to "take joyfully the spoiling of his goods"; he will only grow more conscious of the better and more enduring possessions that are his spiritual inheritance. Jesus Christ never promised ease and security to the men whom He called to follow Him.

The actual measures that must be adopted to restore economic stability must be decided by expert knowledge, and all that we can do is to give loyal support to the leaders of our national affairs in the difficult task that has been entrusted to them. But we cannot separate economic problems from false ideals of life. The high standard of wages paid during the war out of national capital has fostered the idea of the State as a body with unlimited resources that can be drawn upon. The only way back to solvency is to recognise that every man must, to the extent of his ability, give to the community more than he receives from it. Patriotism alone will probably not prove strong enough to secure this recognition unless it is reinforced by the Christian ideal of service. We do not want to exchange the idea of the State as a kind of universal benefactor for the idea of the State as an exactor of tribute from a reluctant body of citizens. Nor do we want the State exalted into a supernatural entity in which the freedom of its subjects and of ideas no longer exists. The State can be a most important organ through which the Christian ideal of service finds expression. It does not exist to loot the accumulations of the rich in order to subsidise the resources of the poor, but to call all alike into the fellowship of a common service. "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little." The spiritual aspect of economic wellbeing lies in the recognition of the truth that there is no immunity for nations or individuals from the law of sacrifice. General Booth's "Give till it hurts you" is, after all, only the translation into practice of the meaning of the Cross.

STATE AID FOR CHURCH SCHOOLS.

Statement by the Archbishop and Bishops of the Province of New South Wales.

WE, the Archbishops and Bishops of the Church of England, in the State of New South Wales, feel it necessary to make our position clear in relation to the question of State Aid for Denominational schools that is being raised by our fellow-citizens of the Roman Catholic Church. We strongly desire to avoid sectarian bitterness, and we should not have thought it necessary to make any pronouncement if it were clear, as has been made clear by the leaders of the Government and Opposition of a neighbouring State, that the question was not within the sphere of practical politics. But as it is, we feel bound to say that if there be any claims for assistance that the Roman Catholic Church can legitimately make, they should be met in some other way than by granting State Aid to schools owned and controlled by a religious denomination.

If such aid were granted, it is practically certain that other denominations would seek similar treatment. The State could not refuse and remain impartial. The inevitable result would be multiplication of denominational schools, which would destroy the present unity of the educational system maintained by the State, a unity which we believe to be of fundamental importance to national well-being. Such action would almost certainly also lower educational standards by multiplying the cost of overhead equipment in the provision of denominational schools. Moreover, it would necessarily absorb large sums of public money which could be used for such important educational purposes as the raising of the school leaving age and the provision of increased facilities for technical education such as have been frequently advocated by the Minister for Education.

The Anglican population represents almost half the population of the State. If we agreed to there being granted to the Church of Rome privileges which were in any way denied to the Church of England, we should be failing grievously in our stewardship. We are ready for a maximum of co-operation with all, but we cannot be faithful to our history and inheritance if, on such fundamental matters as education, we do not emphasise our position. We have believed and do believe that education is the means to individual and national character, and we have therefore stood loyally by the State system of education that national unity might be unimpaired.

We are quite in agreement with our fellow-citizens of the Roman Catholic Church in the belief that religion is the very foundation of education, and we feel sure that, good as our present system of education is, it could be improved as far as the relationship of religious and other teaching is concerned. We are quite willing to co-operate in any steps to that end. We desire, however, to

make it perfectly clear that the present proposal of the Church of Rome is one to which we can never agree. We are sure that the stirring up of sectarian strife is not desired by anyone who has the religious and moral welfare of the nation at heart. National unity is at stake.

BURNING THE BOOKS.

The "Judge" Rutherford people had been very active this year in one of the country parishes of Victoria, and the vicar felt something should be done about it. He spoke about the true nature of these books, and circulated widely the little booklet, "Big Business in Religion" (price 3d.) by Archdeacon Best, of Ballarat.

As a result it was decided to hold a public burning of Rutherford books and pamphlets. The Rev. C. Homersham, of the Community of the Ascension, Goulburn, who was passing through the town at the time, was invited to be the special preacher. After the sermon a procession was formed to go to a place where a fire had been kindled. Acts Chap. 19, vv. 18-20 were read, to show that the act had Scriptural warrant, and then, as the congregation recited the Apostles' Creed, some 80 books were put to the flames.

The service, apart from this, was the office of Evensong. The procession returned to the church for the final hymn and blessing. As a demonstration of the faith it was most effective. "It was wonderful of the folk to hand over their books when they knew the true nature of them."

"If others follow us, it is pointed out that books are not easily burned, and after experiment we found it best to make a brick circular fire-place with holes round the bottom, and great heat was then obtained."

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BISHOP BURGMANN AND AUSTRALIAN CHURCHMANSHIP.

WE gladly print the following letter received from Bishop Burgmann, and will do our best to answer his inquiries.

The Editor,
"Church Record."

Dear Sir,

I thank you for your leader under the above heading in your issue of July 22.

May I ask a few questions, which I hope will tend to clarify the matter under discussion?

- (1) On what do you base your assertion that I am "frankly out to destroy the tradition of the Church of England"?
- (2) How do you know that "our Lord was born in Winter"?
- (3) Does the acceptance of Orders in the Church mean that no revision of the Church's formularies can be asked for by anyone so ordained?
- (4) On what grounds do you say "A new Prayer Book every ten years seems to be a desideratum"?
- (5) What makes you think that I am "frankly contemptuous of the good men who, more than 300 years ago, drew up the forms of public worship"?
- (6) Who said I wanted "a brand new Prayer Book"?
- (7) Why do you infer that I "suggest a complete break with the past . . . and that the pleasure of the immediate present is the highest good"?
- (8) Why drag in "a strong flavour of Russian Sovietism," and on what grounds?
- (9) Who suggested that "by changing a Prayer Book you may win a nation"?
- (10) What are the convictions that "have survived the shocks of time and chance"?

Yours,

E. H. BURGMANN,
Bishop of Goulburn.

(1) When a Bishop tells an audience that we want a Prayer Book suited to Australian conditions and supplies as a reason that we should not speak of "snow" in Australian mid-summer, he conveys the impression that the change of seasons should determine the Prayer Book, which must destroy the English tradition as the seasons are topsy-turvy. Further, the Bishop's general plea is that we are creating an entirely new Australian outlook. If he does not mean that he is out to destroy the tradition of the Church of England, he should qualify such assaults by reference to the tradition he thinks should be retained. Would he, for example, retain the Baptismal Creed as given in the Prayer Book, which demands belief in "The Resurrection of the flesh"?

(2) We accepted the tradition which has evidence from at least 200 A.D., that our Lord was

born in winter. If the Bishop can adduce evidence that the tradition is ill-founded, we will gladly publish it. But we would point out that if this was his intention, he concealed it effectually by suggesting that his objection related to singing about snow in Australia in summer, which really assumed that our Lord was born in winter. Dr. Kirsopp Lake criticises the view of Clement, but in our judgment, from a wrong angle. He assumes that Clement fixes the date from his theory. It is more reasonable to assume that he built a rather fanciful theory round an accepted tradition of the date.

(3) Acceptance of Orders in the Church does not mean that no revision of the Church's formularies can be asked by anyone so ordained. But it does mean that the accepted formulary is declared to be agreeable to the Word of God contained in the Holy Scriptures, and ought to prevent a Bishop from saying that we have lost the people because we have a Prayer Book that is wholly out of touch with modern conditions, unless he contends that we also need a new Bible.

(4) If the criterion of acceptance is the suggestion that the Prayer Book should conform to modern conditions, it is reasonable to infer that we would want a new Prayer Book every ten years. Perhaps the Bishop might like to extend the time a little. But when does a book become out of date?

(5) We think that the language of the Bishop with reference to the old men who drew up our Prayer Book in a wholly different environment, and with no sense of modern needs, exposes him to this reasonable inference. There is no word in the printed account, of appreciation of the learning or practical foresight of the Divines who drew up the Prayer Book. Bishop Dowden can write, for example: "There has been, indeed, but little added to the treatment of the controversy with Rome upon the Eucharist since the discussion conducted by Gardiner and Cranmer." The impression left by the Bishop's published utterance, on the contrary, is that there is no point of modernity to which the references have even approximated. If the impression is false, the report of the Bishop's words is to blame. We will gladly print any correction of the printed report the Bishop may care to send us.

