

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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"THE AUSTRALIAN CHURCH RECORD"

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Editorial

The Broughton Centenary.

WE are within hailing distance of the Bishop Broughton Centenary celebrations in Sydney! Doubtless there are two dominating notes which will sound through the services, and above the comings and goings of the event. One is that of thanksgiving to God for the faith, the spirit, and the pioneering labours of William Grant Broughton, Australia's first Bishop. Thanksgiving, too, for the enlargement and development which have followed his labours in this fair land, for the fruitage of the years, for the position, for the work, for the witness of the Church here as we find it to-day, for the men who have succeeded him in their high and important office. The other note is that of conservation. The stirring of memories, the stimulation of emotions, the arousing of interest, the making of contacts, the fellowship in labours which the celebration is bound to effect, must not be allowed to vanish in thin air. If the celebration is a mere round of events or a passing elation, an occasion for speechifying and then to stop at that—it will have been in vain. The Bishop Broughton Centenary is calculated, under God, to be of the richest good to the work and witness of the Church in Australasia and beyond! It is undertaken for that purpose. Hence to garner in and conserve the labours and results of the Centenary, some wide-awake, far-sighted body should be called into existence. Such work should not be left to one man or two men, or even three men. It should be placed in the care of the keenest and most active men and women Sydney churchmen can boast,

and on them, under the Archbishop's lead, should be placed the onus of implementing the Broughton Centenary in all its implicates, its significance, and purport. Meantime there is a clamant call to earnest, supplicating prayer.

The Outlook Overseas.

THE idea of the adjournment of the Federal Parliament, with the knowledge that the members may be called together at any moment, should circumstances arise warranting it—is not without its serious significance!—Mr. Anthony Eden and those associated with him in London and Geneva, are striving for true peace and for a right solution of the Italo-Abyssinian trouble. But Italy has become so boastful and truculent, Germany so demanding and defiant, with France so feverishly and with such fear shaping her policy, that a match at any moment may be applied to the world's powder magazine, and war be upon us. Never a day goes by just now but there is grave danger of another European war. Britain will be dragged in, and that means Australia. We are convinced however, that no good thing can be attained by war. It may reshuffle the nations for a while, and curb certain elements for the nonce, but this is not worth the sorrow and suffering, loss and ruin, with all the unspeakable modern methods of killing and maiming that present-day warfare connotes. It is all too horrible to think of! Great Britain needs beware! In an article in the "Contemporary Review," a French writer, M. Regis de Vibraye, says: "Without the effective and continual collaboration of Great Britain, without the certainty that she will take rapid and unwavering action against the aggressor, whoever it may be, it is impossible to lay the solid foundations of European peace. On the day, which I hope is not far distant, on which all Frenchmen understand that in any case, Great Britain will not seek to evade the obligations of the Covenant, French policy will no longer display those hesitations which may sometimes have surprised our friends across the Channel." Here there is no beating about the bush. Great Britain must be drawn, as M. de Vibraye says, "far more deeply than hitherto into the Continental policy of Europe," which means that this country is expected to use her forces in a quarrel with which she may have no immediate and direct concern. Great Britain must never be as a straw in a stream. But what can the rank and file of our nation do? We must declare our minds. We can use the power of prayer. We can steady ourselves in the things of God and work

and pray for world peace, and that His Will may be done on earth as it is in Heaven.

Church Leaders Not Idle.

DOUBTLESS the re-arming of Europe and the fearful unsatisfactoriness of the mind and outlook of its "Crazy Leaders" have prompted Great Britain to re-arm. We shall be told that while the great armament factories are at work there is little or no unemployment. But what is the cost, and where the outcome? We grant that times and outlook are darkly foreboding, that our nation must not be caught napping, and that the Empire's frontiers and oversea trade must be kept inviolate. But again, is there not a better way? One thing in these days of volcanic upheaval, Church leaders in the homeland have not been idle. At Lambeth Palace, London, on March 19, all the Evangelical Churches of Great Britain met in conference, and were behind the letter sent by the Archbishop of Canterbury to the Prime Minister. The general subject for discussion at the conference was the need to rebuild the world's peace system. While Germany's recent action was not condoned, the conference felt bound in fairness to admit that other Powers have not always fully observed the spirit of their obligations under the Locarno Treaty and the League Covenant. The statesmen of Europe are urged to look forward, not backward, "and make every effort to use to the full the singular opportunity now offered." The time is ripe for an international conference, to be summoned by the League of Nations, which may lay the foundations of a reconstructed Europe. These Church leaders further expressed their earnest desire for new and resolute efforts to bring about a general reduction of armaments. "We are convinced," says the Archbishop on their behalf, "that the growth of armaments can never bring security. It only increases that sense of suspicion and fear which is the ultimate cause of insecurity. It is not material, but moral and spiritual force which can fully and finally overcome fear." This wise letter, says the "British Weekly," which has behind it the prayers and longings of millions of faithful people, cannot fail to strengthen the Prime Minister for the anxious days which lie ahead.

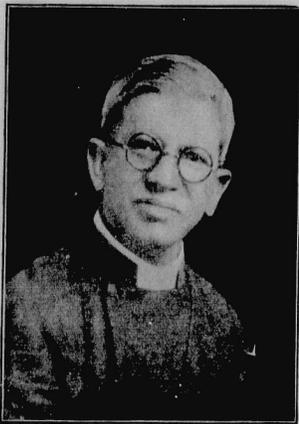
What's Wrong?

A LEADING London weekly journal, in dealing with what ails the world, says: "There never was a time when the intellectual conviction was so widespread in Europe that another war will be the downfall of its

civilisation; never a time when the specific subjects of quarrel were so few, so completely irrelevant to the problems of national happiness and prosperity, so amenable to treatment by gentle means, so defiant of treatment by force. Yet never was fear so universal, and the very irrationality of the manifestations of national spirit seems to increase its inflammation. What is the explanation?"

The writer finds three explanations. One is that this generation has lost the courage of right ideas. Man has developed political, physical and mechanical power beyond his control. Through wireless, cable, newspaper and aeroplane, the world has so contracted that nations have become one and that everyone's business is everyone else's. We are in danger of forgetting that to mind our own business, though not the whole duty of political man, is at any rate a part of it. This country, that is Great Britain, cannot possibly serve the world by injuring itself.

These are weighty words. The statesmen and politicians of Great Britain and Australia might well pay heed to them.



The Right Rev. John S. C. Banerjee, B.A., Assistant Bishop of Lahore, India. He is the son of Brahmin converts, and was educated in the C.M.S. St. John's School at Agra, afterwards passing through the Society's college of that name. Ordained in 1902, he served successively at Aligarh and Gorakhpur, after which he did pioneering work on the Nepal borders. He has had wide pastoral experience, especially of the village peoples, by whom he is much loved. His appointment and consecration as Bishop in 1931 gave the Church in India and the Church Missionary Society leaders the greatest of pleasure. He visited England in 1932 as leader of the Indian Missionary Fellowship. Bishop Banerjee will speak at the C.M.S. gathering in Sydney Town Hall on 21st May.

HOW?

The weary ones had rest, the sad had joy. That day, and wondered "how." A ploughman singing at his work had prayed "Lord, help them now."

Away in foreign lands they wondered how Their simple word had power.

At home, the Christians two and three had met To pray an hour.

Yes, we are always wond'ring, wond'ring "how"; Because we do not see. Someone, unknown, perhaps, and far away, On bended knee!

—F.M.N.

The Broughton Centenary.

Important Notices.

Tickets of Admission.

Tickets for individual functions will be on sale at the Church House, George Street, Sydney, on Friday, May 1st, from 9.30 a.m. but tickets for all seats at the Pageant must be obtained at Paling's, 338 George Street, Sydney.

1. Church Congress. (a) Congress Badge admitting to the whole 12 Sessions, 5/-; (b) Ticket for individual session, 1/-.

2. Missionary Exhibition—For Adults, 1/- (from 5 p.m. to 6 p.m. each afternoon, 6d.). For Children, 6d. Tickets for the Missionary Exhibition will also be on sale at the Offices of the A.B.M. and C.M.S.

3. Church History Museum, 1/-.

4. Reception in Sydney Town Hall, 1/6.

5. Children's Demonstration on the Show Ground, 1/-; Scholars and teachers wearing the S.S. Badge (1d. each). Free. Other children, 6d.

6. The Pageant. Reserved Seats, 3/1 and 2/1. All applications for reserved seat tickets must be made at Paling's, 338 George Street.

7. Official Luncheon, 2/6.

8. Garden Party at The King's School, 2/-.

Cathedral Practices and Choir Sashes.

The United Practices in the Cathedral have been arranged for April 28th and May 12th.

Choir Sashes are now ready, and it is hoped that one representative from each choir taking part will procure the number of sashes necessary for local requirements. The sashes cost 6d. each and are issued in the following colours:—

- Sopranos—scarlet and gold.
- Contraltos—blue and gold.
- Tenors—green and gold.
- Basses—purple and gold.

It will greatly facilitate matters if these sashes are obtained and paid for at the Diocesan Registry after the Combined Practice in the Cathedral on April 28th.

Programmes and "Pageant" Bookings.

Full Programmes (40 pages) giving details of the celebrations will be ready on May 4th and may be obtained at Paling's and the Church House. The price of this Programme is 6d., and it is an invaluable companion for the celebrations.

The Pageant Booklet (costing 1/-), may also be had at either of the above addresses.

The Special Vouchers at 10/- each will not be available after April 30th, and holders of Vouchers are advised to see they have their sets of tickets in exchange as soon as the latter are available (April 29).

Copies of "Hymns of Praise" may be had at the Church House for 2/- each.

MISSIONS.

The Bishop of Goulburn, in his recent Synod address, said:—

There are two things in which this diocese is asked to show its unselfishness. The one is the Children's Home. The other is Missions. We have fallen behind what is rightly expected of us in the matter of missionary collections. If we remember that we are in a world of competing faiths and that at the moment Christianity is scarcely holding its own, we should realise what is at stake in the missionary appeal. Those who believe that the Christian faith means life and freedom to a world full of fear and apprehension will see to it that the faith is spread abroad. If we believe in our religion we shall propagate it, we shall teach our children what is at stake and make them jealous for its cause. Communists and Fascists are propagating their faiths to-day with more zeal than the Christian Church is showing. Remember, it is a fight for the whole world. No nation can live to itself any longer. The issues are to be fought out on a world scale, and we must decide whether we wish the world to be Christian or not. We must have the Christian faith represented in the best possible way in every strategic centre of the world's life. Christian ideals must be held up by those who understand them and really believe in them. The future of the world depends upon this struggle of the faiths. Are we going to maintain the forces of the Christian religion and keep them in the field? I hope we shall not again fail in this matter as we have in the last few years.



The Right Rev. P. Y. Matsui, D.D., Bishop of Tokyo, Japan, who will be welcomed at the C.M.S. gathering in the Sydney Town Hall on the evening of May 21. Dr. Matsui is a D.D. of Wycliffe College, Toronto, Canada. He was ordained deacon in 1898 and became assistant tutor in the C.M.S. Divinity School, Osaka. All his life, from school days, he has been associated with the C.M.S. In 1914 he became Vicar of St. Paul's Church, Tokyo. From 1925 to 1928 he was ex-acting chaplain to the Bishops of Kobe and Tokyo. He was consecrated Bishop of Tokyo in 1928. Bishop Matsui will speak at the C.M.S. meeting in the Sydney Town Hall on May 21st.

The Future.

