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YOUNG RECORDERS.

Aims:

1. Write regularly to Aunt Mat.
2. Read the paper right through.
3. Interest the others at home.
4. Get a new subscriber.

Toorak Vicarage, August 15, 1929.

"In Christ there is no East or West,
In Him no South or North,
But one great fellowship of Love,
Throughout the whole wide earth."

My dear girls and boys,

A great many very wonderful things happen to us nowadays, and sometimes it seems as though we were so used to wonders that we could not be surprised any more.

How many of you know about a very great event which is happening in England now, something to do entirely with boys? This year to Boy Scout Movement is just 21 years old, and to celebrate its coming of age boys from all over the world are joining in a great World Scout Jamboree.

Have you read about it in the papers? or perhaps some of you have friends, even brothers, who are there. Two hundred Australian boys are taking part. Won't they have tales to tell when they get home!

On Wednesday, 31st July, there was a great march of all these boys, 50,000 of them, when they were reviewed by the Duke of Connaught and Lieutenant-General Sir Robert Baden-Powell, the man who thought of Boy Scouts twenty-one years ago. Fifty thousand boys, just imagine the crowd of them! and they come from forty-two different countries. In the newspaper article I have been reading special mention is made of American, Bulgarian, Indian, Japanese, Canadian and German contingents. I wonder if any of you know the rest of the 42 countries. It would be quite a good geography lesson for us all to make a list.

I should have loved to see that march, it took 50 minutes to pass the

saluting base, 25 boys abreast—so our boys had eight lines. They came after the two thousand Americans, second in order, as all the countries were arranged alphabetically; all marched carrying flags and pennons and with bands playing. When the Duke of Connaught appeared he was greeted by the Scout Yell from 50,000 voices in nearly 50 different languages. Addressing the boys he said it was an ennobling spectacle to see lads of every race and creed imbued with the same high ideals and bearing aloft the same banner of mutual service and brotherhood. The Prince of Wales has been to visit them too; in spite of heavy rains he spent one night in a tent in the huge camp and visited all the different countries' quarters. The French boys waved their hats, shouting "Vive la Prince"; the Zulu boys shouted and beat their drums, all did something different, all were delighted to have him there.

The truly wonderful part of this great jamboree is that all these boys are brothers, they hold and live by the same code, and not only they, but all the other Scouts who couldn't leave their homes and countries, and I think there are about two million of them.

Our boys will come home with friends in ever so many other countries, and that's what we need—friendships between all the countries of the world.

Every Sunday in our Church service, we use a prayer in which come these words, "dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests." Can you tell me which prayer it is.

I am, your affectionately,

Aunt Mat

Answer to question in last issue:—

Words to be found in the General Thanksgiving.

A small award will be given at the end of the year to all who send in a sufficient number of answers.

A collection of Jewish antiquities valued at £600,000, was the principal feature at the new International Art Gallery, opened recently in London. The collection will eventually go to a museum in Jerusalem, and remain there while Palestine is under the British flag. The importance of the collection may be judged from the fact that it consists of about 1200 pieces, whereas the Victoria and Albert Museum, the British Museum, and the Cluny Museum in Paris have only from three to five pieces each.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

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A Reformation Sunday.—A Timely Article written by Rev. L. Gabbutt, B.A.

Cheltenham and Reunion.—By Rev. T. Quigley, M.A., Hobart.

Illustration.—Setting Foundation Stone of New Church, Campsie, Sydney.

Leader.—The Marriage Bond. Written by Rev. Dr. Edward Griffith, M.A., Rector of St. Paul's, Bendigo.

Man's Descent to the Ape.—By Rev. Dr. Podmore, M.A., F.Z.S.

Provincial Synod, N.S.W.

St. Andrew's Cathedral.—A Contributed Article dealing with the situation of the New Site.

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About 1,000,000 accidents and 27,500 deaths were caused by motor vehicles in the United States of America last year, according to statistics.

A new religious play, entitled "St. Paul," the author of which is Mr. Geoffrey Dearmer, will be produced in Liverpool Cathedral.

Melbourne has fallen into step with other dioceses in forming a branch of the Australian Church League to maintain the principles of the Reformation in the Church and diocese.