(6) If a book is wholly out of date, unsuited to Australian conditions, not expressive of the new outlook on life, composed by men who lived in insular surroundings, with no vision for the future, most people would conclude that "a brand-new Prayer Book" is necessary.

(7) The Bishop confuses here the underlying philosophy which alone makes his statements intelligible, with the opinions which we have attributed to him. It is a common confusion, but none the less dangerous. The whole tone of the printed report seemed to sound the slogan, "Give us the new, the new, the up-to-date is the only reasonable thing." We ventured to point out that in this the Bishop returns to the old Sophist position as Stir-

ling expresses it: "Truth as truth is only whatever one feels, or perceives, or thinks, and only in his own regard, for the very moment that he so feels or so perceives or so thinks."

(8) The Bishop, at the Church Congress, pronounced definitely the idea that the present Russian system, with the addition of a Christian form, is the real solution for economic and spiritual unrest. He has recently given his benediction to "The Friends of Russia." Does he want us to remain blind to these arrivals of his own inclination?

(9) The Bishop told us that we had lost the masses, and until we introduced a form of worship suited to modern conditions we could not hope to regain them. He suggested, therefore, that by changing the Prayer Book we might win the nation.

(10) We should have thought that the Bishop, from his former experiences as a theological lecturer, might have been able to pick out these elements for himself. But we give a few. The "Te Deum" is 1500 years old. The Apostles' Creed is, in all except a few sentences, still older. The Nicene Creed comes from before 381 A.D., in its present form. The words of consecration in the Communion Service go back to the third century at least, and may possibly be traced earlier. The Preface for Ascension Day is thirteen hundred years old. The Preface for Trinity Sunday is one hundred years earlier. Need we go further? The Bishop can readily construct from these ancient fragments, convictions that have survived the shocks of time and chance. We offer a few. The existence of the Trinity; the Atonement of our Lord; the Virgin Birth of our Lord; the power and personality of the Holy Ghost; the forgiveness of sins; the Resurrection of the flesh; the manifest appearance of our Lord after death, and His visible Ascension.

Every one of these doctrines has been frequently assailed, yet Christian piety through all the ages retains them.

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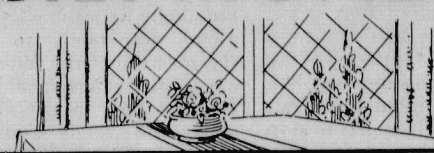
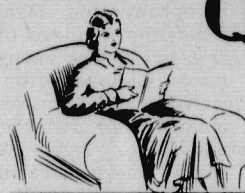
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QUIET MOMENTS



AN OLD MAN'S REVERIES.

IT is a pleasant thing, and comfortable, to sit as I do now, and warm old bones these bitter winter nights before a welcome fire. The little house-dog lies a-near my feet, and close beside him on his cushion lies his inseparable companion, Felix, the family cat. 'Tis eventide, and time and place lend themselves to quiet reveries, and perchance it may not be without some little profit if I venture to share them with my readers.

I have just been reading the Old Book, and so it is not at all strange that my thoughts should turn in thankfulness to Him Who is both the Giver and the subject of its divine contents. It is very natural that when I think of all His goodness and grace, my heart should be filled "with wonder, joy and praise," and that my thoughts should lose themselves in reverie as they consider how great things He hath done for me during the many years of this earthly pilgrimage.

What long vistas of the past I am privileged to look back upon, for I have over-reached the psalmist's fourscore years. Very few are the travellers who are living to-day who started the long journey of life with me those many years ago. Nevertheless the way is not so lonely as it might be thought, for though, as someone writes, "We have not passed this way heretofore," yet even though the way be through strange country, there are many who dwell by the wayside with whom we may hold pleasant converse, and who are ever ready to help the aged wayfarer up the steeper pinches, and if the weather prove fitful and perverse, to grant him such shelter as they may. Weather, as you know, is something outside the traveller's control. It is therefore in no gloomy or fretful spirit I now seat myself on the hilltop of a long life and review some of the "good things" and the "great things" which our Divine Leader promised to His followers, and which in my reverie once more pass before my mind.

I am a little child again, and almost as a first remembrance, the following incident stands out clear, vivid, and alone. I had been taken, as I know now, to what in spite of our short Australian history is one of our historical churches. It was no great and impressive structure, but one of the three iron buildings which our first Bishop, saint and scholar, Bishop Perry, brought with him from the Motherland to make church room in his new diocese. The congregation are singing, and because I am so small they stand me on the seat, where I am held safely by the lady who has charge of me. They

are singing with the rest, but to their great embarrassment I too, lifted up my voice and sang. This, however, was more than they had reckoned for, and my discordant efforts were quickly repressed. The result, however, was that till long after I had reached manhood I never dared to sing in Church, and it was only after long exerted effort of will that I slowly regained the power to join in the service of praise. I have never forgotten the lesson thus learned, and have sought never to unduly criticise the oft-times laughable attempts of little children to express themselves about holy things.

I can still recall quite clearly that church and the man of God who filled it and kept it filled with his powerful Gospel message. When I was older and attended Sunday School, he came and catechised the scholars, and shy and timid child though I was, I somehow plucked up courage enough to answer the questions asked. It was there I gained my first small prize. On the cold, wet winter afternoons, when it was too wet to venture out to school, I held forth on my own account. With a high chair for a pulpit, and a small sheet for a surplice, I held service for the family and was not repressed. Later on, as I grew older, after an evening service in which the preacher, deeply moved himself, quickened our souls with his stirring message, I would remain awake hour after hour going over again and again the sermon, and pondering as to what I too, would wish to say if I were in the preacher's place.

Then the day came when I called at the little parsonage on the hill to say good-bye to the Minister, for that was the word, the Prayer Book word, which we used in speaking of him. I have no remembrance of what he said to me, but the effect of that conversation and of the prayer that followed it, remains with me to this day. As I look back, the significance of this and other seemingly trivial happenings, gains a deeper meaning in their fruitage in the after years. Yes, I think to myself, such was the loving kindness of the Lord to an ordinary little child. Thus in the commonplaces of daily life He was working out His purpose—a purpose which was to alter the life work of so many souls. Yes, small though they seemed, they were to prove God's guidance, God's voice speaking clear and plain.

But the reverie goes on—in it I perceive the child, now a growing lad, has been removed into new surroundings, and into a different atmosphere. There is still the Church, the Sunday School, the Minister and his sermons, but they fail now to move him as they did. In the midst of greater distract-

tions, the help which he will need must come to him from other sources, for his church life had become set and conventional. Let me take one instance out of many, showing how that came.

A Friend Indeed.

There had been a sharp contention between him and another lad, so sharp that it ended in a fight. Nowadays God does not send out His angels to stop a bout of fisticuffs, but in His loving kindness towards this lad He had some use for, He sent along from the wider outside world of the distant city, a chosen servant of His to undertake the necessary work. This modern Barnabas knew nothing about the lad, nor did the lad know anything about him. Apparently he had come to the town on government business for a few weeks, but just when needed, he was there to take the case in hand. Without one word of censorious rebuke, but with kindly Christian wisdom he induced the boys to forego their quarrel and shake hands. Before he left he gave to all those present an invitation to his rooms at the hotel where he stayed. Only the lad attended, but that visit proved a major crisis in the boy's life. For an hour or so he talked with the lad about personal religion, and though that messenger in a short time passed completely out of knowledge, the message telling what, as a Christian, he might be and what he ought to be, wrought God's intended blessing and purpose.

But once more the reverie moves on to another time and another place. The Church, its work and ministry, and a more definite Christian fellowship, exercise a deeper and more considered influence. That which, through the contending claims of other mundane interests had become dull and blurred, took a fixed and firmer place in the spiritual make-up of his life. As the time sped on there came at last a call to the ministry, to which the providence of God had for some years silently pointed. This, with its studies, examinations, and finally ordination, gave a settled purpose to the future. Each step taken brought with it new hopes and wider vision, wider opportunities, and a sense of greater responsibilities.

Sometimes, for he had much to learn and unlearn, the burden of the work mingled too largely with that other burden—the burden of souls. And here the reverie becomes so crowded with events and spiritual issues that it becomes a mental maze rather than a reverie, giving opportunity for intrusive doubt to assert itself. What good has it wrought? comes the question. Look at the sad mistakes and grievous errors. How often failure seemed to be the only result of one's most earnest efforts, and disappointment one's only reward. Look, the dark intruder suggests, at the scars the painful years have left upon soul and body! Do I not tell but the truth?