On us Anglicans lies a heavy responsibility. We have a tradition of relationship with the nation which we must accept with courage and understanding. The quality of citizenship is before us as a Christian duty. Anglican laymen especially will seek to be true to their traditional faith by accepting positions of civic responsibility and by maintaining the highest possible standing of probity, energy and ability. Go forth and build a nation for the glory of God. Serve your country in such a way that your country can the better serve the world. Let your religion work in your life, let it tone your life, and inspire your life. Be proud of your Anglican tradition, and be worthy of it. Don't live on it. Live for it, and make the Church count, not for her own sake, but for the sake of the world she is here to save. Christ's call is to action, there is unlimited work to do in every town and village in the diocese, and it is work the Christian religion should inspire the laymen to do. See that standards are maintained and improved. Our boys must not be allowed to grow up in idleness, neither should we suffer the growth of bag huts and tin shacks around our country towns. Something better can be provided if public opinion is stirred up. Don't be afraid to stir up public opinion. Every democracy can be slothful, callous, and blind, unless it is whipped into sensitiveness by an enlightened and keen public opinion. Let Anglicans be Christians in action. Inert and fearful Christians are an encumbrance on the faith. The times demand men and women of conviction and courage who will stir up all the goodness and love that is latent in this rough old world, and set them in action to create a new world, a world fashioned much more after the mind and heart of Jesus of Nazareth than any that the race of man has ever seen before.

Sydney Diocesan Festival.

The annual Festival of the Home Mission Society will be celebrated in the Sydney Town Hall on Tuesday May 19. There will be the tea at 5.15 p.m. The public gathering will be at 7.45 p.m., and will take the form of a welcome to the new Bishop Coadjutor of Sydney, Canon Pilcher. The speakers will be the Bishop of Nelson and Bishop Bennett, both of N.Z. At the Cathedral Service at 6 p.m. the Primate of All Ireland will preach. The festival promises to be a notable one.

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- St. James Station
- Museum Station
- C.M.S., 109 Bathurst Street

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Quiet Moments.

Personal Religion.

IT would appear that Personal Religion, in the opinion of that illusive and largely fictitious personage, the Man in the Street, is, or should be, a matter which concerns only the individual himself. It is, he thinks, an impertinence on the part of any other person to interfere (as he sometimes is apt to express it) with what concerns no one but himself and God. Over this department of his life there is a legend like that upon the private gate of a suburban residence, "No Canvas-sers."

Well, to be sure, it is a serious thing to interfere with another person's religion, and we do well to remember this in our relations with our friends and neighbours. It is quite possible to blunder in with the most mischievous result, upon the sacred privacy of a neighbour's soul.

But is it true that my personal religion concerns only myself and God? May not my personal religion be a matter of vital interest to my wife and family, and to my friends and neighbours? To my family it may even mean a life of unrelieved misery, or on the other hand, it may insure them a life of continual happiness. You see, my personal religion powerfully affects their comfort and happiness, because it first affects my personal conduct. This being so, others besides myself and God enter into the consideration of the subject, and naturally, wisely or unwisely, they will endeavour to influence my personal religion.

Just think what interfering persons mothers and wives are! They sometimes make mistakes, but looking back, if we think a little, most of us can remember how often Mother interfered with our personal religion, and with what far-reaching results. Of the wifely interference, quietly silent or wisely outspoken, what husband worthy of a wife is there who does not thank God for that interference in the difficult decisions of life, and what is true of the woman is equally true of the man. Truly, we may be thankful for that sweet and helpful interference with and in our personal religion, which often is one of the bonds of perfectness binding Christian people one to another.

Of course, we rightly value our privacy in matters of religion, but do not let us be over sensitive in this respect. If now and then some well-intentioned, or even ill-intentioned blunderer breaks his way into the quiet of that privacy do not let us be too sore about it, for even this may prove to be the thorn in the flesh which even a St. Paul found profitable, recognising the need.

Church Amusements.

(By A. G. Brown.)

IT is only during the past few years that "Amusement" has become a recognised weapon of our warfare, and developed into a mission. There has been a steady down grade in this respect. From speaking out, as the Puritans did, the Church has gradually toned down her testimony, then winked at and excused the frivolities of the day. Then she has tolerated

them in her borders, and now she has adopted them and provided a home for them under the plea of "reaching the masses and getting the ear of the people." The devil has seldom done a cleverer thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks. The human nature that lies in every heart has risen to the bait. Here, now, is an opportunity of gratifying the flesh, and yet retaining a comfortable conscience. We can now please ourselves in order to do good to others. All this is terribly sad, and the more so because truly gracious souls are being led away by the specious pretext that it is a form of Christian work. They forget that a seemingly beautiful angel may be the devil himself, "for Satan himself is transformed into an angel of light" (2 Cor. xi., 14).

My first contention is that providing amusement for the people is nowhere spoken of in Holy Scripture as one of the functions of the Church. What her duties are will come under our notice later on. At present it is the negative side of the question that we are dealing with. Now surely if our Lord had intended His Church to be the caterer of entertainment, and so counter-acted the god of this world, He would hardly have left so important a branch of service unmentioned. If it is Christian work, why did not Christ at least hint it? "Go ye into all the world and preach the Gospel to every creature," is clear enough. So would it have been if He had added, "and provide amusement for those who do not relish the Gospel"? No such addendum however, is to be found, nor even an equivalent for such, in any one of our Lord's utterances. This style of work did not seem to occur to His mind. Then again, Christ, as an ascended Lord, gives to His Church specially qualified men for the carrying on of His work, but no mention of any gift for this branch of service occurs in the list. "He gave some apostles, and some prophets, and some evangelists and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." Where do the "public entertainers" come in? The Holy Ghost is silent concerning them, and His silence is eloquent.

If "providing recreation" be a part of the Church's work, surely we may look for some promise to encourage her in the toilsome task. Where is it? There is a promise for "My Word," it "shall not return unto Me void." There is the heart-rejoicing declaration concerning the Gospel. "It is the power of God," that whether it be successful or no—as the world judges success—it is a "sweet savour unto God."

But again, providing amusement for the people is in direct antagonism to the teaching and life of Christ and all His Apostles. What is to be the attitude of the Church towards the world according to our Lord's teaching? Strict separation and uncompromising hostility. While no hint ever passed His lips of winning the world by pleasing it, or accommodating our ways to its taste, His demand for unworl'dliness was constant and emphatic. He sets forth in one short sentence what He would have His disciples to be. "Ye are the salt of the earth."

These passages are hard to reconcile with the modern idea of the Church providing recreation for those who have no taste for more serious things—in other words, conciliating the world.

Wayside Jottings.

(By a Wayfarer.)

Our Growing Paganism and Another Suggestion for Checking It.

IT was an interesting coincidence, and a source of encouragement to the Wayfarer, that in the same issue of the "A.C.R." in which he had written about the decline toward paganism the Rev. W. F. Pyke should write, but with a much wider outlook, a leading article on "The New Paganism," pointing out that Fascist Italy and German Hitlerism are now quite frankly pagan. At Easter, says Mr. Pyke, there were church services in North Germany where the pastor spoke not at all about Christ, but only of Germany; and where, in the evening of Easter Day, a heathenish ceremony was performed around a bonfire, at which men and women chanted a sort of Hitler litany, followed by a litany to Eternal Germany.

Italy, for centuries the headquarters of the Roman Church—with the Vicar of Christ and the College of Cardinals, the whole Papal Court never absent from their midst; with their whole educational system carried on by priests and nuns—how comes it that Italy is so soon fallen from her high estate, worships a goddess dictator, and sends her armies to perform such un-Christian deeds of brutality and savagery as to Protestant England would be an absolute impossibility, undreamt of under any combination of circumstances!

And Germany! The fall of Germany specially saddens us, for under Luther's leading, Germany was the first of the European countries to follow England in the path of the Reformation. But, alas! for many years Germany has been the headquarters of that Godless system of infidel scholarship which is known to us chiefly in the form of what is called "Higher" criticism—that is, a system of criticism which begins by wantonly assuming the fallibility, and even the falsehood, of Scripture, and then sets to work to demonstrate its assumptions; and the result of which has, of course, been to shake the faith of so many. Alas, too, that even before the Great War, and largely responsible for the war, there was an outspoken repudiation in Germany by many of high rank and in responsible positions, of the meek and tame teachings of Christ, and a desire to return to the war-like worship of Thor and Odin.

Russia, Germany, and Italy! All appearing to be abandoning (or, in the case of Russia, to have abandoned) the Hope of the world, and to be falling back into heathen darkness.

But the Wayfarer will not believe it! In Russia the Bolsheviks are only a small infidel minority, though they have seized the reins of power, and (suadente diabolo) have even declared war against the Almighty, and are endeavouring to uproot Christianity. And in Germany the position is similar. The Nazis are not a majority, though they have seized the reins of Government, and by inflaming a spurious spirit of nationalism are seeking to gain control both of State and of Church.

And for a time they may seem to succeed. But we believe that both in Russia and in Germany, and in Italy, too, God is reserving to Himself His seven thousand (i.e., not any definite

number, but His perfect number of thousands), and that in His own good time—it may be after the nation has been chastised for its sins—the underlying, unquenchable faith of the great mass of the people will yet arise and manifest itself, uncrushed even by the persecution that will be sure to follow.

But the Wayfarer wrote from a viewpoint humbler than Mr. Pyke's. He dealt, rather, with the lowered standard of Christian life among ourselves. This abandonment of public worship by nine-tenths of our people—what does it signify? Can a man believe and not worship? Hardly. Is it not, then, evidence of the loss of Christian faith and practice by something like nine-tenths of the population? And this growth of immorality, encouraged by our divorce laws and by immoral "pictures"; and this almost universal desecration of Sunday as the Lord's Day; this all but universal abandonment of Bible reading; and this marked increase of murder among us, beside lesser crimes of violence!—what do they all signify?

Years ago it was the rule of the Railway authorities to secure for their men as great a measure of Sunday rest as was possible. The milk trains must needs run, and some few suburban trains. But that was all. Sunday travelling was not encouraged.

But now, a Sunday trip to Austimmer for 3/- return. Anything that will bring in money. Sunday excursions to every point of attraction. And the same callous disregard for the spiritual needs of their employees and of the people at large, as is shown by the Government in the running of a big demoralising lottery.

But it is, our readers will say, cheap and easy to point out signs of the decay of religion amongst us. Can any remedy be suggested and attempted? And the Wayfarer says, "Yes, certainly!" Is the Gospel of our Lord Jesus Christ less the power of God and the wisdom of God to-day than it has been in past ages? The first remedy, then, lies with the preachers of the Gospel. Sin and its fearful consequences must be put before our people more plainly and insistently than at present is always the case; and Christ as the Saviour from sin itself, as well as from its consequences. There must be an insistence on holiness—the sanctification without which no man shall see the Lord. We must show our people that a mere general morality comes very far short of God's inexorable requirements. The life must be lived in constant relation to Christ; men must know us as His disciples; our lives must be sanctified by the indwelling of the Holy Spirit. "If any man have not the Spirit of Christ, he is none of His."

And then, and following on the same lines, following on his plea for the restoration of Family Prayer in every Christian home, the Wayfarer would earnestly beg for the restoration of the Ten Commandments to their old place in the worship of the Church.

We wonder who was the wise fool, the unworthy minister, who first discovered that he could shorten the time of Divine Worship by nearly eight minutes by omitting the Ten Commandments and their responses, and by substituting for them certain words of our Lord, spoken with an entirely different aim? A certain scribe, tempting Him, asked Him, not (as these men pretend), "How may we

summarise the Law?" but only, "Which is the greatest commandment of the Law?" a mere academic and unprofitable enquiry which our Lord turned into a profitable and practical channel.

If our Lord had been asked, "How may we summarise the Ten Commandments?" our Lord might perhaps have answered, "You can't summarise them at all; they are already a summary of God's spiritual (not of His ritual) requirements, and cannot rightly be summarised farther."