The Duke and Duchess of York have drawn from the Free Church of Scot-

land strong expression of disapproval on their attendance at an ambulance demonstration on a Sunday.

"Jazz Christianity" is the term applied by the Rev. Henry Evans, of Melbourne, to the acceptance of little portions of the faith according to individual taste.

The University of Chicago has a Chair of Religious Drama. The course is concerned with "all plays that have a religious effect" from Aristophanes to Shaw.

Genesis, chapter 1, has nothing to fear from true Science, for the greatest scientists, such as Dana and Kelvin, have paid their tributes of praise to this Divinely inspired account of the origin of the world.

Designed in the style of the Italian Renaissance, with a dome the summit of which will be 100 feet above street level, a new synagogue for the Jewish community of Melbourne is being erected. The synagogue will seat a congregation of 1200.

The largest single block of marble in the world—60ft. high, 6ft. square, and weighing 380 tons—has been quarried in Italy and taken to Rome, where it will be set up as a monument to Signor Mussolini. Owing to its tremendous size, it took more than a year to quarry and drag it yard by yard for 30 miles from the mountains to the sea.

In Ireland the fee for solemn Requiem Masses is £1 per head of priests attending. In case of a wealthy R.C. there may be fifty priests taking part; each gets his £1. The fee for Low Mass in the diocese of Meath was five shillings. These Masses are said for sick people, cattle, for success in fishing, for crops, and to drive the fairies out of the Churn.

The difficulty of paying for churches besets nearly all denominations. The most successful in finding money for the purpose appear to be the Roman Catholics and the Christian Scientists. The First Church of Christ, Scientist, Sydney, was dedicated recently. The total cost, including the organ, was approximately £47,000, which had been raised in nine years by voluntary offerings.

Roadside advertising signs are now either prohibited or severely restricted upon the public highways of 41 of the 48 States of the United States. The

practice of erecting huge hoardings close to the highways on which to advertise things for sale has grown so general and the billboards so large and obstructive as to excite vehement protests from the public in every State.

"Honour the Lord with thy substance; so shall thy barns be filled with plenty." As Bunyan puts it—

A man there was, tho' some did count him mad,
The more he cast away, the more he had.

He that bestows his goods upon the poor
Shall have as much again and ten times more."

Remains of a church with a beautiful mosaic floor of the Byzantine period at the supposed site of Shiloh have been discovered in Palestine by a Danish expedition. The place is some twenty miles north of Jerusalem, a village now known as Seunim. The remains previously discovered at this site belong to the period between the 13th and 10th centuries B.C., which is said to be the time of the Israelite conquest of Canaan and the period of Judges following Joshua.

An antefix—a kind of tile—bearing the sign of the Cross, and dating from the third century of our era, has been found during excavations on the site of the Roman fortress at Caerleon, Monmouthshire. Mr. Nash-Williams, of the National Museum of Wales, who is in charge of the work, has expressed his belief that this is the first piece of direct evidence of the presence of Christianity in Roman Wales that has yet been discovered, and that it would seem to show that Christianity reached Wales at least two hundred years years earlier than was commonly supposed.

How, 50 years ago, he was converted to total abstinence was related by the Bishop of London at the annual meeting of the Church of England Temperance Society in London (says the "Daily Chronicle.") "At the age of 23, just after I had come down from Oxford," he said, "I was staying at Horsham, where I met a watchmaker. He induced me to take the pledge after persuading me on the ground that he would be able to save another man. He brought the man to his shop and we signed the pledge together. I found out that the man with whom I was 'converted' was already a total abstainer."

Jesus Shall Reign

Only if every member of the Church takes a share in telling others of the King.

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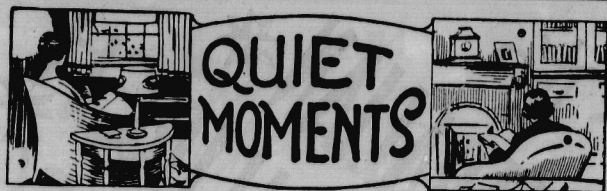
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Alone with Jesus.