With bowed head, and with what he would fain believe to be an humble and a contrite heart, he can but answer, "Yes, it is true, too true." Then, with a thrill of jubilant gladness, before which all the doubts flee discomfited, he kneels once more,

in reverie, beside that worn-out old sinner who, in a few short months, dies a triumphant saint. Aye, and that other soul who in the iron bondage of seemingly irresistible desire, cries in his awful agony aloud, desperately, to the unseen God, and from the mystery of the unseen received such an answer as of old vanquished the demons who, perforce, found refuge in the Gadarene swine. Again he walks with sorely troubled souls through some of those darker shadows which at times encompass the best and the worst of humankind, and as he passes, in reverie, through them, once again he is more than thrilled with a sense, deeper now than then, that with them walked One with scarred feet and thorn-crowned brow, the King Who is the Power behind all such ministry, and Who alone bringeth mighty things to pass.

Again he walks through fetid lanes and into the squalid houses of the slums, and over the soft carpets and through the lofty, flower-scented rooms of the well-to-do, yet ever, where there is the need and he is faithful to his vows, ever there walks with him that Blessed Christ Who deigns to use men in this earthly ministry. Yes, it has been good indeed. Aye, it has been worth while; and then what shall it be when we meet Him face to face, and know even as we also are known?

My readers will have noticed that I have been opening doors rarely opened to other eyes. To me it seems as when some old and dusty cabinet is unlocked after many years, and we come across treasures placed there by hands now still and folded to their quiet sleep. Here lies a lace-edged kerchief, here a little cap with its faded baby ribbons, and beside it a lock of silk-bound auburn hair (all of which we ourselves one time wore), and from them steals the faint, elusive perfume of old lavender with which they have lain so long. Oh! what memories, like odours from that broken box of alabaster ointment, stir our hearts! Memories of a mother's ceaseless love and tenderness and care that never failed us even to the end. So when I look across my more than eighty years, and remember the unfailing love and care and patience of the Master, the ceaseless watchfulness and the guidance, oft unrealised, how my heart stirs and burns, and it is little wonder that from that ancient garden of song and sweet perfume there comes singing in my heart—

"Yea, He is altogether lovely;

This is my Beloved, and this is my Friend."

And we, "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—X.

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THOUGHTS FOR BIBLE SOCIETY SUNDAY.

August 29th, 1937.

(Rev. A. W. Stuart, B.A.)

THE New South Wales Auxiliary will hold its Annual Day of Remembrance on Sunday, August 29th, when special mention will be made in the churches of the work of the Society. Clergy are kindly asked to keep the work before their congregations.

Facts at a Glance.

Total number of languages printed	711
New languages added, 1936	6
Scriptures circulated, 1936	11,343,948
Total circulation since 1804	460,000,000

The Power of God's Word.

The Missionary came to a humble village of the Nandi people in Kenya. On the ground, covered with a battered goat skin, was a poor old woman. "You are ill, grandmother," he said. "Yes," she replied, "I am blind, and weak; and they put me out here every day and leave me because I am old. I have not long to live. All my people have gone, and I am a stranger, and they do not want me here now. They treat me as a dog because they say I eat their food." "Cheer up, mother," said the Missionary, "I have good news for you to-day." "News," she asked. "What is your news, and who are you?" "The news I have is that God, Who made the world and the cattle, loves all people; and He has sent me to you with the glad tidings."

"Yes," she replied, "that is good news; but how can I, an old woman, know it is true?" "Listen, Mother," he said, "and I will read to you from the Book of God, so that you may hear His own words." "Then He did die for me?" she cried. "Then He knows I am here. Tell me how to speak to Him!" And so the Missionary taught her to enter into fellowship with God through a simple prayer. "Good-bye," he said at length. "And I suppose you are taking the Son of God away with you, and I shall be lonely again!" "No, no; He will stay with you," was the reply. "Listen! Jesus said, 'Lo, I am with you alway.'" "Yes," she said. "Teach me to know those words in my heart, and also His Name, Jesus. Tell me again many times that I may know the words well. And you are sure that He will stay with me when you go?"

Two weeks later the Missionary went again to see the old woman. "She died four days ago," the villagers said, "and she kept saying those words you taught her from the Book right on to the end, and she seemed very happy, too."

So through the pages of the Living Book, Jesus Christ lives in the hearts of men and women in all corners of the world.

Appreciation of God's Word.

It is sometimes said that the soul of a language cannot be conveyed in a translation. The glad acceptance of the Scripture message would indicate, however, the adaptability of God's revelation to

national expression, and the appreciation of the recipients. A Roumanian scholar wrote of his Bible, "In point of style and diction, it has been torn, warm and living, from our people's heart." A scholarly reviser of the Kaffir Bible said: "It is a perfect gem. The poetic parts are quivering with rhythm as the English never can." A Zulu also: "White people have many advantages, but one thing they lack. They have no Bible in Zulu." Another wrote, "The Malay language is the most eloquent in the world. Look at our translation of the Scriptures." Bishop Herbert Williams comments, "The Maori Bible abounds in passages which are striking examples of noble diction."

Beauty of Native Renderings.

Many languages have no equivalent for "love," but in striking contrast we have a beautiful word from the Island of Ambryn, in the New Hebrides. Literally translated, it means "The heart keeps calling, calling for me," and "love of God" in the native speech is the "heart callings of God." "Comforter" is sometimes a difficult word to translate, but in the case of the Malu translation of the New Testament for the Solomon Islands, an expressive word was found. Sometimes a woman might lose a powerful protector through death. A kinsman in a distant village might hear of it, and leaving his home, would go to spend some months with the bereaved one, to make her have a "living relation." What better name could we have for the One Who said, "I will not leave you orphans, I will come to you." He is the One who makes us have a "living relation to stand by to protect and help us."

In South-West China, where the country is rugged and mountainous, one may be caught on a dangerous ledge overhanging the precipice. The Miao say to "comfort" is "to bring one round a corner." With the Eskimo to "forgive" is to be "able not to think about it any more." The Ibo man of Nigeria does not tell you the "truth," he gives you his "good word." The Nupe of Nigeria does not believe, he "takes your word." "To be at peace" is to have "a heart that has lain down"; "to give alms" is to "give to God"; "to be happy" is "to be sweet inside"; "to repent" is "to change one's character." "Temptation," replied an old woman of Paraguay, "why, that is the testing of our hearts." The Mosquito Indians, of Nicaragua, say that "the mercy of God" is "the law of God's white heart."

My Part in the Bible Society.

Clergy are asked to speak of the work of the Society, and all friends are urged to pray for the distribution of the Scriptures at home and abroad.

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MINIATURE **ST. CATHERINE'S**
CHURCH OF ENGLAND SCHOOL FOR GIRLS
WAVERLEY, SYDNEY

CONTEMPORARY almost with the founding of the North London Collegiate School by Frances Mary Buss in 1850, and the development of Cheltenham College by Dorothea Beale in 1858, St. Catherine's School, Waverley, N.S.W., was founded by Mrs. Barker, wife of the Bishop of Sydney, in March, 1856, and is the oldest girls' school in the Commonwealth.

In a letter to Mrs. Rouse dated March 19th, 1856, Mrs. Barker wrote: "I am happy to say that we made a good beginning this day fortnight; we have as yet only six pupils, but after Easter expect

and airy, and practically without exception have fireplaces. While up-to-date plumbing and furnishings have recently transformed the interior, the exterior remains, and serves as constant reminder of the spirit of generosity and public-mindedness on the part of those who bore the burden of responsibility of this pioneer cause.

The School Founded.

In 1856 the Diocese of Sydney meant the whole of New South Wales. The Bishop used to ride and drive very long distances all over his diocese, and on many of his journeys he was accompanied by his wife. In the drawing room of a country vicarage very much in the backblocks, the rector lamented the impossibility of giving his daughter the education that he could wish, and



THE NEW CHAPEL

seven additional ones. We are favoured in our superintendent and in the house we have been enabled to obtain, so that hitherto all has prospered, and I do trust and believe that God's blessing will rest upon us."

Again on the second of October, 1857, she wrote: "Will you allow me to remind you of my pet institution, the Clergy Daughters' School, to which you and Mr. Rouse have from the first been kind contributors . . . The school goes on very pleasantly, and our new house and its garden are a great interest to the dear girls."