But that man's evil suggestion has borne much fruit, until now there are Anglican churches in which the people never hear the Ten Commandments read. And since many people (the majority) never read their Bibles, it will soon follow that they won't know that the Ten Commandments exist.

It was perhaps nearly fifty years ago that Dr. Jeffreys, the much respected minister of Pitt Street Congregational Church, said to a minister of our church: "I think the reason that Church of England people are so moral is that they have the Ten Commandments read to them every Sunday." And Dr. Jeffreys was right. People cannot escape being influenced by what they constantly hear. In thousands of our people a sense of sin needs to be created; in thousands of others it needs to be deepened. "I am glad," wrote the saintly John Venn to his son, recently ordained, "that you are preaching from the Ten Commandments. That is a preaching that God always blesses."

Would it not be for God's glory, and tend to the salvation of souls, if the Ten Commandments were restored and read every Sunday in all our churches?

"But it would lengthen the service!" someone will cry. Yes, it would! But must we be always calculating how little of our time we can offer to God Who gave His Son for us and for our people? Are we so frightened to keep our people ten minutes longer!—ten minutes to help them to realise the sinfulness of sin, and so to live better Christian lives?

The Wayfarer longs to know that this matter (and the matter of Family Prayer of which he wrote last time) is being considered, and will be dealt with, by someone whose voice will be listened to.

Hymns for Sundays and Holy Days.

(Numbers in brackets indicate easier tunes. Communion Hymns are not included.)

Hymnal Companion.

May 10, 4th S. aft. Easter.—Morning: 8, 295 (149), 361, 275 (7); Evening: 151, 373, 235, 422.
May 17, Rogation Sunday.—Morning: 17, 426, 386 (41), 573 (427); Evening: 365 (173), 304, 61, 19.
May 21, Ascension Day.—Morning: 226 (211), 229, 233, 232ii; Evening: 247, 244, 235, 248.
May 24, S. aft. Ascension Day.—Morning: 289, 241 (279), 421, 245; Evening: 249, 306, 287 (309), 25.

Hymns, A. & M.

May 10, 4th S. aft. Easter.—Morning: 7, 373, 291, 276; Evening: 184, 274, 304, 437.
May 17, Rogation Sunday.—Morning: 3, 248, 529, 297; Evening: 19, 633, 386, 23.
May 21, Ascension Day.—Morning: 147 (134ii), 301, 146 (108), 201 (63); Evening: 231, 233, 304, 148 (436).
May 24, S. aft. Ascension Day.—Morning: 240, 233, 427, 449; Evening: 235, 236, 219, 20.



On Sunday, April 19th, the Bishop of Goulburn installed the Rev. R. D. Peatt, M.A., B.D., Organising Secretary of the Diocese, as a Canon of St. Saviour's Cathedral. The service followed the usual order, which included the explanation of the duties and office of a Canon. The instrument of appointment was read by the Registrar, and then given to the Canon by the Bishop with his Benediction. The Bishop then placed the new Canon in his stall. The subject of Canon Peatt's sermon on the occasion was "Poverty, Economic, Intellectual and Spiritual."

In June next Archdeacon Martin, of Roseville, N.S.W., will complete the 50th anniversary of his Ordination. A gathering to mark the occasion will be held at St. Barnabas' Church, George Street West, Sydney, on Saturday, 13th June, at 3 p.m. Those who were his parishioners in the parishes of St. Barnabas, St. Clement's, Marrickville, St. Peter's, Neutral Bay, are invited to attend.

Crowded congregations marked the farewell services of Canon Rook at St. Barnabas', Roseville, on Sunday, April 26. During the week he and Mrs. Rook received handsome presentations. Canon Rook has been 48 years in the ministry. The Committee of the Children's Homes, in which he has been so actively interested for many years, also presented him with a cheque. He and Mrs. Rook are going to Norfolk Island on a holiday visit.

The Rev. Robert McKeown, who has been in retirement in Sydney for sixteen years, and was Rector of St. Mary's, Waverley, for 36 years, passed away at Easter tide. He was ordained in 1877 and was one of the earliest Moore College students. He had reached his 88th year. One son, Canon K. L. McKeown, is Rector of Young, N.S.W.

The Rev. E. J. B. Pike has accepted from the Earl of Chichester, the benefice of Laughton, Lewes, Sussex, England. For several months Mr. Pike has been in charge of the parish of Seaford. Formerly he was a member of the Bush Brotherhood in Australia, being ordained in 1927. Four years later he became Rector of Springvale, Diocese of Rockhampton, Queensland. This was a parish of about 10,000 square miles. According to the Church of England Newspaper, Laughton appears in Domesday Book as Leston. It seems to have been a Viking settlement. In Domesday Book the Lord of the Manor was Earl Godwin, father of King Harold, who was killed at the battle of Hastings in 1066. The Parish Church dates back to 1229.

The Most Rev. C. F. D'Arcy, Archbishop of Armagh, and Primate of All Ireland, who is on his way to attend the celebrations in Sydney in connection with the Bishop Broughton Centenary, will reach Melbourne in the "Narkunda" on Monday, May 11. It is expected that he will spend three days in Melbourne, and after a month in Sydney, he will go on to New Zealand. Archbishop D'Arcy has been invited to take part in a service in St. Paul's Cathedral, Melbourne, on the evening of May 13.

The Bishop of Carpentaria reports that the post of Superintendent of St. Paul's Mission, Moa Island, which was vacant through the death of the Rev. J. W. Schomberg, has now been filled. The Rev. G. H. Darke, of the Torres Strait Mission, has been appointed, and he will take up his new duties later in the year, when a new worker will arrive from England to carry on Mr. Darke's work.

The Right Rev. W. G. Hilliard, Bishop of Nelson, took the Ordination for the Diocese of Christchurch, N.Z., on April 9 in the diocesan Cathedral. The candidates, who were presented by Canon Parr, were the Rev. Roger Taylor for the Priesthood, and Messrs. H. G. Norris (College House), and H. F. Thomson (Selwyn College), for the Diaconate. The Ven. H. W. Monaghan was the preacher. Mr. Norris, the Epistoller, the Dean Gossopler, Mr. Norris, who is a son of Canon Norris, joins the Timaru staff and Mr. Thomson, son of a Summer family, joins the Rev. W. A. Orange. Mr. Norris was relieving as stipendiary lay-reader at Kumara during the vacancy there.

Under the will of the late Mrs. Routledge of Temuka, Diocese of Christchurch, N.Z., £500 was left as a permanent endowment for augmenting by its annual income the stipend of the Vicar of St. Peter's Church, Temuka. Another bequest to a church accepted by the Trustees is that of the late Mrs. E. J. Bingham, of Halswell, of £500, of which the income is to be used towards the maintenance of a clergyman at St. Mary's, Halswell. This amount was left in trust to the Bishop of Christchurch, who asked the Church Property Trust to take over the trust. The Trustees directed letters of thanks and appreciation to be sent to relatives of the donors.

Rev. F. C. Philip, M.A., Warden of the C.M.S. St. George's Grammar School, Hyderabad, is due in Sydney this month. He will spend two months of his furlough on deputation work, including speaking at the Broughton Missionary Exhibition.

The Rev. R. S. Chapple, Rector of Dapto, has accepted nomination to the Parish of Penrith, both in the Diocese of Sydney. Mr. Chapple has been eight years at Dapto.

Mr. C. F. Andrews sailed from London on March 20 on the Tamaroa, on a tour which will include Fiji, New Zealand, Australia, India and Ceylon. The visit to Fiji is made at the urgent request of the Indian community, who fear they are going to lose their franchise rights, and want C. F. A.'s help in defending them. He will come on to Australasia on Student Movement work.

At the recent session of the Synod of the Diocese of Goulburn, a presentation was made to Mr. and Mrs. F. J. Eggerdon, of Goulburn, as a recognition of the fortieth anniversary of their wedding. The gift to Mr. Eggerdon was a new verges' gown, and to Mrs. Eggerdon a set of Pyrex dishes.

Mr. W. Prescott Upton, editorial Secretary of the Church Association, London, has just passed away. He was one of the most learned men in England on the history of the Prayer Book and cognate matters. His evidence before the recent Church and State Commission runs into 19 pages. His "Outlines of Prayer Book History" and "The Churchman's History of the Oxford Movement" are noted for their clarity of statement and historical accuracy. He was a gracious, lovable personality, and his passing is a great loss to Evangelical Churchmen in Great Britain.

The Bishop of Bendigo inducted the Rev. E. H. Pickford to the charge of St. Paul's, Bendigo, on Thursday, April 16. He and his family received a very cordial welcome at the parochial gathering which followed.

The parishioners of St. Mark's, Malabar, and St. George's, Matraville, farewelled the Rev. F. S. and Mrs. Rogers in their respective churches last month. Many kind words of eulogy were spoken and some valuable and useful gifts were presented to both Mr. and Mrs. Rogers. On Thursday, April 16th, Mr. Rogers was inducted to the parish of St. Matthew's, Ashbury, by the Ven. Archdeacon Begbie. After the service a large congregation gathered in the Church Hall to welcome Mr. and Mrs. Rogers and opportunity was taken of presenting Rev. S. Wicks and Rev. D. Creighton with gifts as an appreciation of their valuable help to the parish during the interregnum.

The death is announced of Mr. G. H. Varley, a prominent figure in newspaper circles in Northern New South Wales, and for eighteen years member of the Legislative Council of that State. For many years he was a member of the Cathedral Chapter at Grafton. Synod Representative and member of the Parish Council. He took an active share in forwarding the work of the Church in the Diocese of Grafton. Mr. Varley was 85 years of age.

The Rev. Thomas Thornton Reed, assistant chaplain of the Melbourne Grammar School, who was ordained at Adelaide, has accepted an appointment as Vicar of the parish church at Henley Beach, South Australia, from May 31. He was tutor in St. Mark's College and Toc H Chaplain for South Australia, and he served in several parishes there.

Miss Kathleen Boydell, who is a great-granddaughter of Bishop Broughton, and for a number of years, now C.M.S. Missionary in Japan, is coming on furlough in time to be present at the Broughton Centenary Missionary Exhibition, at which she will speak. She is travelling by the S.S. "Neiroti," which is due in Sydney on May 21.

The Very Rev. W. R. Matthews, Dean of St. Paul's, London, has been appointed to the Forwood Lectureship in the Philosophy of Religion at Liverpool University for the session 1936-7 by the University Council.

The Rev. W. Greenwood.

39 Years' Ministry.

The Rev. William Greenwood closed his 39 years of zealous and devoted ministry as Rector of St. Nicholas', Coogee, on Sunday, April 26, with a farewell gathering on Tuesday, April 28. There was a very large attendance at the latter, with many old friends and neighbouring clergy on the platform. Remarkable tributes were paid to Mr. Greenwood's long and faithful ministry. Sincere regret was expressed at his retirement, and warm expressions of goodwill were extended to him and his family. Mr. Greenwood is now in his eighties. He was one of the most eloquent preachers in Sydney Diocese, while in Synod his speeches were noted for their clarity and judgment. As a farewell gift he received a substantial cheque, while his son, Mr. H. Greenwood, received a gift in appreciation of his valued services in the parish. In his reply, the Rev. W. Greenwood referred to the many changes which the 39 years had witnessed, and how that the one parish had now become four parishes. In the early days he had had to travel long distances to minister to the outlying centres, because he had always felt that he was not Minister of a congregation but minister of the parish. He had been Rector of a parish in England with two curates when he offered for what he felt was missionary work in Australia. They had had their joys and sorrows in the parish, and he would miss many dear and trusted friends. "I did certainly have my own plans," said Mr. Greenwood, "looking to the Jubilee of this parish in November, next year, but God's ways are best, and I feel very happy about it all. I thank you for all your abundant kindness to me and mine and I pray that God may be with you and prosper the work of the Church in this place. There will always be a large place in my heart for Coogee and a very sacred spot in the cemetery where my dear wife was laid to rest. Some day it may be I shall be brought back here to be laid beside her, but I do not feel sad about that, as our Christian faith helps us to look forward to the life beyond."