IT has been well said that he who loves loneliness is either a beast or a saint. But animals are gregarious and like to herd together for mutual protection and other advantage. Man is essentially fond of the company of his kind. Any normal person properly desires fellowship. God may thus be believed in as the Holy Trinity, as Augustine said. Companionship is both natural and beautiful in man, and it constitutes the conditions which bring forth social virtues. It is not, and it should not be from any misanthropic feeling that we seek at times to be alone, apart from our fellow-beings. As a matter of experience we are forced to be alone. There is loneliness in crowds, and there are times when even our nearest and dearest cannot enter into our deepest feelings. Nor should we strain ourselves to parade our inmost thought to everybody or on every occasion. There is a reserve of power which belongs to all who live a full life. God demands the confidence of secrecy. Our strength lies in our ability to live alone with Him.

Times arise when it is absolutely necessary that we retire from the world and from the rush of life to be alone with God. We are often so busily employed, maybe, in church work, too, that we find no time for God. Constant toil and rush prevent our best self and our ripest thought from coming to the surface. Not often are we entirely ourselves. We do not really live. That is why it is so good to have Quiet Moments in the day, and days when we may retreat from the world's incessant and trivial calls. A few minutes more given at our usual prayer time. A little earlier to Church for restful thought and preparation before the service. Such are some ways of gaining benefit. It is also good to visit, in passing, a Church, on a week-day, for a few minutes' meditation. It is a distinct loss to regard a church building as meant for Sundays only. There are also opportunities, like the "Three Hours" on Good Friday, which are found most helpful to very many people in the deepening of faith and devotion. And is not the ordinary week-night service a gain if only to break the week of secular thought?

It is the Cross which enables us to be alone with Jesus. It put Him apart. It places us apart with Him. The very thought of it uplifts our minds. Simpler ages expressed this by making the Sign of the Cross, which, though it became a mere superstitious action in many cases, was retained in the baptismal service, to remind us that whatever it cost we were to be "Christ's faithful soldiers and servants." To keep that Cross in mind is to know the origin of power to serve and fight. We may find ourselves alone very often in what is involved in confession of His Name. But we must never be ashamed to confess Him, the Crucified. Nicodemus was made a target for criticism by his fellows on account of Jesus. Paul found himself alone in Rome, but the Lord stood by him.

Each one lives to himself alone, in a sense. There is that inmost experience which none other can enter except God Himself. We complain that we are not understood. As a matter of fact we are so divine in our constitution that we simply cannot be understood by any other save God Who made us in His image. It is this deep life that God desires to share with us. When that is being done than we walk with God, as Enoch did, and Abraham the Friend of God. We talk to many people. We rush about the world. We fly hither and thither. We tell too much about ourselves, even about our religion. But we too often forget to tell everything to God. All the talking in the world will not dispel doubts or resolve our difficulties. But a few short minutes spent alone with God will suffice to arm us for the conflict with that strength which is divine. All great workers have possessed this hidden source of greatness. They stand alone because they live alone with God. In life and in death the happiness and joy of man is in the Cross whereby he is found alone with Jesus.

Many people have been won to God through the Loneliness of Christ upon His Cross. Many have been kept in God by contemplating the Cross of Calvary. None are blessed apart from that Cross. It is the branch which sweetens life's bitter waters of Marah. It is the rod which blossoms in the Ark. It is the pole on which was reared the brazen serpent, the look of which heals the stricken host.

Thus men shall praise the Name of Him alone
Who lifts them upward to His Father's throne.
And through eternity the words will ring:
"On Cross alone, O Christ, alone our King!"

My Kingdom.

"Not what I have, but what I do, is my kingdom."—Carlyle.

Our to-morrows will come as to-morrows do,
And into to-days they will silently turn;
But, 'tis well, for the call of life's urgent needs,

If you use your to-days while their lamps still burn.

Our to-days are our own, to plan and control.

By the here and now of our life on this earth;
But to wait till to-morrow will not avail,
Then give us to-day of your cheer, love and mirth.

Our to-morrows are ours to plot and to plan
Of the kindly deeds we are yearning to do;
But to-day is the time to accomplish things,
If you wish to be wise, contented and true.

Our yesterday's throne is the seat we have gained,
And to-day is the kingdom of things just done;
But to-morrow's place will be found by our worth,
By the test of life's challenge—our kingdom is won.

—Fanny E. Tournay-Hinde.

Only those who have struck the deepest note of penitence can reach the highest note of praise.