The "new house" referred to is the stone building on the present site of the school, and still in use as the main residence. Rooms in it are high

pointed out that this inability was keenly felt by his brother clergy, devoted men of culture and learning. Bishop and Mrs. Barker thereupon decided to establish a school for girls. A subscription list was opened and headed by the Governor of the Colony, Sir William Denison, by a gift of fifty pounds, and aided by other generous laymen, the school was initiated. For one year it occupied "Thornbank," Point Piper Road, Woollahra (now known as "Winchcombe," Ocean Street). The "Sydney Morning Herald" of September 16th tells that toward two o'clock in the afternoon of Wednesday, September 15th, numerous carriages and pedestrians might be seen approaching the site for St. Catherine's School, "to be erected a few hun-

dred yards beyond the pleasant village of Waverley, not far from the sea. The situation is airy and salubrious." There were about four hundred people present, amongst whom were representatives of the leading families as well as several members of both Houses of the legislature, Sir Daniel and Lady Cooper, the Dean of Sydney, and many leading clergy. St. Catherine's then consisted of seven rooms.

Miss Law was the first principal. After twenty-five years of devoted service she was succeeded by Miss Helen Phillips, of Bedford College, London. The girls under her studied for University examinations, and were most successful. Several brilliant passes with medals are recorded, and the girls went on to the University. At this time it was decided to admit a restricted number of daughters of laity, and an extension was made to the building in 1886. A tennis court was also provided, and a detached hospital.

In 1884 the annual distribution of prizes was made the occasion of a public meeting, and the Primate delivered an address on education. We read of scholarships for the daughters of clergy, among them four given by Sir Edward Knox in 1886 and continued till his death.

Miss Lenthall, who gained her Master of Arts degree at Sydney University, was appointed Principal in 1903, and she further developed the school. In 1912 a hall and classrooms were built, and additions were made to sleeping accommodation. Before she resigned in 1934, St. Catherine's had taken its place among the other Sydney girls' secondary schools of more recent foundation. Miss Lenthall, during the last ten years of her regime, had to weather the storms of the depression and the school suffered badly for want of continued financial support, and because of reduced attendance at a time when it needed to extend its equipment and facilities for meeting the modern demands in education.

The present Council, however, of which the Archbishop of Sydney is president, had faith in believing that the school had not outlived its usefulness, and decided to bring from Havergal College, Canada, Miss Isabel James, of English birth and education, but experienced in another dominion. Havergal College, Toronto, developed by Miss Ellen Knox from a very small beginning to a foremost place in the educational world, has provided training ground for fifteen headmistresses, including the newly-appointed principal of Cheltenham College, since its inception in 1894. Miss James had been a member of the Mathematical Staff of the North London Collegiate before she went to Canada, and had also taught for a short time at the North Foreland School. Both Havergal College, Toronto, and the North Foreland School bore the impress of Cheltenham College through their principals, so through Miss James, St. Catherine's carries on the traditions of the two great pioneer English schools for girls.

School Enlargements.

During the last two years, since Miss James' arrival, the school has literally doubled its size both as regards attendance and accommodation. The plumbing and refurnishing of the old stone building was followed by an addition to the building and maids' quarters. The Kindergarten was extended and new wash-rooms provided, fitted with a special children's equipment. The wooden chapel was moved and adapted for use as a science room. A new wing, comprising three schoolrooms with chapel bay annexe, new bedrooms and bath-



REV. CANON CAKEBREAD, B.A.
Honorary Secretary and Chaplain

rooms for boarders and resident staff and new principal's bedroom and bathroom, was ready for occupation at the beginning of this year, and the accommodation has been taxed to capacity. This latest addition is the first unit of a threefold plan devised by Mr. J. Stephen Mansfield, B.Arch., A.R.I.B.A. One of the old schoolrooms having been transformed into a boarders' recreation room, the former common room is just now being renovated and furnished as a drawing room.

The atmosphere of the school residence is distinctly that of a home rather than of an institution. Bright curtains of different hues are hung in bedrooms, the beds of which have spreads and quilts of pleasant colour combination. In the new wing the furniture, specially designed by the Architect, allows of individual cupboards for each girl, and in the bathrooms, in addition to blue and cream tiled private showers and tubs, there are washing cubicles made private by hanging curtains of blue to match the tiles and paint.

The revenue of the school is not large, and the additions and renovations which were considered necessary in order to keep the school in the forefront of school development, have only been made possible through the generosity of friends of the



GIRLS IN SUMMER UNIFORM

school and by raising money upon the security of the school premises. The school still needs the help and assistance of its generous friends if it is to maintain a proper standard of education. Without this help the school would not be able to provide that standard. Scholarships are available to the children of clergy throughout New South Wales.

The Fundamental Aim.

The fundamental aim of the school to-day is the cultivation of individuality. Standardisation of conduct and mentality is considered to be an evil to be avoided. The cultivation of personality demands that understanding and training of the girls individually be the common practice of all mem-

bers of the staff. The ideal of service to the community is kept in the forefront, so that emphasis upon individuality may not be merely a focus of attention upon the "self." A girl soundly developed according to her individual bent does not necessarily become an individualist in the selfish sense; she becomes a useful member of society, far more useful than a girl whose individuality has been repressed to type. The discovery of talents and of capacities and inclinations for specific types of service is considered to be of the utmost import. The encouragement of interests and curiosity is a source of happiness and conducive to sound preparation for life lived either independently or in the home. Above all, the principal of spiritual supremacy is inculcated in the girls—the importance of spirit over matter in all attitudes of life. Service to the community is the fulfilment, not the negation, of individual education.

It is in the Boarding School during the hours out of the classroom when the education that comes of the give and take of group life, assumes its natural course, and the impact of staff on girls is more fully effected. Shy girls gain in confidence and poise; selfish girls become considerate; girls too sensitive become more adjusted to life generally; in fact, the girl has yet to be found who does not gain in some way by coming to boarding school. The steady routine, the regular hours of sleep and of meals, the companionship of the others—on these things girls, in their developing stage, thrive. The friendship between girls and staff is of immeasurable value.

The House system operating in the school as a whole affords training in citizenship. The girls themselves have a voice in the election of their leaders, and give them loyal support in carrying out their responsibilities. The captains of each of the three houses in turn take lead in the whole school for one term in the school year. Each girl in the school realises that she is a responsible member of a democratic society with opportunities for practise of self-direction, self-control and initiative. From the leaders of her house she learns the principles underlying rules and customs in community life, and does not look upon necessary discipline as irksome restraint.

The boarders attend St. Jude's Church, Randwick, regularly, save twice a term, when they go in to the Cathedral. Many of the day girls have been baptized and confirmed in this Church.

The purpose of the religious training given in the school is the full development of the self and the fostering of the desire to serve. Service to God is expressed consciously in prayers and in Church services, unconsciously in work and recreation of every kind. Service of one's neighbour is expressed in the relation of work to the needs of the community. It is hoped that girls who pass through the school will gain some conception of this idea, and that it may grow with experience into a practical philosophy that will enable them to live life abundantly and usefully.

The actual religious instruction is given by the Chaplain and Secretary, the Rev. Canon W. J. Cakebread, B.A., by the Principal, and by two or three members of the teaching staff. The Bible is studied as the progressive revelation of God to man culminating in the Incarnation.

The teaching is in accord with the doctrines of the Church of England, but the girls are encouraged really to study and to think out problems themselves.

St. Catherine's will live on, not as a scholastic institution only, but as a continued embodiment of its first ideal, to send out into the world of womanly effort, successive generations of girls inspired and equipped to make their contribution of service to the community, either in the home or in professional life.

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Deaconess Laura Claydon, who was a missionary of the Church Missionary Society in the Punjab, India, for a number of years, is now about to undertake the task of establishing a clinic for Arab and Jewish babies in Palestine, under the direction of the Bishop of Jerusalem. At present she is in Sydney on a visit to relatives. She sails overseas on September 11.

The parishioners of Kangaroo Valley assembled recently at a social in the local School of Arts for the purpose of farewelling the Rev. G. Broadfield Webb on his departure to the charge of the parish of Cabramatta, Canley Vale, Diocese of Sydney.

The Rev. Cecil King, acting rector of St. James', King Street, who was recently seriously injured, is progressing favourably towards recovery. He has had many inquiries while in hospital.

The Bishop of New Guinea (Right Rev. P. N. W. Strong) will arrive in Brisbane by the Marella, from Papua, on August 23. He will visit the Diocese of Armidale en route to Melbourne, Hobart, and Adelaide, returning to Sydney for the meeting of the Australian Board of Missions and the General Synod.

Miss Margaret Devitt, of the New Guinea Mission, has completed the memoirs of the late Canon Tomlinson, covering his 45 years' service in the Diocese of New Guinea.