NEWSPAPERS AND PERIODICALS.

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A Prayer,

Authorised for use during the
Broughton Commemoration.

"Almighty and Everlasting God, the Father of our Lord Jesus Christ: We give Thee humble and hearty thanks for the high example of the life and work of William Grant Broughton, Bishop of Australia; we praise Thee for the good foundation which he laid in this land; for his strong leadership in difficult days; for his steadfast defence of the Church which he loved; for the churches he built, the schools he founded, and for his devoted ministry to the scattered folk of his vast diocese; and we pray that we, having entered into his labours and reaped what he has sown, may also labour for the building up of Thy Church in this land, and for the extension of Thy Kingdom to peoples, far and near, who know Thee not. Through Jesus Christ our Lord, Who with Thee and the Holy Ghost liveth and reigneth one God for ever and ever. Amen."



Bishop Broughton and 1936.

ONE hundred years! What memories crowd upon the mind as we look back across the century and contemplate the successive movements and events which have led us on to the attainment of the centenary of the consecration of the first Bishop of Australia! Memories of hope and encouragement have alternated with those of disappointment and failure, but we are confident that behind and underlying all the human effort of these hundred years of Australian church life there has been the good hand of our God guiding and directing His servants. Not only so. God has set the seal of His blessing upon the church's efforts made throughout the century to uphold and further the cause of Righteousness and Truth in our fair land.

The celebration of the Bishop Broughton Centenary in Sydney during May and June is full of rich significance. So important is it that on Friday, June 5, the Archbishop of Canterbury has arranged for a special service in the Mother Cathedral of the Anglican Communion in Canterbury itself. At this service the Archbishop himself will deliver an appropriate address, and we doubt not that it will be a notable utterance, couched in that delightful phraseology for which Dr. Cosmo Gordon Lang is justly famous.

There is no finer and more appealing orator in the Anglican Communion to-day—to which is added the glory and beauty of his voice. We shall listen to the gracious words of

greeting and the weighty historic references of the Archbishop, and our hearts will be stirred within us as we realise that we are privileged to be carrying on, in this great part of the British Empire, the continuity of that which had its greatest beginning on that historic spot—Canterbury! This service in the ancient cathedral will also have its special significance, because Australia's first Bishop, William Grant Broughton, was schooled in its famous King's School. In our mind's eye we shall visit the ruins of St. Augustine's Abbey, the remains of St. Pancras and the Saxon Church of St. Martin, with its unbroken record of thirteen centuries of Christian worship there in that ancient city. We shall mark the scenes of the labours of the earliest missionaries in Britain and the tombs where they rest from their works, and we doubt not that some feeling of responsibility, some justifiable spirit of thankfulness and pride, will suffice us, which in turn will call us to prove ourselves as faithful in our day as they did in theirs, and to do our part in carrying forward the torch of Christian Truth in this favoured land.

When Broughton arrived in Sydney in 1829 as Archdeacon, that is, within forty-two years after the foundation of the colony, there were only eight churches and twelve clergymen in the whole of New South Wales. In Tasmania there were four churches and about seven clergymen. As for Melbourne and South Australia, they were uninhabited. The Archdeacon laboured for five years, and travelled extensively by land and sea, in order to visit all the settlements within his wide jurisdiction. Then he decided that he must return to England, and make known the appalling spiritual destitution which he had met with everywhere.

He succeeded in arousing great interest in England, and liberal grants of money were placed at his disposal by the Society for Promoting Christian Knowledge, and the Society for Propagating the Gospel in Foreign Parts. By means of these funds and private subscriptions the number of the clergy was doubled.

After long delay and much patient waiting, he obtained from the Home Government a privilege of which hitherto this far-away colony of ours had been destitute, i.e., its formation into a Diocese with a Bishop properly appointed.

The consecration of Archdeacon Broughton as Bishop of Australia took place in Lambeth Palace Chapel on 14th February, 1836. The practice of the consecration of a Bishop was very far different in those days from what it is in these times. To-day it is a very public affair, but a century ago it was almost a private matter, performed not in the famous Westminster Abbey, nor in Saint Paul's, London, but in the Archbishop's Chapel.

There were only three Bishops present in addition to the Archbishop of Canterbury (Howley), and they were: Bishop Bloomfield, of London; Bishop Monk, of Gloucester; and Bishop Sumner, of Winchester.

The Archdeacon, now Bishop Broughton, and first Bishop of Australia, lost no time after his consecration in bidding good-bye to England. Within the next fourteen days he sailed

away to Sydney, and made a speedy journey to his Diocese.

The historian writes that "he was specially favoured by winds and weather, by the good providence of God, and so they had a most prosperous voyage, arriving in Port Jackson in 108 days."

Three days after the arrival of the Bishop in mid-June, 1836, he was installed in St. James' Church, in the presence of a very large and influential congregation—for there was no St. Andrew's Cathedral in those days! Naturally, the coming of the Bishop gave his own church the deepest joy, while all the Protestant denominations joined in offering him the most cordial of welcomes.

For eleven years Broughton was the lone Bishop of Australia, but he was a man of vision. Hence, he conceived the idea of the formation of other Bishops, namely, Adelaide, Newcastle, and Melbourne. So unselfish was he that Judge Roger Terry says in his book, on page 151, published in 1863: "In his anxiety for the interests of his church he surrendered £500 a year of his moderate stipend, £2000 a year, to found a new bishopric in New South Wales."

Arrangements were completed for the formation of the three new Sees in the year 1847, and the appointments were as follow:—Dr. Augustus Short, Bishop of Adelaide; Dr. Charles Perry, Bishop of Melbourne; and Dr. William Tyrrell, Bishop of Newcastle.

To-day there are twenty-five Dioceses in Australia, including Tasmania, upwards of 1500 clergy, with magnificent cathedrals and parish churches, some of the finest schools and colleges in the world, up-to-date parochial equipment, hospitals, social and remedial institutions and training establishments of which any church may be proud. Surely it is fair to exclaim, "What hath God wrought!"

In 1852, after being Bishop for sixteen years, Broughton decided to visit England on business deeply affecting the Church in Australia, but he was never to return.

He travelled by way of the Isthmus of Panama under circumstances of great difficulty, owing to lameness and enfeebled health.

But a tragic welcome awaited him in England! He arrived on the 18th November, 1852, the day of the funeral of his friend, the great Duke of Wellington, to whom he owed his first appointment in Australia.

The Bishop himself lived for three months only after his arrival in England, for he died on the 20th February, 1853, and his remains were interred in Canterbury Cathedral.

Sir Alfred Stephen, the noted Australian jurist, said of him: "No prelate ever went down to his grave full of years and honours carrying with him more deservedly the respect and veneration of his fellow-churchmen and fellow-colonists than Bishop Broughton."

It is clear from a survey of Broughton's life and work that his aim was to plant the Church strong and enduring in Australia. Without doubt he has left us a rich heritage. In five years after his arrival in the colony Broughton had visited all the settlements under his jurisdiction. With only the most primitive means of

transport, in a roadless land, and in the face of overwhelming difficulties, he put the Church on the map, and stirred up many to see that a living religion was essential if the community was to get out of the mud in which it had stuck. For, be it remembered, those early days of the convict settlement were marked by ruin, brutality, and even murder. Indeed, the Bishop's work is all the more remarkable in view of the critical condition of the life of the settlement when he arrived.

In his own words: "Since the establishment of the Colony of New South Wales (41 years), more than 100,000 convicts had been transported, of whom it was estimated 25,000 were now resident in the colony. In the last three years (1832-4) the numbers transported to New South Wales had been about 2500 annually, and to Van Dieman's Land, 2100. Since the middle of 1826 the British Government had ceased to provide for the means of religious worship and instruction for these banished offenders, and the entire charge of such provision had been thrown upon the colonies." Mr. Justice Burton, of the Supreme Court of New South Wales, about the same time, "drew attention to the fact that in three years (1833-5) the number of criminals capitally convicted in the colony had been 399, and the number of actual executions 23. . . . The most painful reflection of all," he said, "is that so many capital sentences and the execution of them have not had the effect of preventing crime by way of example. One grand cause of such a state of things is an overwhelming defect of religious principle in the community."

This condition Broughton set himself, by God's help, to remedy. His faith, his unwearied service, his humanity, his originality, his impartial administration, above all, his zeal for his Divine Master, soon won the day. A sample of the man is seen in his labours amongst the goldminers in New South Wales.

In 1851 a rush of several thousands to Ophir, near Bathurst, with accompanying laxity and disorder, brought the Bishop post-haste. Making friends with the miners, he joined with them in putting up a wood and canvas church in four days. On the Sunday morning he climbed up to finish it by nailing a cross to the top, descended to celebrate Holy Communion, and at 9 a.m. preached to a large crowd from the text, "It was the third hour, and they crucified Him."

His statesmanship was shown in the famous conference of the five bishops which he summoned in 1850, and which eventually resulted in the formulation of self-government for the Church of England in Australia. A notable outcome of this conference was the setting up of Diocesan and Provincial Synods in which bishops, clergy, and laity all take their part in the well-governing of the Church.

Strong churchman that he was only made him the convinced Protestant that certain difficulties and situations only too well revealed. His sermon in St. James' Church on the coming of a Roman Bishop clearly manifested this. More than once, on behalf of the Church of England, he came into friendly conflict with the leaders of other churches over some point of privilege, but this only enhanced his reputation.

His successor, Bishop Barker, wrote of him: "His zeal and diligence, his high-minded and disinterested sacrifices, the foresight he displayed in the formation of new dioceses, the patience with which he met the difficulties of his position . . . have inspired me with a genuine and affectionate regard for the first Bishop of Australia."

Surely the rank and file of the Church in Australia to-day will join with the utmost enthusiasm and thankfulness to celebrate the approaching Centenary. The man and his work are worthy of it. The great Church of England in Australia is worthy of it. But not only so. All genuine church-people will seek to gather up the lessons the Centenary will have to teach, and will pledge themselves, by rich consecration, rich service, and rich giving, to make the Church in the south-western Pacific worthy of its heritage, and ready for the great and far-reaching tasks which are opening out before it.

Goulburn Synod.

Bishop Burgmann's Charge.

IN his charge to the second session of the twentieth Synod of the Diocese of Goulburn, the Bishop of Goulburn dealt with Fascism, Communism, and Christianity, and showed how these three contended in the world to-day for the allegiance of man. He said that each demands the devotion of the whole man, and each believes that the future of the world and destiny of the race depends upon its exclusive success. The Bishop then proceeded to show how Fascism emerged as an aftermath of the Great War, dealing in turn with Fascism in Italy and in Germany.

The Worship of Caesar.