Seeing the Future.

(By Rev. A. S. Devenish, M.A.)
(Concluded.)

But, in addition to the general political, moral, economic, and ecclesiastical conditions of the world the physical condition of the earth is becoming alarming. A noted seismologist is quoted on p. 219 of Miss Pankhurst's book, who says that since the middle of the 17th century there has been a noted increase in the frequency of bad earthquakes, the numbers in the successive half-centuries from 1600 being 3, 10, 15, 17, 30; and the suggestion is made that there has been a corresponding increase in volcanic activity. Some leading papers have taken this matter up and speak of the condition of "unstable equilibrium" into which the earth has fallen.

Miss Pankhurst quotes one paper as saying that there has been an amazing number of recent earthquakes in different parts of the world, and asks: "Are these things the precursors of some great catastrophe?" These titanic convulsions are not under human control, says another; and man is powerless in the presence of a convulsed earth. He can stand up to, and fight, a fire; but a rocking earth, moving mountains, swaying cities and towns, and sickening destruction and loss are beyond his powers of manipulation. "In earthquake and hurricane mankind can only wait, helpless, paralysed and afraid." About all this the evolutionist has nothing to say—save pulpit jargon about the blessings of pain, suffering and loss which he placidly informs us may go on, in increasing volumes, for many millions, or millions of millions of years. Against this, however, St. John and St. Paul tell us the time is shortened; it is the last hour; and well it might be, or no flesh will have been saved.

People who read their Bibles without the helps (?) provided by modernist theologians had perhaps quite arrived at Miss Pankhurst's conclusions; but she has put into articulate form what many students of Scripture had surmised, and what many more had hoped, and vast numbers believed. The earth is changing rapidly; it is fast becoming uncontrollable by mere human agents: the symptoms of the world's chronic disease are becoming open and palpable, and none but a supreme physician can heal its disorders.

There has latterly been a revolt against the hide-bound ideas of the generation now almost passed away, i.e., that laws immutable, and mechanical governed all the powers of earth and sky. There was no escape from the fates assigned by its wires, wheels and pulleys. Dr. Cairns points out that Christ's work at His first Advent were those which indicated His powers over the moral, spiritual and physical conditions of human life and activity; and also His powers over nature and the cosmic elements. But we cannot stop short at that. When Christ comes the second time, those same powers will be used to the Nth power to redeem a groaning creation from the bondage of corruption into the glorious liberty of the children of God. "For," says St. Paul, "our conversation is in Heaven from whence also we wait for a Deliverer, the Lord Jesus Christ, who shall fashion anew this body of our humiliation, that it may be fashioned like unto His glorious body, according to the great power whereby he is able to subdue all things unto himself." These words apply to no human lordship, but to Him only whose right it is to take His power and reign, and of Whom alone it can be said—"able to subdue all things unto Himself."

Homely Melody.

(By Grace L. Rodda.)
(Concluded.)

Charles Dickens, in his tale, "The Chimes," speaks in graphic and alluring tone of the power of the bells. Bells, which "centuries ago," had been placed "high up in the steeple of an old church." He writes:—

"They had clear, loud, lusty sounding voices, had those bells; and far and wide they might be heard upon the wind. They would pour forth their cheerful notes into a listening ear, right loyally; and bent on being heard on stormy nights by some poor mother watching a sick child, or some lone wife whose husband was at sea, they had been known sometimes to beat a blustering Nor-Wester, ay 'all to fits' as Tony Veck said."

Yet how frequently we pass on our way, almost unheeding this glorious peal of joy and praise. Why do we not pause in our busy thought, in our self-centred journey, to raise a grateful prayer of thanksgiving to the One Who bestows this, as well as "every good gift" upon our thankless soul? Why do we not exclaim, with David of old, "Forget not all His benefits." "T'were well for us to

"Remember His unceasing gifts
In number 'as the sand,'
In beauty 'as the stars' of Heav'n,
A countless, shining band."

Nature's great orchestra provides yet another source of music, most real and most vivid. The mighty waves of the ocean beating and breaking in rhythmic cadence upon the rock-bound shore—the leaping, foaming torrent, as it pursues its way over majestic waterfall and rocky bed—the sound of the stormy wind in the forest, where leafy monarchs bow their lofty heads and mingle their spreading branches—all of these have their own resonant voice, their own regal music.