The Rev. J. Le Huray, rector of St. George's, Glenmore Road, Paddington, will be inducted to the charge of the parish of St. Peter's, Cook's River, on Thursday, 26th August.

On Thursday, August 12, the Rev. J. F. G. Olds, of Corrimal, was inducted to the charge of St. Aidan's, Annandale, by Archdeacon Martin.

The Rev. C. T. L. Yarrington, of St. Clement's, Mosman, has announced his retirement from the rectorship of the parish. He will continue to live in the parish, of which he has been rector for 30 years come October.

The Rev. Canon and Mrs. T. L. Lawrence, of the C.M.S., Uganda, are expected in Australia for furlough at the end of August. They will remain until the end of the year, helping in the C.M.S. Summer Schools.

The death has taken place in England of Canon Sir Edward Hoskyns, Bt., Fellow, Dean of Chapel, and Librarian of Corpus Christi College, Cambridge. His passing has come as a shock to his many friends and admirers, for he was only fifty-three. He was a man of considerable literary gifts, and it had been hoped that he would contribute the volume on Revelation for the now famous Moffatt New Testament.

Lord Ernle, who died recently in England, and better known as Rowland E. Prothero, was the author of "The Psalms in Human Life," which has run into 30 editions since it was published in 1903. Seldom can a peer have had so varied a career. He was a barrister, the editor of the "Quarterly Review," the president of the M.C.C., the agent of the Duke of Bedford, and a busy man on Royal Commissions.

The Rev. W. L. Anderson, M.A., Vicar of St. John, Meads, Eastbourne, England, has been appointed Bishop of Croydon, Diocese of Canterbury. Mr. Anderson was ordained in 1920, to the curacy of Holy Trinity, Cambridge. In 1922 he was appointed Chaplain of H.M.S. Antrim. He served on various other of his Majesty's ships, then from 1926 to 1928 he was at the Royal Naval College, Dartmouth. In the latter year he accepted the Vicarage of Sparkhill, Birmingham, and in 1932 he became Vicar of St. John, Meads, Eastbourne, and last February the Bishop of Chichester appointed him Rural Dean of Eastbourne. The Bishop-designate is a forceful, earnest preacher, with a strong personality.

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VICTORIAN JOTTINGS.

(By "Melberton.")

Canon Wheeler, M.A., retired from the Vicariate of All Saints', Geelong, on All Saints' Day. After holding a curacy in the Diocese of Durham, he came to the Adelaide Diocese, and from there he was appointed Precentor of St. Paul's Cathedral, Melbourne, in 1899. In 1908 he was appointed to the incumbency of All Saints', Geelong. He has done much to beautify that fine old church, and his well-known artistic tastes, especially in music, have made him widely known. His flock and friends esteem him very highly. He intends to live in Geelong.

Dean Aickin, M.A., who came to Victoria in 1910 to become the first Principal of Ridley College, died after a long illness on August 4th. He was a notable scholar, a Foundation Scholar and Naden Divinity Scholar of St. John's College, Cambridge. After a ministry of six years in the Diocese of Liverpool, England, where he made his mark, he did a self-denying work in building up Ridley College. He served in the Diocese of Bendigo until 1919, when he returned to the Diocese of Melbourne. Among other offices he was Dean of Melbourne and Vicar-General, 1927-1932, when ill health compelled his retirement. He was a greatly gifted man, linguist, musician, and artist. He administered the Diocese in 1928, and there is no doubt that the sudden death of Archbishop Lees, a close friend, immediately after his return from England early in 1929, gave him a great shock and helped to bring on his illness. The appended paragraph is culled from the "Argus" of August 6th, and shows in what esteem Dean Aickin was held by his Nonconformist friends:—

Dean Aickin.

Sir,—There are some men whose sympathies are so broad and whose activities are so wide that they may be claimed by the whole community. Such was the late Dean Aickin. For a quarter of a century—from the day when he arrived in our State until his retirement—I was from time to time in a variety of ways, brought into touch with him. He was always brotherly, without the faintest trace of sectarian narrowness and bitterness. His character and services brought honour to his Church, and won him the esteem of all who were associated with him. As I think of him I am reminded of what John Bright said of Bishop Fraser, of Manchester: "His Christianity overflowed the walls of Churchianity." I feel I cannot allow this occasion to pass without expressing, what great numbers feel, that Dean Aickin was a splendid Christian.—Yours, etc.

WILLIAM H. HOLDSWORTH,
Baptist College of Vic., N. Melbourne.

Praying Veterans.

Three veteran Melbourne clergy meet every Tuesday morning in the side chapel of St. Paul's

Cathedral. The Revs. E. G. Veal, Th.Schol., H. Collier, both octogenarians, and A. Brain, M.A., have done this for about twelve years. Who can measure the value of this intercessory ministry?

Clergy Retreat.

Archbishop Head has circularised the clergy, inviting them to a retreat at the Brighton Grammar School from August 30 to September 2nd.

Other Coming Events.

The Diocesan Festival is arranged for Thursday, September 9th. The principal speaker will be Bishop Johnson, of Ballarat, and the Hon. Sir George Waters, M.L.C., Lord Mayor of Melbourne. The idea of the Diocesan Festival originated in the fertile brain of the Rev. W. G. Marsh about 45 years ago, and it affords a valued opportunity for church folk to foregather.

The Synod is summoned for Monday, September 13th, in the Chapter House. The centenary celebrations of the opening of Melbourne's first church building will be marked by a series of pageants in the Melbourne Town Hall on November 23, 24, and 25. It will conclude with a Thanksgiving Service in St. Paul's Cathedral.

Rusty "Cannons."

Long ago in Sydney there were two Canons only of St. Andrew's Cathedral, viz., Canons Allwood and Vidal. The question was asked, "Why is Sydney the worst defended city in Australia?" The answer was obvious. "It has only two Canons, and one is Allwood." Melbourne has ten Canons, who are heard in turn from the Cathedral pulpit. Some of them are very rusty, and the question occurs, "Why should a Cathedral Canon have a life tenure?" The writer thinks that a term of say ten years is quite long enough. The retiring Canon could submit himself for re-election. It would give some talented young men an opportunity of being heard in the Cathedral pulpit, whose voices are never heard there.

A "Soft" Job.

It is sometimes said by the man in the street that "clergymen have soft or cushy jobs." Here is a record of two days in a Melbourne vicar's life, working in a busy industrial parish:—

Sunday, 8 a.m., Holy Communion; 11 a.m., Matins with children's address and sermon as usual. While at dinner a call came to see and minister to a dying man. At 3 p.m. he took charge of Sunday School and afterwards gave a quarter of an hour to an anniversary practise, took Baptisms and churchings. In the evening he took Evensong and Holy Communion at a branch church, and on his return wrote several letters. On the Monday he took two funerals at cemeteries, far apart, viz., at St. Kilda and Faulkner, besides several sick visits. In the evening he attended a lengthy session of the C.M.S. Executive.

St. Stephen's, Richmond.

This important suburban industrial parish is to have as its Vicar the Rev. R. M. H. Hudson, B.A., Th.L. Mr. Hudson is in the prime of life, and should make an admirable successor to the Rev. L. L. Wenzel, L.Th. From 1923 to 1926 he served as curate in Richmond. St. Stephen's is one of the busiest parishes in Melbourne. Last year it had 106 Baptisms and 132 marriages, 32 persons were confirmed, and 108 persons were buried. St. Stephen's was a favourite child of the late Clements Langford, Esq., a generous benefactor to all good causes. St. Stephen's is a fine bluestone building. It is satisfactory to know that the Evangelical traditions of the parish will not be disturbed.

Ridley College.

The successor to the Rev. Principal Wade, M.A., B.D., is likely to be appointed this month, and Melbourne Evangelicals are looking forward to hearing his name. It will be a serious thing if any but a definite Evangelical is appointed. Ridley is the outcome of much sacrificial giving by churchpeople of very moderate means, holding strongly their Evangelical convictions. Much prayer is being made for the guidance of God's Holy Spirit in this momentous matter.

Bishop of Ballarat.

Bishop Johnson, of Ballarat, is winning golden opinions whenever he speaks in public. Very recently Dr. W. L. Carrington, a son of the Rev. John Carrington, and a grandson of Bishop H. Langley, an ardent and practical advocate of the Oxford Group Movement, spoke in the Cathedral Chapter House, Ballarat. His address aroused such interest that the Bishop had some hundreds of men into the Cathedral, where he called for a re-dedication of their lives to God's service. Some of our Bishops, after an episcopate of ten years, seem to settle on their sees. Bishop R. Stephen once said in my hearing that no man ought to remain in a parish more than seven years. If this is true of parish priests, surely it applies to Bishops also.