"Fascism," states the Bishop, "is nationalism in excelsis. It is the type of mind that finds the reality of its existence in belonging heart and soul to the national group. The nation must be strong, therefore Fascism, of which Nazism is the completest expression, glories in all the military virtues. The whole energy of the nation must be directed towards perfecting it as a fighting machine. 'Fascism,' says Mussolini, 'believes neither in the possibility nor in the desirability of perpetual peace.' He asks his supporters to 'think with their blood and not with their brains.' A dictatorship requires obedience, not reflection, from the rank and file. Authority is from above. Democracy is swept aside as an absurd futility. 'The State,' says Mussolini, 'becomes the conscience and will of the people.' It is a case of 'Nothing without the State; nothing against the State; nothing beyond the State.' Also, the State is an extremely masculine institution. The male must rule and have a large freedom. The woman must return to the home whether she likes it or not, and must win prizes for having lots of babies. A military state needs plenty of cannon fodder. Also, it is the destiny of such a State to impose its will on others. This does not necessarily mean invasion and subjugation, though it might well mean that. Mussolini is demonstrating both methods—the one in Austria, the other in Abyssinia. The emancipation of women that has been steadily going on in countries where

the liberal tradition prevails is a descent into feebleness in the eyes of the Fascist. 'Women must obey,' says Mussolini. 'My opinion of the role of women in the State is opposed to feminism. If I were to give women the vote, people would laugh at me; in a State like ours they ought not to count. Do you know how the Anglo-Saxons will end? In the matriarchate!'

Capitalism Confirmed.

"It follows that all equalitarian doctrines are taboo to the Fascist. Property and the gradations its ownership constitute are all confirmed by the Fascist state. Its chief supporters are thus found among the peasants and capitalists. It thus becomes the deadly enemy of Communism. Hitler believes that he stands as the bulwark against the spread of Bolshevism in Europe, and is surprised when France and Britain do not seem particularly grateful for his services. It does not occur to him that Communism might not seem quite so repellent to the Western democracies as a Jew-baiting swash-bucklering Fascism."

Fascism, as it is seen in Italy and Germany, is the cry for "justice." The only way to meet it is along the path of real friendship. In Italy it claims the allegiance of the whole soul of man, so does the Communism of Russia for a very different system. Both are alike in their absolute demands, but their aims are very different. Russian Communism can only be understood in its historical setting. The vast extent of Russia, the backwardness of most of the people, the long story of oppressive Tsarist rule, the collapse of all effective government in 1917, need to be kept in mind when considering the work of the Bolsheviks. Most reliable witnesses agree that, considering the conditions and the materials at hand, the results achieved have been remarkable. The terrible cost in civil war, famine, and disease must be borne in mind. The new Russia was born in an agony of pain seldom equalled in the world's history.

The important thing to note is that Russia set its whole population to work to build a new world for its people. It abolished private ownership in all the means of production, and therefore it was in the interests of everyone that everyone should share in the work. It thus solved the problem of unemployment, which neither Fascism nor any Western nation has succeeded in doing.

The practical identification of Russian Orthodoxy with the Tsarist state made organised religion in Russia a very obvious part of the enemy forces. The Bolsheviks made loud profession of Atheism as a necessary part of their working creed, and although freedom of worship is now allowed under certain restrictions, the case is heavily loaded against the propagation of any form of religion in Russia. Neither Fascism nor Communism is prepared to share the ultimate allegiance of the citizen with any organised form of religion. Mussolini has compromised with the Pope in Italy, and Hitler has gone as far as he dared in Germany, but Fascist theory allows no divided allegiance. The State, for Fascism, is the ultimate authority for the citizen. Communist leaders in Russia regard religion as an ignorant superstition which will die out as Communist culture and enlightenment make headway.

(Continued on page 11.)



NEW SOUTH WALES.

Diocese of Sydney.

BISHOP BROUGHTON CENTENARY.

The Archbishop of Sydney, in writing to his Diocese with regard to the Broughton Centenary celebrations, states that the Archbishop of Canterbury has graciously consented to speak at a special service in Canterbury Cathedral, where Bishop Broughton is buried, on the morning of Friday, June 5, and the Right Hon. S. M. Bruce, our High Commissioner, is arranging for this service to be broadcast, so that the Archbishop will not only address those assembled in the Cathedral, but will speak direct to us in Sydney. We are hoping that this service will synchronise with the conclusion of the thanksgiving service in the Cathedral, so that through loud speakers we may hear him addressing us from Canterbury Cathedral. The Archbishop of Armagh, with his Chaplain, the Archdeacon of Armagh, and Mrs. Alston will be arriving on May 15. The Archbishop of Armagh will preach in the Cathedral at a special service for members of the University on May 17. The Bishop in Jerusalem arrives on May 22, and the Metropolitan of India on May 25. On the afternoon of Sunday, May 24, being Empire Day, I am arranging a special Empire Service in the Cathedral, at which I hope our distinguished visitors from various parts of the Empire will speak. I am also hoping to pay a brief visit, as part of the Centenary commemorations, to each of the parishes in the diocese where the Church was consecrated by Bishop Broughton, or where the foundation stone of the Church was laid by him. I shall announce the time of my visit beforehand, and hope that the Rector and some of the Church officers and parishioners will meet me. In each case I shall offer a prayer before passing on to the next Church.

LADIES' HOME MISSION UNION.

This year the Ladies' Home Mission Union of the Diocese will celebrate its silver jubilee. To mark the occasion, it is proposed to provide a launch for river mission work on the Hawkesbury, where there are hundreds of settlers along its banks, and week-enders, with no spiritual ministry. The idea is that the worker should live on the launch, which is to be called the "Dorothy Wright," after the founders of the L.H.M.U., Archbishop and Mrs. Wright. Donations for this purpose may be sent to the General Secretary, Ladies' Home Mission Union, Diocesan Church House, George Street, Sydney. Cheques payable to the Ladies' Home Mission Union.

ST. GEORGE'S, PADDINGTON.

Presentation to Rector.

At the Annual Vestry Meeting of St. George's, Glenmore Road, Paddington, held on Monday evening, 27th April, Mr. F. W. Wallace, Senior Warden, on behalf of the Churchwardens and parishioners, presented the Rector, Rev. J. R. Le'Huray, with a book entitled "Prayer Book Dictionary," a cassolet and surplice, and a Moore College Hood, to mark a very happy and exceedingly successful year's ministry. Mr. Wallace spoke of the very high esteem in which the Rev. Le'Huray is held throughout the district, and of his gifts as a preacher and leader. Referring to the old pulpit upon which the motto "Preach Jesus Christ," was carved, he said

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For further information apply to the Principal, Miss D. I. Wilkinson, M.A.



the Rector has always preached Jesus Christ. The presentation brought to a close a very happy meeting.

QUIET DAY.

St. John's Church, Parramatta.

The Quiet Day held at St. John's Church on Anzac Day was well attended by teachers and friends of the Rural Deacons of Parramatta. The Rev. H. S. Cocks, B.A., Rector of Ashfield, conducted the Day. The general theme of the addresses was "The Teacher's Task." The first address had reference to the Teachers' Call, the second their Preparation, and the third their Perseverance.

The Quiet Day was based chiefly on the call of the disciples, with special reference to St. Peter, divided into headings of (a) Christ's command, (b) Peter's faith, (c) Peter's humility, and (d) his call to service. The Conductor stressed that, as Peter, at his call to service, disregarded his previous plan of life and made ready to follow Christ, so should we be ready to follow Christ anywhere.

The second address was based on St. John 1: 35, etc. Andrew went about his work after communion with Christ (he spent a night with Jesus). Spiritual communion with our Master and Teacher was required for good work. As an electric tram car had to bring its connecting rod into contact with the live wire, and switch on its power before it could be effective, so prayer was our connecting rod to bring God's power to our life. Service should be the result of experience. "Could we say, as St. Paul said, 'I know,' etc.?" St. Andrew's service was personal work. He first brought in his own brother, Simon. It is often the single word spoken by one to another in ordinary walks of life that takes effect. Teachers should speak of Christ elsewhere than in classrooms.

The third address was based on Isaiah 40: 31. Mr. Cocks pointed out that the order of the words in the text was not the order we should at first have expected, but said that we had to mount to the heavens in our thoughts before we should be able to run or to walk. The richness of the language was also dealt with. The petty trials of earth could not be escaped, so we should fly high, and by stretching forth wings of faith we could reach the heavens. He was the eagle who came to earth that got caught in the bird lime. The flights of an arrow and an eagle were contrasted. As the arrow had no power in itself if it missed its mark, it wavered and fell, but an eagle's flight was full of an inherent power, and the spiritual motive of a bird was necessary to us in our spiritual life, and this power could be obtained by prayer.

STUDENT CHRISTIAN MOVEMENT.

The Student Christian Movement senior branch meets at the Y.M.C.A. on the second Friday of each month, tea at 6 and address at 7.15 p.m., followed by discussion. Subjects under discussion include Christian Education, Church Unity, Social Problems, World Peace, International Relations.

Diocese of Goulburn.

SECOND SESSION OF THE TWENTIETH SYNOD.

Opening Services.

The Synod opened on Monday evening, the 20th April, when the Bishop delivered

his Charge in the Cathedral. This was preceded by the unveiling of the Canterbury stone. The Bishop received the stone and Sir Geoffrey Whiskard, the High Commissioner for the United Kingdom, unveiled it. The service followed the Order of the original service in Canterbury Cathedral when the stone was dedicated. Sir Geoffrey Whiskard read the description of the dedication compiled by the Friends of the Canterbury Cathedral, and the Archbishop of Canterbury's address.

The formalities of Synod were accomplished with celerity and despatch. The Bishop delivered his Presidential address. Mr. G. A. Morrow was elected Lay Secretary of Synod, a position held by the late Mr. W. R. Costley for nearly thirty years. The Vicar-General, in moving the thanks of Synod for the President's address, paid a tribute to the late Mr. Costley.

Accounts and Reports.

Two years' accounts and reports submitted to Synod by the Registrar, the Diocesan Council, the Church of England Property Trust, and the Auditors, were received and adopted without question or debate, although ample opportunity was given for both. It would appear that the Standing Committee enjoys the very real confidence of Synod.

Constitutional Session.

The Vicar-General, in view of advice received from the Bishop of Wangaratta, obtained permission to withdraw the notice of the ordinance providing for the acceptance of the Constitution. In view of this withdrawal of its acceptance of the Constitution by the Diocese of Sydney, it was felt that no good purpose would be served by attempting to proceed on the original lines. Nor could we contemplate moving without Sydney. Permission was given for the withdrawal of the Ordinance.

Elections.

The results of the elections were announced as follows:—Church of England Property Trust: one layman, Mr. S. H. Belcher; Diocesan Council, one clergyman, Canon Edwards; three laymen, Messrs. E. W. Johnson, H. G. Lamb, and S. H. Hilyard; Patronage Board, one layman, Mr. H. G. Lamb; Uncontested Elections: Panel of Triers, Mr. F. A. Commins.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

On April 24, 1836, the first service held in Melbourne took place on Batman's Hill. It is important that we should remember this in our services on Sunday, April 26, for the centenary of such an event is a suitable moment for remembering how God has blessed Melbourne in the hundred years since then.

I hope that as many of the clergy as possible will attend the "Two Days Apart" which we propose to hold at the Melbourne Grammar School, by the kindness of the Acting Headmaster, from May 14-16. A more detailed programme will be sent out in the next few days. I am anxious that as many of us as can manage it should use this opportunity for meeting together, for praying together in the school chapel, and for talking over some of our common problems. It will, I hope, be a time of spiritual refreshment which will send us back to our common task with a new consciousness of the presence of our Master in our midst. As an introduction to this there will be a service in the Cathedral on the evening of May 13, when we shall have the privilege of an address from the Archbishop of Armagh, Dr. C. F. D'Arcy.

I am thankful to be able to say that Mrs. Head has been steadily progressing towards recovery from her operation for appendicitis on April 5. I hope that she will be able to leave hospital this week. She will have to be away for a period of convalescence for some little time, and it will be, I expect, several weeks before she is able to resume her work in the Diocese. We are both very grateful to all our friends for their kind messages of sympathy and for their gifts of flowers.