St. George's Intermediate Hospital.

St. George's Intermediate Hospital, Kew, was dedicated and opened by Archbishop Head on Tuesday, August the 3rd. It is a worthy monument to the self-sacrificing work of the sisters of the Community of the Holy Name. Sister Ruth is in charge of this noble institution.

St. Hilary's, Kew.

This notable missionary parish will (D.V.) keep its jubilee next year. A very definite movement is on foot to build a new church ere the day in December, 1938, which marks its jubilee. A Temple Day is fixed for Tuesday, August 17th, and £1,000 is aimed at. So much earnest prayer and careful instruction is being made that we believe the goal will be reached. St. James', Ivanhoe, received £500 on its Festival, St. James' Day, July 25th.

WORK AMONGST DEAF AND DUMB.

Elizabeth House,
5 Elizabeth Street,
Sydney, 30th July, 1937.

The Editor,
"Church Record,"
Sydney.

Dear Sir,

It is with pleasure we are able to announce that the N.S.W. Association of Deaf and Dumb Citizens and the Adult Deaf and Dumb Society of N.S.W. Incorporated have agreed to amalgamate. It is with much satisfaction that we are able to make this announcement, as it will be to the greater benefit of our deaf and dumb people throughout this State.

We are,

Yours faithfully,

EDGAR POTTER,

Chairman of the Council of the N.S.W.
Association of Deaf and Dumb Citizens.

WILLIAM BROOKS,

President and Chairman of the Council of
The Adult Deaf & Dumb Society of N.S.W.

CONTROVERSY.

N.S.W. Temperance Alliance
140 Elizabeth Street, Sydney, N.S.W.
11th August, 1937.

Sir,

I was interested in the letter published in your issue of August 5th under the heading "Controversy." In a long experience in controversial matters I have found that when a person is downright there are many people of the same type as your correspondent who will write and object. Rarely are they to be found in the ranks of the workers, but almost invariably they are adepts in the art of criticism.

I showed your criticism of the Editor of the "Church Standard" to a good number of people, and everyone of them felt that "blither" was the right word. I wonder whether your correspondent wrote in similar terms to the Editor of the "Standard." I would advise him, if he is so concerned, to read that paper regularly, if, indeed, he does not do so already and is not disturbed.

You can rest assured that the great majority of Anglicans are with you in your very fair and outspoken comments.

Yours faithfully,

O. A. PIGGOTT,

General Secretary.

VERGER'S POSITION WANTED.—Excellent references. F. G. Martin, Togo Road, Matraville.

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.**Diocese of Sydney.****THE ARCHBISHOP'S LETTER.**

Writing to his Diocese, the Archbishop of Sydney states:—

A little book has just been published, "Service of Our Lives," containing the speeches which Mr. Baldwin made during the closing period in which he was Prime Minister. They are worth reading and re-reading. In his last speech in the House of Commons he emphasises the need of wisdom if we are going to make a success of democracy. Wisdom means balance, poise, judgment, insight, ability to take a long view. In an earlier address, after speaking of speed as the characteristic of the age, he adds: "Where is the time for consideration and reflection? The awful problem, which I cannot hope to solve, is: Can the capacity of the human mind grow to meet the need which modern speed requires?" If we are to meet each day with poise, and to see its claims in a right perspective, how important it is that we should make every endeavour to secure the first hour for quiet communion with God. "The Words of the Lord are pure words, as silver tried in a furnace of earth," says the Psalmist. Nothing so strengthens the intellect, clears the judgment, enlarges the views, purifies the taste, quickens the imagination, and educates the whole man. Like the passage of water through a sieve, so does the Word of God cleanse the heart and life.

One of Sir Mungo MacCallum's last acts as Chancellor of the University was to give an address in the Chapter House on the Bible of 1611. Many have asked for its publication, and as it has not proved possible to publish it as a separate pamphlet, it will be printed from month to month here. May it stimulate more people to read the Bible for themselves. One of the difficulties for the expository preacher nowadays is that he cannot be sure that the members of his congregation are acquainted with the text he is trying to expound.

C.M.S. LAYMEN'S FELLOWSHIP.

The N.S.W. Branch of the Church Missionary Society has begun a Laymen's Fellowship. Its objects are:—

To link together in spiritual and social fellowship, laymen with a keen interest in the work and objects of the C.M.S.

To provide opportunity for such laymen who are widely separated, of fellowship, either by correspondence or by personal contact.

To encourage the growth of strong missionary enthusiasm among laymen by correspondence, conversation and drawing-room meetings.

To provide a means whereby metropolitan members travelling in the country and to other States, and those travelling to the city, may be afforded opportunities of meeting and being met by members of the Fellowship.

To provide further scope for missionary activity to male members of the League of Youth.

To specially link up with individual Church officials, that by increased interest and knowledge of the needs of the C.M.S., the claims of the Society may thereby receive more adequate support in the parish.

To provide an organisation from the ranks, of which the General Secretary of C.M.S. will be able from time to time to call for well-informed men, able to speak upon the missionary task of the Church.

ST. PAUL'S, CASTLE HILL.**Memorial Wall and Gates.**

Before the evening service on Sunday, 8th August, the Archbishop dedicated a brick wall and wrought iron gates in front of St. Paul's, Castle Hill. This memorial has been erected by parishioners in memory of the late Mrs. K. L. Roberts, wife of the Rev. W. J. Roberts (now Rector of Roseville), as a token of the affection in which she was held by the folk of Castle Hill. For 14 years (1910-1924) Mrs. Roberts lived at the old Rectory at Castle Hill, and gave of her skill as a nurse, and of her kindness to all.

In the service following the dedication, the Archbishop preached and referred to the splendid qualities of Mrs. Roberts.

The Rev. W. J. Roberts was also present, and read the lessons.

ST. PETER'S, COOK'S RIVER.

On Wednesday evening, July 27th, the parishioners of St. Peter's, Cook's River, met to wish Godspeed to the Rev. F. H. and Mrs. Hordern. Farewell speeches were made by Mr. Cook, the Rector's Warden, and the chairman of the gathering; by Mr. Witcombe, the oldest parishioner, on behalf of St. Peter's, and by Mr. N. Miller, Rector's Warden, on behalf of St. Mark's, Tempe.

Each spoke in appreciation of the Rector and his work, expressed regret at his departure, and wished him good success in his ministry of St. Paul's, Sydney.

Mr. J. Watson, representing the parishioners of St. Peter's, presented the Rector with a study chair,

upholstered in leatherette, and Mr. Waller, representing St. Mark's, with a desk reading lamp, as tokens of the esteem in which he was held.

Mrs. Hordern was the recipient of a leather bag from St. Peter's, and a reading lamp from St. Mark's; of a cut glass rose bowl from the Mothers' Union and the Women's Guild at St. Peter's, and a cut glass vase from St. Mark's Mothers' Union.

The G.F.S. had previously presented her with a cut glass bowl.

The Rector, in his response, thanked all for their gifts and good wishes, and for the support they had given during his ministry among them. His great desire, he said, had been to bring people into living touch with Jesus Christ as Saviour and Friend; and he exhorted all to "follow on to know the Lord." He asked for the continued prayers of the people as he went to his new work, and for loyal support for the new Rector, the Rev. J. R. Le Huray. Mrs. Hordern also spoke of the happy times she had spent among them, and thanked all for the gifts they had given.

Musical items were rendered during the evening, and after supper the gathering was brought to a close with the singing of Auld Lang Syne, and the National Anthem.

NEW ST. ANNE'S SCHOOL FOR GIRLS, GIPPSLAND.

Seven Bishops at Dedication of School Buildings.

Seven Bishops and some 350 people representative of the whole of Gippsland were present at the recent dedication of St. Anne's School for Girls, Sale, Victoria. Amongst the crowd were well-wishers from districts as far afield as Black Mountain to the North-East, Warragul to the West, and from Blackwood Forest and Inverloch to the South, while all the nearer parishes were strongly represented. Not only was the gathering truly Diocesan, but it was also inter-denominational, and all now feel that St. Anne's is not only a Church of England school for Anglican girls, but a Gippsland school for Gippsland girls. There is nothing sectarian in its aim and object.

The Bishop of Gippsland presided at the occasion, and with him were all the Victorian Bishops, the Mayor of Sale, and a very representative body of clergy.

At the opening ceremony at the main doors of the school, the Archbishop of Melbourne spoke of the thirteen years of hard work that lay behind the occasion of the opening. St. Anne's, he said, was a school that the Diocese could and should be proud of. Presided over by one of the leading educationists of Victoria, Miss Tisdall, and staffed by teachers who were thoroughly competent, and who loved the work, girls were taught there to make the great decisions of later life, not haphazardly, but guided by sound Christian principles. In other words, they were equipped to face their later life strong in the faith of God.

The Bishop of St. Arnaud, who spoke of the benefits of an education in the country, for country girls, pointed out the attendant evils of sending children to the city for their education. After attending a city school, country girls were inclined to rather look down on the country in after life, and often returned to the city to make their homes. The sudden change of atmosphere, too, was often harmful to the girls. The Diocese, he said, was lucky to have such a school as St. Anne's. Three separate attempts had been made to establish a church school in his own diocese, but they had not met with success, largely owing to lack of financial support. In concluding, he urged the people to give generously; to support the school by sending their own children and encouraging others to do likewise, and to help in every way possible.

Giving, said the Bishop of Wangaratta, is the greatest joy in life. One's wish was that one could give more. He instanced his own life, and told how one of his greatest pleasures was to watch the progress of a fatherless boy, whom he had assisted to gain a good education. They could do the same, not only in one specific case, as he had done, but by helping to put the school on a stable basis and perhaps by endowing scholarships.

The School.

An inspection of the building and furnishings so far in place provided a pleasant surprise for many of the visitors. Large and airy dormitories, bright, pleasant common rooms, and the spacious classrooms of the new Smith Memorial Wing were all thrown open to inspection. The Smith Memorial Wing had been dedicated earlier in the day by the Bishop, in the presence of members of the family, the school council, and the staff and students. Specimens of pupils' work decorated the blackboards and walls, and were the centre of much interest to parents and parents of prospective students. The glass hall doors, giving on to the main hall, look particularly imposing, being executed in hammered Cathedral glass, and ornamented with the school coat of arms and motto. The pleasant modern furnishings are largely the result of efforts by branches of the Friends of the School, and the furnishing committee.

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THEOSOPHY.

(By R. C. Firebrace, M.A.)

(A Paper delivered to the Sydney Clerical Prayer Union at St. John's, Paramatta, August 2nd, 1937.)

Range and Scope of the Subject.

THEOSOPHY, about which I am to speak to you this morning, is a subject of vast range and complexity, far greater than I possibly can do justice to in the necessary limits of my space. Any one who thinks that Theosophy is simply the name of a new religious system founded about the year 1875 by Helena Petrovna Blavatsky and elaborated by the late Mrs. Annie Besant and C. W. Leadbeater, is making a vast mistake. In reality, it is a system of thought and life, a mode of approaching a concept of truth about the universe, which in various forms and outer manifestations goes back almost to the beginning of human history and is to be found in every part of the civilised world. Let me try briefly to give some idea of the extent of its range in both time and space.

Esoteric Cults.

The greater part of Eastern religion is rooted in a theosophical view of the universe. Modern theosophy was originally called Esoteric Buddhism, and Mrs. Besant found a far more congenial atmosphere for her ideas and projects in India than anywhere else. Taoism, which with Buddhism and Confucianism forms the staple religious outlook of China, is closely allied to theosophy, as is also the important Muslim sect of the Sufis, whose ideas were originally derived from certain Neo-Platonic philosophers who fled to the East when Justinian closed the philosophic schools at Athens in 529 A.D. There is strong reason to believe that some form of theosophy constituted the teaching given in the Ancient Mysteries, although we know very little actually about them. Certainly what is called Orphism, a religion whose foundation was attributed to the legendary sage and musician, Orpheus, and which enjoyed widespread popularity amongst the Greeks of classical times, embodied many theosophical ideas. Pythagoras, whose famous Theorem is known to many of us, taught it, and the great Plato himself put forward many notions in a subtle and enigmatic way that belong to the same scheme of thought. And his followers, systematising and developing the teaching of their master into what is called Neo-platonism, produced perhaps the loftiest expression of these ideas to be found in Western thought. The Gnostics, against whom the Church battled so hard in the first two centuries of its life, were in the same tradition, though much of it was debased and corrupted by popular supersti-

tion and became the prey of charlatans who in all ages down to the present have battled on the credulity of seekers after knowledge and power.

After the triumph of Catholicism, closely followed by the barbarian invasions and the end of civilisation in the West, all independent thinking was proscribed. Nevertheless, certain traditions derived from the Mysteries and theosophy of antiquity were handed down through underground channels, or concealed beneath the seemingly harmless technical language of the alchemists and the building guilds. The Crusades led to a further diffusion of similar ideas, which may have been one of the reasons why the Pope helped the King of France to suppress the Knights Templars. The great Albigenian heresy was of the same type; not, as is often said, an early form of Protestantism. And among the Jews these developed the very interesting theosophical system known as the Kabbala. Later, from the Reformation onwards, theosophical ideas were widely diffused through Europe by alchemists, Rosicrucians, and a whole host of sects and brotherhoods, the movement reaching its climax in the eighteenth century, in the period immediately before the French Revolution.

In our own time we have the Theosophical Society, founded by H. P. Blavatsky in 1875, which has split into several branches, all bitterly opposed to each other, the Anthroposophical Society of Rudolf Steiner, possibly the most profound of modern occultists, the Bahai movement, several branches of Rosicrucians, and a whole host of lesser sects, many of them centred in California. In addition we may say that Christian Science, Spiritualism and the many forms of New Thought represent a popularisation, not to say a debasement, of certain aspects of the theosophical teaching.

Theosophy claims to cater for human nature in all its aspects. The three great divisions into which personality falls; the mind, the feelings, and the will it provides for by philosophy, aiming at understanding the universe, by meditation or Yoga, seeking to harmonise the feelings and thoughts and develop a conscious sense of unity with the whole, and occultism or magic, which gives knowledge of the unseen forces behind nature and power to bend them to the will of man.

It seems to me perfectly obvious that such a far-flung and comprehensive system as this, which in various forms has been the spiritual sustenance of millions right down the ages, cannot, as is so often done, be dismissed as a mere aberration of human thought, with nothing to teach the serious seeker after truth. Whatever may be its defects, and they are many and serious, it deserves to be treated with respect and merits the most serious study. I myself, who for ten years was an active member

Norman Newton

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of the Theosophical Society, am not ashamed to acknowledge with gratitude the stimulus that it gave my thinking, and the vista which it opened up of unlimited possibilities in the universe. But we must now pass to a brief survey of the theosophical view of life and reality, my presentation of which here follows the system most familiar to the modern world, that of Mrs. Besant and C. W. Leadbeater.

The Theosophical View of Life.

Theosophy is pantheistic, that is to say, no clear division is made between God and the world, the Creator and the created. Behind everything is the incomprehensible Reality, source of all being, the One of Plotinus, the Brahman of the Hindus, the Dharma of Buddhism, the Absolute of Hegel and other philosophers. It was known to the Christian mystic and philosopher, Eckhart, as the "God-head," above and beyond God. This is a reality transcending all thought, about which nothing can be predicted, except that it exists. Out of it comes everything that is, from the highest Spiritual Ruler of a Solar or Cosmic system, down to the infinitesimal consciousness indwelling the electron.

As Swinburne says in his poem, "Hertha":—

"I am that which began;
Out of me the years roll;
Out of me God and man;
I am equal and whole;
God changes, and man, and the form of them
bodily;
I am the soul."

This supreme Self is the self or soul of all that exists, and the true purpose of life is to get to know this as a reality of consciousness. So in the meditations which we used to practise in the inner school of the Theosophical Society, the basic note ran: "I am that Self; that Self am I"; coupled with this prayer: "From the unreal lead me to the Real; from darkness lead me to the Light; from death lead me to Immortality."

For the theosophist the universe is conceived of as a series of interpenetrating planes of matter, ranging from the dense physical at one end of the scale, to the finest conceivable, home of the loftiest Spiritual Intelligence, at the other. On each plane or level dwell beings with bodies derived from the matter of the plane, the type of their consciousness being determined by the peculiar properties of the level on which they live. Let us examine man as he is disclosed to us by the teaching of theosophy, which teaching, it must always be remembered, is neither dogma nor theory, but is claimed to receive confirmation from the researches of those who have developed the power to see and hear on those inner planes.