CLERICAL MOVEMENTS.

The Rev. W. M. Robertson has succeeded the late Rev. H. L. Kerdel as Vicar of Melton. Mr. Robertson was inducted by Rev. F. A. Ray on February 25.

The Rev. W. Alfred Shaw, of St. Cuthbert's, East Brunswick, has been appointed

to succeed the Rev. H. R. Potter, at St. James', East St. Kilda. He is to be inducted into his new charge on Monday, May 11.

The Rev. H. O. Watson, of Cranbourne, is to succeed the late Rev. E. I. Gason in the charge of Mornington. The induction will be performed by the Archbishop on Thursday, May 7.

The Rev. S. C. Cox, representing the Brotherhood of St. Laurence, has been appointed to the charge of St. Cuthbert's, East Brunswick, in succession to the Rev. W. A. Shaw.

The Rev. S. K. G. Harvey, Assistant Curate at St. Augustine's, Moreland, has succeeded the Rev. W. M. Robertson as Vicar of St. Philip's, Cowes. He was inducted by the Bishop of Geelong on April 15.

The Rev. T. T. Reed, Assistant Chaplain at the Melbourne C.E. Grammar School, has accepted an appointment to the charge of Henley Beach, Adelaide, South Australia. He will leave to take up his new duties at the end of the first term.

Diocese of Bendigo.

THE BISHOP'S LETTER.

The Bishop writes:—

Saturday, April 4, was quite one of the most important, as also it was one of the happiest days of my life. Because then I was privileged to dedicate the first portion of our new Cathedral. When one remembers that in all the centuries since the Reformation only two new Cathedrals have been erected in England, viz., Truro and Liverpool, (the latter, of course, not finished yet), it is realised that a very rare thing it is to build, or even begin to build, a Cathedral. So although it is only part of the Chancel which we have built, yet it makes a noble and dignified Sanctuary which I shall especially appreciate at ordinations and synod services. As an account of the glad service of dedication occurs elsewhere in this issue, I will say no more here of that unforgettable and thrilling experience, excepting to point out something of what a Cathedral stands for, as I tried to stress in my sermon.

A Cathedral then is built for the glory and the worship of Almighty God. Everything else is subordinate to this grand end. Everything that art, whether by architecture, colour, or music, can contribute, must subserve this high ideal. A Cathedral should be a place of prayer. When Sir Gilbert Scott planned the great Cathedral still being built at Liverpool, he said, "I am designing a Church in which I hope people will spontaneously and naturally WANT to pray." Moreover, a Cathedral should lift our thoughts up not only to the nearness of God, but also to the greatness of Almighty God. We are in danger of losing the sense of Humility, awe and wonder. This may be partly due to the popularity of teaching about the immanence of God to the forgetfulness of His transcendence. Again the beautiful and true teaching about the Fatherhood of God may cause us to neglect the Overlordship and Kingship of God. Religion is adoration, and we need to recover the sense of the greatness and the glory and the majesty and the wisdom and the power and the holiness as well as the everlasting mercy and the love of God.

The day also had its message of enlargement—not only reminding us of the material building, but also of the enlargement of our thoughts about God, about the progress of the Kingdom of God, about the potentialities of man, and about our duty. Finally, the Cathedral, especially this initial service, speaks to us of dedication. When David viewed all the immense preparations for the building of the Temple of old, the vast stores of gold, silver, brass, iron, precious stones, costly wood and "marble in abundance," he was led to utter, "Who, then, is willing to consecrate himself this day unto the Lord?"

Let us, my brethren, learn the same lesson. God primarily wants not our gold, but US. "First of all," says St. Paul, in speaking of his converts and their offerings for the poor Saints at Jerusalem, "first of all they gave their own selves unto the Lord." May God grant that the Cathedral may in every way make for the spiritual enlargement of the spiritual work of the diocese, and be yond.

Diocese of Gippsland.

"CHURCH NEWS."

Great Amalgamation Scheme.

Parish Papers to be Incorporated.

The Editorial Board meeting at Sale on February 18th considered two alternative proposals for future policy submitted by the

Editor. After full discussion it was unanimously decided to adopt a scheme whereby Parish Papers can be incorporated in the "Church News" and the combined paper (16 pages) produced for a smaller sum than the parishes are now paying for their own four-page papers.

A separate edition of "Church News" will be printed each month for each parish which joins in the scheme. The two centre pages will be different in each edition, being altered for each parish, and will contain all the news of that Parish, the Rector's (or Vicar's) letter, etc.

The price to subscribers will still be, officially, 3d., but most parishes will probably want to distribute the paper free and rely upon voluntary subscriptions.

Distribution will be through the local Rector or Vicar, and no papers will be posted in Sale except to subscribers residing in parishes which have not joined the scheme, and to subscribers living outside the Diocese.

The paper will be published in time for distribution on the first Sunday in each month, beginning with the first Sunday in May.

A number of parishes and districts have already signified their intention of joining in.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

The Bishop writes:—

Another visit was to a Bishops' meeting in Melbourne, where we agreed to establish a Provincial Council of Religious Instruction in State Schools, the first work of which will be the education of the people as to the need for something like the New South Wales method. I have been reading in an English magazine an article by the Archdeacon of Gloucester, who believes that the future of Christianity there depends largely upon better religious education, and the first step should be to act on the principle that the parents are the proper people to decide what form of religion shall be taught to their children. "This," he says, "could be done easily by a short Act giving liberty to teach the children of the Church the faith of the Church in all schools, on condition that a like liberty were given to the parents of children of other denominations in church schools, the parents to signify in what religion or form of religion they wish their children to be brought up." He adds that this has been done already for fourteen years in one large secondary girls' school, where an Anglican and a Roman Catholic priest and a Free Church minister regularly take their own classes. The experiment has had the happiest results. You see that what we are asking for is regarded by this leader in England as an easy and commonsense method.

Further, the Bishop states:—

As I have entered upon my seventieth year and the question of my continuance after this year as your bishop is not left entirely to my decision, I thought it desirable to get an expression of opinion from the council of the Diocese. I am not conscious of failing powers, and the only sign I know of that you think me old is some tendency among the clergy to prevent my having too hard a Sunday when I visit the parishes—an anxiety which I appreciate as a testimony to their affection, though I think it quite unnecessary. The council considered that as 1937 will be an important year for the Australian Church, especially in constitutional matters, in which I am much concerned, personal and diocesan considerations should be postponed. They therefore declined even to discuss my retirement until the end of 1937. Putting myself on one side altogether, I was proud that we have a council that puts the business of the whole Church before that of our own corner in it.

QUEENSLAND.

Diocese of Carpentaria.

FULL-BLOOD BLACKS.

60,000 in Australia.

Problem of Marriage.

Although the census taken in 1933 disclosed that there were 24,446 full-blood aborigines in Australia, information obtained by the Commonwealth Statistician from the protectors of aborigines in the different States revealed that there were, approximately, 60,000 full-blood aborigines in the Commonwealth on June 30, 1933.

Of these, 24,000 were either in employment or living in supervised camps, and 36,000 were nomadic.

This information is contained in a summary relating to full-blood aborigines which was released by the Commonwealth Statistician last night.

Excess of Males.

The disparity in the figures obtained through the census and the numbers compiled from the returns submitted by the protectors of aborigines is apparently due to the fact that no attempt was made by the compilers of the census to obtain details of nomadic aborigines.

The statistician pointed out that there was an excess of males over females, and for every 100 male aborigines between the ages of 10 and 21 years there were only 83 females.

"This is definite evidence," he adds, "of a shortage in the number of females as prospective wives. Under the tribal system, many young females are married by the older men, who sometimes acquire more than one wife, and it appears that many young unmarried men will be unable to secure partners from among the female aborigines who are included in this investigation. It has been stated that the full-blood aborigines often prefer to remain single rather than contract marriage with other castes."

Of the full-blood aborigines, 94.6 per cent. live in Queensland, Western Australia, and the Northern Territory.

SOUTH AUSTRALIA.

Diocese of Willochra.

COMING OF AGE CELEBRATIONS.

The Bishop writes:—

"As announced in the last issue of 'The Willochran,' the 21st anniversary of the foundation of this diocese will be observed on Tuesday, July 28th. There will be special Thanksgiving services at the Church of St. Augustine, Port Augusta, and during the octave it is hoped that every church in the diocese will hold a service of Thanksgiving. I draw attention to the special appeal we are making to support the coming of age fund, which I heartily commend to our readers. I hope our friends living in the diocese and those who reside outside will give as liberally

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as possible. We are much in need of money at present in order to maintain our work and extend it. Especially do we desire to clear our debts which have accumulated over a period of 15 years, and which now amount to about £1,000. These debts are the result mainly of the long drought and financial depression in the country. Will ten people give us £100 each?

Church Mail Bag School.

After several years of much appreciated service as Secretary of the Church Mail Bag School, Mrs. Campbell has found it necessary to relinquish this post. The clergy and laity of the diocese are grateful to her for the work which she has done, and I take this opportunity of expressing my own appreciation. The work has increased very much during the last 12 months, and when Mrs. Campbell told me she could not cope with it any longer, I could not do otherwise than accept her resignation. Fortunately, I was able without any delay to find a lady who, I feel sure, will prove an able successor, in the person of Miss I. D. Thomas, of "Myola."

THE DIOCESAN FESTIVAL

of

THE HOME MISSION SOCIETY

(Diocese of Sydney)

will be held

On Tuesday, 19th May, 1936

5.15 p.m.—"Meat" Tea in Basement of Town Hall.

6 p.m.—Service in Cathedral. Preacher: the Most Reverend C. F. D'Arcy, D.D., Archbishop of Armagh and Primate of All Ireland.

6.45 p.m.—"Meat" Tea in Basement of Town Hall.

6.45 p.m.—Town Hall—On Screen—"Some Wonders of Our Own Land."—Rev. F. Cash, M.A., B.D.

7.45 p.m.—Public Meeting—Town Hall. Chairman: The Most Rev. H. W. K. Mowll, D.D., Archbishop of Sydney.

Speakers: Right Reverend Bishop Bennett, of Aotearoa, N.Z., the Maori Bishop; The Right Reverend Bishop Hilliard, Bishop of Nelson, N.Z.

A Diocesan Welcome will be given to Canon Pilcher, D.D., Bishop-Coadjutor Elect.

Collection of Thank-Offerings at Meeting.

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Port Lincoln. Will the parents of children who receive the Sunday School lessons by post please communicate in future with Miss Thomas, who has in the past had considerable experience in teaching children, and is also an enthusiastic Churchwoman. To facilitate the working of the Church Mail Bag School, it is important that the small annual contribution should be paid promptly.

21st Anniversary.

The coming of age of Willochra Diocese will occur on July 28th, 1936. It is proposed to mark the occasion with Thanksgiving Services at a Church accessible to the Diocese on both sides of Spencer Gulf—probably at Port Augusta.

In the meanwhile we are appealing to our friends to make a liberal contribution to the work of the Diocese by sending a donation in support of one of the following funds—a 21st birthday gift!

(a) The Bishop of Willochra's Church Extension Fund.

(b) A Fund in support of Missions to the Aborigines.

(c) The work of the Bush Brotherhood of St. Stephen.

(d) Extension of Bishop's House and the building of a chapel as a memorial to the late Bishop Gilbert White, the first Bishop of Willochra.

Will our readers also please assist us by sending donations to enable us to pay off accumulated debts amounting to £1,000, caused by the drought conditions which have prevailed for the last ten years, and the financial depression of the last five years?

NEW ZEALAND.

Diocese of Auckland.

THE CATHEDRAL.