(To be continued.)

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(with which is amalgamated The Bank of Victoria, Limited)
Incorporated in New South Wales.

JAMES ASHTON, Chairman.
OWEN E. FRIEND.

Board of Directors:
SIR WILLIAM VICARS, C.B.E.

EDWARD R. KNOX, Deputy Chairman.
ORWELL PHILLIPS.

REPORT OF THE DIRECTORS FOR THE YEAR ENDED 30th JUNE, 1937.

To be presented to the Shareholders at the Ordinary General Meeting to be held at the Head Banking House, 343 George Street, Sydney, on Tuesday, 10th August, 1937.

The Directors submit to the Shareholders the Balance-sheet as on 30th June, 1937, with a copy of the Auditors' Report thereon. A copy of the Profit and Loss Account is annexed.

The profit for the year after payment of all expenses of management and taxes, and provision for rebate on current bills and accrued interest on fixed deposits, and for bad and doubtful debts and other contingencies, amounts to	£342,041	9	8
To which is added the amount brought forward from 30th June, 1936	110,226	2	4
Making a total of	£452,267	12	0
from which the Directors have made the following appropriations:			
To Interim Dividend for the half-year ended 31st December, 1936, at the rate of 6 per cent. per annum paid on 29th January, 1937	£142,170	7	6
„ Reduction of Bank Premises Account—amount written off for depreciation	25,000	0	0
leaving a balance of	167,170	7	6
and now recommend—			
Payment of a dividend for the half-year ended 30th June, 1937, at the rate of 7 per cent. per annum	£165,865	8	9
leaving the amount to be carried forward	119,231	15	9
	285,097	4	6

The Directors record, with great regret, the death on 22nd January last of Mr. George Judah Cohen, who was connected with the Bank for many years, and who resigned the Chairmanship in June, 1933; and the death on the 14th August, 1936, of Mr. Edward Ralph Douro Hoare, of the London Board.

Mr. John Charles Denton Carlisle has joined the London Board in the stead of Mr. Hoare. The Meeting is called upon to elect a Director consequent on the retirement, in terms of the Articles of Association, of Mr. James Ashton, who is eligible for election, and has given the requisite notice that he is a candidate.

It rests also with the Meeting to appoint Auditors and fix their remuneration. The Auditors, Messrs. Harrington Burrough Cowper and Francis William Hixson, now retire. Mr. Hixson, being eligible, offers himself for reappointment. Notice of intention to nominate Mr. Cecil Howe Doyle, a former Auditor of the Company, to the office of Auditor, has been given by a member to the Company pursuant to Section 113 of the Companies Act, 1936.

During the year, branches of the Bank have been established at 115 Pitt Street, Sydney, New South Wales (Stock Exchange Branch), and at Cairns, in the State of Queensland, while the Branch at Wallerawang, in New South Wales, has been converted into a Receiving Office.

BALANCE SHEET, 30th JUNE, 1937.

LIABILITIES.				ASSETS.			
	£	s.	d.		£	s.	d.
Capital—				Coin, Bullion, Australian Notes and Cash at Bankers	10,208,338	8	2
Authorised (in 480,000 shares of £25 each)	12,000,000	0	0	Money at Short Call	1,370,000	0	0
Issued: 379,121 shares of £25 each	9,478,025	0	0	Short dated Treasury Bills of the Commonwealth of Australia	5,450,000	0	0
Less—				British and Australian Government Stocks and other Securities at or below market value (including £4,000 lodged as security with Public Authorities	5,408,025	8	7
Reserve Capital of £12/10/- per share	4,739,012	10	0	Bills Receivable in London and Remittances in Transit	2,487,320	11	10
Paid up	4,739,012	10	0	Notes and Bills of other Banks	513,123	16	9
Reserve Fund (wholly used in the business of the Bank)	4,300,000	0	0				
Notes in Circulation	9,039,012	10	0	Bills Discounted and other Debts due to the Bank —after provision for ascertained Bad and Doubtful Debts	37,744,225	11	4
Bills in Circulation	13,658	0	0	Bank Premises—at cost, less amounts written off	1,209,641	0	0
Deposits and other Liabilities—							
Including provision for contingencies	53,854,164	14	7				
Profit and Loss Account	285,097	4	6				
	£64,390,674	16	8				

O. E. FRIEND } Directors.
E. R. KNOX }

JAMES ASHTON, Chairman of Directors.
C. DARVALL, General Manager.

AUDITORS' REPORT TO THE MEMBERS OF THE COMMERCIAL BANKING COMPANY OF SYDNEY, LIMITED.

We have examined the above Balance Sheet, and compared it with the books at the Head Office and with the returns from the Branches. We have verified the Bills and counted the Cash at the Head Office. We have obtained all the information and explanations we have required, and in our opinion the Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Company's affairs according to the best of our information, and the explanations given to us, and as shown by the books of the Company.

In our opinion, the Register of Members and other records which the Company is required to keep by law or by its Articles have been properly kept.

Sydney, 26th July, 1937.

HARRINGTON B. COWPER } Auditors.
F. W. HIXSON }

PROFIT AND LOSS ACCOUNT.

	£	s.	d.		£	s.	d.
To Interim Dividend for the half-year ended 31st December, 1936, at the rate of 6 per cent. per annum, paid on 29th January, 1937	142,170	7	6	By Amount brought forward from 30th June, 1936	110,226	2	4
„ Reduction of Bank Premises Account	25,000	0	0	„ Profit for the year ended 30th June, 1937, after payment of all expenses of management (including Directors' Fees, £3,000) and taxes, and provision for rebate on current bills and accrued interest on fixed deposits, and for bad and doubtful debts and other contingencies	342,041	9	8
Balance proposed to be dealt with as follows:—							
To Dividend for the half-year ended 30th June, 1937, at the rate of 7 per cent. per annum	£165,865	8	9				
Amount carried forward	119,231	15	9				
	285,097	4	6				
	£452,267	12	0				

O. E. FRIEND } Directors.
E. R. KNOX }

JAMES ASHTON, Chairman of Directors.
C. DARVALL, General Manager.

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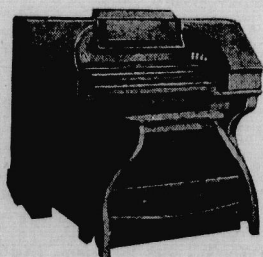
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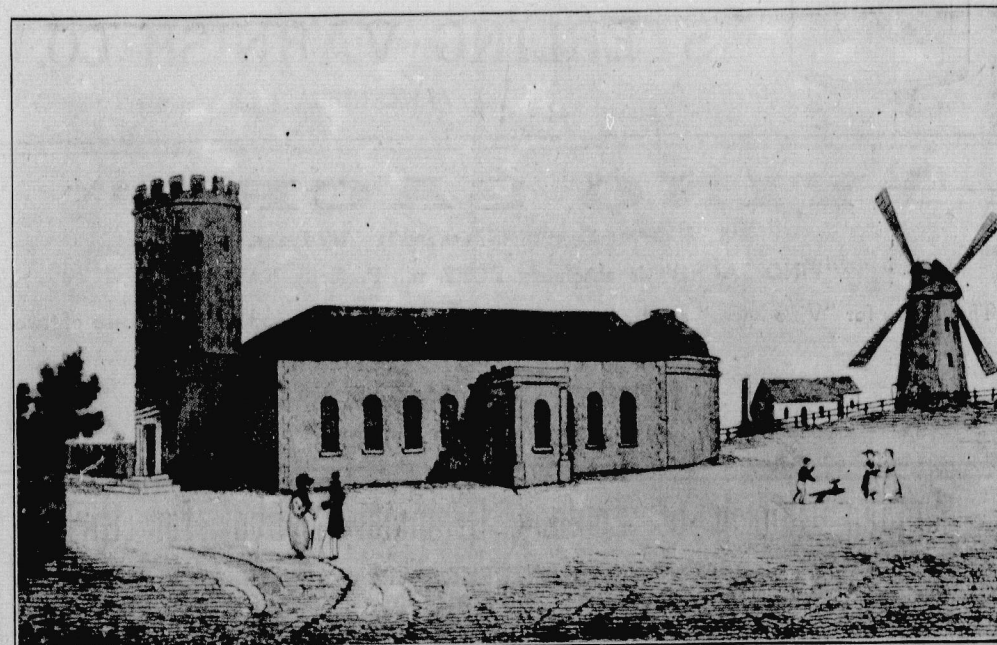
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