The 50th anniversary of the laying of the foundation stone of St. Mary's Cathedral, Auckland, was commemorated on February 9th. The Right Rev. Dr. Cowie was Bishop of Auckland at the time when the stone was laid by the Most Rev. J. C. Harper, the Primate of New Zealand. The Cathedral was not fully completed; only the chancel, transepts, and first bays of the nave were at that time built. St. Mary's Cathedral can claim to be one of the most dignified and beautiful ecclesiastical buildings that can be found constructed in wood in any part of the world, and there are many who will miss worshipping there when the building is replaced by the permanent and worthier Cathedral that now is happily within near view.

DUNEDIN.

Recent Gifts to St. Paul's Cathedral.

The Cathedral has recently been greatly enriched by the addition of a handsome window (the work of Mr. Arthur T. Dix, of Gower Street, London), the gift of the Cowie-Nichols family in memory of their parents, Charles and Mary Cowie Nichols. The theme is a "Te Deum," by the angelic choir and human workers. The latter are represented by agriculture, art, industry, womanhood,

and, what makes it very appropriate for the children's chapel, an infant presenting a bunch of wild flowers. The effect of the window is very pleasing and it has greatly enhanced that portion of the Cathedral.

The "Wall-stone," which was dedicated by the Archbishop of Canterbury, and presented to St. Paul's by the Friends of Canterbury Cathedral, has arrived, and will be inserted in the base of the pulpit. The stone contains on it a replica in bronze of an ancient cross found in Canterbury many years ago, and the stone itself is taken from the fabric of the ancient Cathedral. In dedicating the memorial, the Archbishop said: "The Cross speaks of the service and sacrifice upon which the Empire has been built and stands, and of the verdant Cross wherein all human service and sacrifice find their highest consecration. The stone speaks of the enduring value and truth of that Cross. The Mother, as it were, stretches out her hands to her daughters and offers them part of herself, of her very substance, and therewith the message of the Cross of which through all those centuries her stones have been the silent witness."

Even another generous gift will be realised before our Easter Festival. A large number of new cassocks and a complete set of new surplices have been provided for the boys of the Cathedral Choir.

NEW ZEALAND.

Diocese of Wellington.

SUNDAY DOG RACING.

The Wellington Diocesan Church Chronicle writes:—

It is deplorable that there is a danger of a license for organised Whippet Racing on Sundays being granted by the Borough Council of Lower Hutt. A deputation from the Church of England, Presbyterian, Methodist, Congregational, Church of Christ Churches, and the Salvation Army, visited the Borough Council on March 2nd to present a copy of a resolution which urged that, "in view of the great moral danger involved in the lives of the young people and children of the community, the members of the Council should reconsider the question and use their authority to prevent organised Sunday Whippet Racing." We hope to hear that the protest made by so many religious bodies has met with success, and that the Borough Council have refused to grant the license.

A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.—(Washington Irving.)

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A Nursing Home in the Big Timbered Country of East Gippsland, Victoria.

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Church House,

George St., Sydney.

Tel. M3164.

Victorian Secretary,

Cathedral Buildings,

Flinders Lane,

Melbourne. Tel. F5675.

Goulburn Synod.

(Continued from page 7.)

Religion Judged by National Deeds.

Now, while we cannot pretend that we have a Christian form of democracy to set over against Fascism and Communism, we can at least hope that we have a measure of democracy, which it is within the scope of the Church's work to influence more and more in a Christian direction. We must remember that our Christian religion to-day is going to be judged by the world by the way the Governments of so-called Christian nations behave. Fascists and Communists are not interested in what we preach in our churches; they measure us by what we do by our Governments. If we are a Christian people we shall be known by our actions. The fact that we so readily identify ourselves with the nation in time of war makes it obvious to outsiders that the State is the instrument by which we act as a Christian people. The world is not much interested to-day in folk who seek to live their lives apart and save their individual souls. These may be very important, but time will not wait for us, and there is work to be done here and now. It is what we are doing at present that matters in our relations with Fascists and Communists to-day.

The Issue for Church and State.

Our task then, as a Christian people, is so to live and act that we persuade the nation to which we belong to pursue Christian policies at home and abroad. The Church to-day can meet the world forces of Fascism and Communism in no other way. If we identify ourselves with States that do not follow Christian programmes, we can only expect the fate of the Russian Orthodox Church. While the Tsar flourished, the church flourished; when the Tsar went, the church had no power of its own by which to live. I believe the Russian Church will come again, but its fate should warn us of the folly of taking our policy from Governments when we ought to be pressing Christian policies on Governments. In matters of opinion and belief and social teaching we can accept no dictation from, or subordination to, the State as the Fascists and Communists require. We shall proclaim our Gospel and take the consequences.

The Outlook in Australia.

The Fascist and Communist movements are in the world to stay for a long time. And it is not in Germany or Russia that we shall have to contend with them. It is here in Australia. Both forces are in our midst already. We all tend to one or the other of them. The question is: Can we escape both and attain to something better than either? We believe that something better would be Christian democracy. We realise that it does not yet exist. Australia will become a Christian democracy or she will go Fascist or Communist, probably within our own lifetime. The pace of history has become so accelerated to-day that we do not realise how quickly changes take place, and changes of the most vital and significant kind. Think of Russia, Turkey, Italy, Germany, Spain, Japan, China, and others, and ask if British communities are to be forever immune from rapid change.

The Possibility of Christian Democracy.

My own belief is that we can move rapidly towards a Christian democracy, and lose neither our lives nor our freedom in the process. We shall need a solidarity more real than that of Fascism, and a sense of social justice more acute than that of the Communist. It is no use telling the Fascist and Communist that the Church must be free. The question is: What use are we making of freedom? At the moment I fear it is very little, certainly not nearly as much as is necessary to meet the present crisis. Nor is it the slightest use arguing with the Atheist about the existence of God; we must show him what God is doing through those who believe in Him. By their fruits, and by their fruits alone, are professions judged to-day.

A Programme of Action.

The Christian programme must move in two directions. It can make Fascism and Communism unnecessary by pursuing a policy of social justice within the nation. It must also seek the widest possible friendly relations with other nations. It will pursue the former by pressing for speedy action in the direction of making democracy real in the economic as well as in the political sphere; and it will pursue the latter by seeking the fairest possible trade relations and the best possible cultural contacts with other nations. These programmes will need to be pursued with vigour. A nation that continues to tolerate unemployment, and that neglects its youth, a nation that grows slums and thereby neglects the health of the people, will not continue to stand in the fierce competition for the occupation of the earth's surface that the remainder of this century will witness. We must be up and doing as never before. Do we believe in God? or are we only deluded by an idea of our own imagination? We must work through to the truth to-day, because the truth, and the truth alone, will stand the strain of life.

Great C. M. S. Gathering.

Sydney Town Hall, Thursday, 21st May.

A GREAT gathering of church-people is expected in the Sydney Town Hall on Thursday, May 21, at 7.45 p.m. Opportunity will be taken to welcome the Rt. Rev. P. Y. Matsui, D.D., Bishop of Tokyo, and the Rt. Rev. J. S. C. Banerjee, B.A., Assistant Bishop of Lahore (India), who are visiting Australia as the guests of the Church Missionary Society.

With the welcome will be combined the annual meeting of the Society. A procession in costume, representing various countries, will greet the visiting Bishops. The Chairman will be the Most Rev. the Archbishop of Sydney, and in addition to Bishop Matsui and Bishop Banerjee, the Right Rev. F. A. Bennett, Bishop of Aotearoa (the Maori Bishop), will speak.

"KEEP ONWARD—right on, till the prize is attained; Front the future with courage, and obstacles fall; By those, and those only, the victory is gained, Who keep faith in themselves and in God over all."



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A CHORUS OF GOOD WISHES.

Striking evidence of the large place which the Rev. T. C. Hammond holds in the esteem and affection, not only of the supporters of the Irish Church Missions, but of Protestant workers generally, states the "English Churchman," was afforded by the farewell meetings which took place at the Church House on Friday, 29th February. There were splendid gatherings of friends, who testified to their warm-hearted regard for Mr. Hammond on the eve of his departure for Australia.

The afternoon meeting was presided over by Prebendary H. W. Hinde, and prayer was offered by Principal W. Dodgson Sykes, of the Bible Churchmen's Missionary and Theological College, Clifton.

The Rev. A. E. Hughes, of the Fellowship of Evangelical Clergy and prominent in the work of the I.C.M., made a speech which flashed with humour, though, of course, with its deeply serious side. He held in his hand a little book by Mr. Hammond, entitled, "Did Protestants Rob Churches?" It was, he thought, a very suggestive title. He had not yet been able to read the book and see what answer the learned author gave, but he had been almost tempted to think that just now some Protestants, almost at the Antipodes, were, in a very real sense, robbing churches. There was being seized from the great and old Church of England the most brilliant light, intellectual and spiritual, that he had ever met within its borders. It would be seen that he was not alone in valuing that light when he told them that in Ireland the previous week Mr. Hammond had presented with a beautiful silver salver, which cost £25, together with a cheque for £200, and that every one of the diocesan and retired bishops of the Church of Ireland contributed, the Archbishop of Armagh heading the list. Mr. Hammond had won their esteem and admiration, not by any compromise, but by his ability, spirituality and faithfulness to the principles for which he stood.

At the evening meeting Mr. Hughes mentioned that Mr. Hammond's co-workers in the I.C.M. had presented him with a cheque for £60, with which to purchase a writing cabinet upon his arrival in Australia. On the previous Sunday evening, February 23, in the I.C.M. mission church in Dublin, at Mr. Hammond's farewell service, there was a congregation of 1200.

Four Hundred and Fifty Converts.

Not only, Mr. Hughes continued, had Mr. Hammond been a light within the Church of Ireland, but with a true Catholic spirit his love had gone out to many outside its borders. He had won from them love for himself, and what was better, faith in the Lord Jesus Christ. One result had been that during the past twenty-five years he had been privileged to receive publicly out of the Church of Rome in Ireland, four hundred and fifty converts. That was an outward expression of much genuine faith in Christ. The numbers would have been multiplied but for the lack of toleration and liberty in a land that was almost ironically called the Free State. Mr. Hammond had also been a strong buttress to the Church of England.

Pursuing his suggestion of robbery, Mr. Hughes said the ringleader of the robber band was no less a man than an Archbishop, his beloved friend, Howard Mowll! They all felt, however, that it was the will of God, and that being so, they could say, "The Lord gave"—it was more difficult to say "The Lord hath taken away," yet "Blessed be the Name of the Lord."

The Chairman said they all hoped Mr. Hammond had many years' service for the Lord Jesus Christ to give, whether yonder or back here. They hoped to see him again and again. It would not be necessary for him to wait until he finally came back to live on this side.

The Prebendary referred to the words of Paul to Timothy in 2 Tim. ii. 2. There was laid upon St. Paul's heart at that time some sense of the responsibility of passing on to others what they might make known to the next generation. There was no more responsible task, no greater weight that could hang about a man than that charge of instructing those who were to go out and teach others the great truths of Jesus Christ. They who knew something of Mr. Hammond would feel how admirably suited he was to that work. What he had accomplished in the past—and even the figure which in very feeble way Mr. Hammond, by the grace of God, had been able to do—would show that there lay before him possibilities of doing a far greater work in committing unto others

the great truths for which he himself had stood.

The Rev. N. F. Duncan recalled that it was forty-three years ago, almost to the month, that as a young clergyman in his second curacy he was invited by the Committee of the I.C.M. to take up the post of Central Secretary. He could not imagine anything more strengthening and educative for a young clergyman than to get into touch with the work of the Irish Church Missions.

The Rev. R. Mercer Wilson, also a former Secretary, let his mind go back twenty-nine or thirty years ago, to the time when Mr. Hammond was a curate in Dublin, and a tutor in logic and ethics. He piloted through their course at Trinity College many who were now occupying important positions. Mr. Wilson paid tribute to Mr. Hammond as a colleague. He thought any man who could stand the racket of Dublin through all the difficulties of the past—especially the recent past—and had faced the winds of controversy, prejudice and misunderstanding and many other ills for seventeen years, deserved an honourable retirement. Instead of that, he was going out to fresh work under the Southern Cross. The future graduates of Moore College would be able, through Mr. Hammond, to give in their ministry a good reason for the hope that was in them.

The Rev. A. A. Giles told how he grew up from the age of ten, sixty-two years ago, trained by the Irish Church Missions, and grateful for all the privileges the Society gave him. He had known all five superintendents, from the famous Dr. MacCarthy to the most famous T. C. Hammond.

The Rev. H. J. Battersby spoke for the junior workers—who felt that they owed everything in life under God to His servant. Mr. Hammond had made the I.C.M. a beautiful family unto God. Mr. Battersby quoted the testimony of a Romanist who, in a certain section of the Romanist Press, had sought to cast every odium on the work, and then had occasion to seek advice from Mr. Hammond. He said, "Mr. Hammond is a Christian gentleman."

Work Among Students.

The Rev. W. E. W. Wycliffe-Jones represented the Fellowship of Evangelical Churchmen. He spoke of Mr. Hammond's work at the High Leigh conferences, especially at the students' gatherings, answering questions and discussing difficult points. The result was that a large number of young men had now passed through training into the ministry of the Church of England, and were standing as Evangelicals, their doubts and difficulties met through the invaluable work that Mr. Hammond did there.

The Rev. W. Leatham, as one of those young men, corroborated what Mr. Wycliffe-Jones had said. Especially had Mr. Hammond helped them in regard to the Prayer Book.

This year, said the Rev. B. W. Isaacs, Secretary of the Church Pastoral Aid Society, was the centenary of the consecration of Bishop Broughton, the first Bishop of Australia, and the Church of Ireland was making it a very beautiful gift for the centenary. The time was when all the dioceses in Australia were Evangelical. It was not so to-day. A hundred years ago the Diocese of Sydney was founded from that of Calcutta, in which province it then was. The present Bishop of Calcutta, the Archbishop of Armagh, and the Bishop in Jerusalem would this year be present at the centenary gatherings in Sydney. Mr. Isaac was very happy and thankful to feel that Mr. Hammond would be at the side of their greatly revered and trusted friend, Archbishop Mowll, on that occasion. Moore College led principally of course, the Diocese of Sydney. It also helped to feed to some extent other parts of Australia and also New Zealand and Tasmania. It was, therefore, vitally important that the College should have the strongest possible man for its Principal. If they could get the men established in the Protestant principles of the Church they would make a mighty difference in the Church, not only in Australia, but throughout the world.

In reply to this succession of well-wishers, Mr. Hammond expressed himself most deeply grateful to all the friends, both in Ireland and in England, who at this time had shown such marked sympathy and given such generous expression of their esteem and regard. He made special mention of the wise guidance he received from the Rev. A. A. Giles as a young worker forty years ago.

If he had been enabled in some small measure to carry out the fundamental principles of the Irish Church Missions, it was in very great degree owing to the inspiration of Mr. Giles. He was as profoundly convinced to-day, after seventeen years' experience, of the necessity of the work of the I.C.M., of its soundness, its spirituality, and its Scripturality as on the day when he first took up office in it. If he had the duty to discharge again of determining whether he would throw in his lot with it, he believed he would make the same decision as he did formerly. Mr. Hammond made an earnest plea for continued support of the work. He was firmly convinced that there was a future opening for Ireland.

In a closing word, the chairman expressed directly and definitely to Mr. Hammond the gratitude of the Society and its supporters for all that he had done. That meeting, he said, was representative of the great body of its friends.

Evening Meeting.

Sir Harry Stileman presided at the evening gathering and made cordial reference to Mrs. Hammond and her daughter, who are accompanying Mr. Hammond to Australia, and the three sons who are remaining at home.

The Rev. G. H. Lunn spoke for the Committee. Mr. Henry Mumford, who has had fifty-one years in the work, forty-three of them in Ireland, recalled that Mr. Hammond and he were co-workers in Limerick in 1899.

Mr. W. Prescott Upton observed that Mr. Hammond had made himself completely master not only of the Roman controversy, but also of the Modernist controversy. The thing they could never sufficiently admire was his remarkable philosophical grasp of all sides of a question, and the balance and caution, but at the same time the determinedness and the clearness with which he stated his views.

Mr. J. A. Kensit said that Mr. Hammond had been a doughty Protestant here, and they would miss him; but he would be just as great a Protestant in the land of the kangaroo. They could imagine him jumping on the forces of error out there, and being alert for the truth in no less degree in John Bull's other continent than he had been in John Bull's other island. He had been a controversialist without bitterness, an Irishman without Papistry, a Protestant without compromise, a friend without changeableness, and a Bible student without destructiveness. Mr. Kensit remarked that he was a little copying Mr. Hughes, who had quoted from the burial service in the afternoon, but he would say that Mr. Hammond was a Mr. Valiant-for-the-Truth, and the trumpets would sound for him on the other side. He would be warmly welcomed, greatly greeted.

Mr. Albert Mitchell spoke for the Fellowship of Evangelical Churchmen. Mr. Hammond, he said, had seemed an indispensable member of the High Leigh conference. Dr. Douglas Johnson followed, for the Inter-Varsity Fellowship of Evangelical Unions, and the Rev. D. K. Dean as representing students.

Presentation.

The chairman presented Mr. Hammond with a cheque for £100 on behalf of English subscribers.

For himself, his wife and daughter, Mr. Hammond returned most grateful thanks for the gift, but more particularly for the continued support and sympathy extended to him in the work in which he had been engaged for so many years. He spoke warmly of his fellow-workers, and reiterated his appeal for the continued support of the work.

The Rev. D. F. A. Grahame presented Mr. Hammond with a framed copy of some witty verses he had composed for the occasion.

The Rev. A. E. Hughes prefaced a closing address with mention of the fact that in the last busy days Mr. Hammond had completed the second volume of his comments and lessons on the Hundred Texts. He also drew attention to a side of the work which, he said, had not been mentioned as much as it might have been—the children's work—and alluded to the four Homes of the Society. He endorsed all that Mr. Albert Mitchell had said as to Mr. Hammond's work for the F.E.C. His valedictory word to Mr. Hammond was in Judges vi. 12: "The Lord is with thee, thou mighty man of valour."

Mr. Hughes having offered prayer, Mr. Hammond pronounced the Benediction.

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Editorial

Paying the Price.

HERE is no doubt whatever that the great need of the Church to-day is an outpouring of the Spirit of God from on high. Never has there been so much coming and going in the Church, never so many activities, never such a wealth of organisation; and yet in the face of world needs and individuals' needs, never has the Church seemed so powerless, so lacking in influence. The position in Europe, the tragedy of Abyssinia, or to come right home, the wave of juvenile crime, lawlessness and boastful worldliness in our midst, are vivid evidences of appalling need and Christian weakness. There is one sovereign remedy—the overturning and renewing power of the Holy Spirit. When the new and joyous power of a vital Christianity made its impact on the Apostolic Church, St. Peter said "His Divine power hath given us all things that pertain unto life and godliness"; or, as St. Paul puts it, the proof of the Kingdom of God is "not in word, but in power." It is a mistake to think of the field that the early Christians entered as one intellectually and morally dead. Ideals, great ideals there were in plenty. The Roman world was a valley of dry bones. Skeleton frames there were in abundance, and sinews upon them, capable of great things, as is the case to-day. But there was no breath in them. And the reason why the story of man became what it did in those days of pristine Christianity was because in the fullness of time the Breath did come; because by the living experience of the Holy Ghost, Christianity brought, in both East and West, a re-

ligion of joyous and infectious moral power. There is the same dire need to-day, while the same converting and quickening Power is available, if only we will pay the price. That price is obedience to God and His laws. Such obedience is a costly thing, and sadly enough, people will not pay the price—but what of professing Christians?

Salutary Words.

NO sensitive person in the whole community did not but feel a pang go through the soul last week, when a young fellow, for a dastardly murder, paid the supreme price. The law had declared him guilty with no extenuating circumstances, and the law had, perforce, to take its course. The whole thing should be a grave warning to the young men of our land. There have been too much heedlessness and too many crimes to their account of late for the community to remain unconcerned or inactive. In this regard the Roman Catholic Archbishop of Sydney gave expression to some salutary words several days ago. They are worth repeating.

"The teaching of the Gospel is that Christianity came not to repeal the law but to enforce it; that we have the order from the very lips of Our Saviour: 'Fear not him who can kill the body but cannot touch the soul.' But fear ye him who casts body and soul into hell."

"During my residence in Rome, under the Papal Sovereignty, it was the rule that after a sentence of death had been pronounced, a special council of mercy reviewed the case. If the sentence was confirmed, then the Council called "Signatura," had the above sentence finally confirmed, so that the condemned man would, by a worthy preparation for death, secure eternal life. Thus, to speak to the point, Christian repentance will make the scaffold itself a special atonement, a proper preparation for a merciful judgment after death, which means eternal salvation—a place among the just in the happiness of God for all eternity.

"We may add according to Catholic Christian doctrine that pastors of the Church, parents, teachers, and superiors of juniorates will not be excused by God for the consequence of negligence or incaution regarding the inherent evil dispositions of our human nature, especially in adolescence. The children or pupils committed to their care thus neglected, if unrepentant, will cry out for vengeance from the endless prison of Hell." So says Archbishop Kelly.

It is to this last paragraph we draw special attention. The gravest responsibility rests upon parents, clergy and

teachers, in their care and training of the young. Unfortunately, the discipline of the home has broken down, and generally speaking, there is little or no home training. The fear of God is not before tens of thousands of children's eyes. Add to this the wretched literature published nowadays for children's reading, and the glut of disordered films ever within sight, and we do not wonder that young people go wrong. Retribution is surely coming!

Children and Cinemas.

THE Children's Cinema Council of Victoria sent recently to thirty-seven metropolitan and suburban schools and to twenty-three country schools in that State a questionnaire regarding the attendance of children at the cinemas. The inquiry affected about 30,000 children. The answers revealed that nearly half the school children of Victoria attend moving pictures once a week. They further showed that the effects of frequent attendance at pictures on the health and conduct of children were almost without exception found to be deleterious. Eye-strain was noticed among 25 per cent. of the children, mostly in those who sat in the cheaper and nearer seats, while 20 per cent. had their sleep affected, frequently by particular films, especially age pictures and those depicting much killing, terrifying bandits and burglaries. These children suffered from dreams, restlessness, nerves, temporary excitement, and lack of concentration. Many became overtired and suffered from headaches in the middle of the week, to the detriment of their school work. Children who were regular picture-goers, frequently resented parental and school control. Home duties appeared tame and uninteresting, and became generally irksome, and they longed for the freedom of life as seen on the pictures.

All of which constitutes a clamant call for the general improvement of film programmes. It is considered absolutely necessary that all crude vulgarities should be excised and prohibited; gangster pictures should be limited or abolished; films with drinking scenes should be cut down; the flow of films obviously produced to feed the "flapper class" should be stopped, and more dramatised history stories and travelogues, with simple and interesting explanations, should be shown.

There is no doubt that grave responsibilities rest upon the shoulders of the purveyors of this type of amusement. Our Government should be more than ordinarily concerned, while parents are doubly charged with the call to the strictest care of their children.