Yet simpler sights and sounds are revealed to the eye and the ear of the convalescent, who is regaining health. To such a one, all the air around is filled with exquisite music. The murmur of the grass, as the breeze sweeps over it; the rustle of the leaves in the tree overhead; the hum of the bee, alighting on the flower; the song of the bird, in note surpassing sweetness; the gentle patter of rain-drops, like musical chime; the friendly greeting of the faithful dog; the contented purr of the domestic cat; all the busy stir and hum of renewed life and returning activity, awaken the senses and inspire the soul, like strains of vibrant melody.

Thus, while we acknowledge the mighty and majesty revealed in

"Stately tone of organ grand,
Pealing through the air,
With its pure and golden notes
Glorious past compare."

Yet may we also, and at the same time do homage to the sweet accompaniment of that simpler melody

"Homely, gentle words of life
In our daily life,
Tender speech and kindly phrase
"Overcoming strife."

Miss F. A. Nevill, who went at her own charges to help in the work at Oenpelli, N. Australia, has found the climate too trying. On consultation with the doctor at Port Darwin, she was advised to return South. Miss Nevill arrived in Sydney by the "Malabar."

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St. Andrew's Cathedral.

THE vexed question of a new site for St. Andrew's Cathedral in Sydney, although belonging strictly to that diocese alone, has nevertheless very far-reaching influences, and in some ways affects the whole Church.

Two questions, about which most church-people feel very strongly, are involved in the controversy, the honouring or repudiation of an agreement admitted to have been honourably entered into, and the spoliation by the secular power of consecrated ground hallowed by the associations of more than a century.

Sydney may not always be the Primate's See as at present, but it will always be the mother diocese of Australia, and has within its borders a larger population than any other diocese in the Commonwealth.

1. The Original Cathedral Site.

When the Cathedral site was granted, it reached from what is now the centre of George Street to as far back as Kent Street. At that time there was also a cemetery, where the Sydney Town Hall now stands, and although this did not belong to the Cathedral authorities, it nevertheless provided plenty of open space around the cathedral building.

2. Gradual Encroachment.

Sir Richard Bourke, during his term of office, took away almost one-half of the original site and gave it to others. This restricted the western boundary to what is now St. Andrew's Place. Then followed a further restriction, when the eastern boundary line was moved back in order to straighten George Street. It is true that about 60 feet, with a restriction against building, were added on the northern side, but this did not compensate for the loss in length.

In 1924 the Lord Mayor (Alderman Gilpin) approached the Cathedral Chapter, and in a lengthy conference explained, that for purposes of necessary civic development and the extension of the Municipal buildings, it would be in the best interests of the citizens that the City Council acquire the Cathedral property, more especially as the widening of Bathurst Street would encroach upon the portion of ground covered by the Chapter House. A considerable sum was mentioned as possible compensation. In 1925 the Railway Commissioners intimated that for purposes of the City Railway it would be necessary for them to resume a strip of land ten feet wide, and running along the whole of the George Street frontage. They would also have to lease a considerable portion of the Cathedral grounds for a period of five years. On February 11, 1926, a deputation, led by the Archbishop, waited upon the Premier (Hon. J. T. Lang) and protested strongly against the resumption of any portion of the Cathedral grounds.

3. The Government's Proposals.

The Premier assured the deputation of his sympathy, but the City Railway had to go on, and after consulting with Dr. Bradfield he could see no other solution. He was willing to meet the Cathedral authorities in any way possible. It was not a question of expense with the Government. If the Cathedral were removed to St. Philip's the Government would resume the whole of the Cathedral grounds.

In the following month (March 9, 1926) it was announced in the Press that the Premier had offered a block of land on Church Hill, in exchange for St. Andrew's Cathedral site, and a grant of £500,000 towards the erection of a new Cathedral. Failing the acceptance of that offer he agreed that St. Andrew's Cathedral grounds would not be encroached upon.

It will be seen from the above that the proposal to remove the Cathedral to another site did not originate with the Church, but with the Government of the day. The Church merely asked that the consecrated ground which it had held for more than a century be left undisturbed. It is also significant that the suggestion of giving £500,000, together with the additional land at Church Hill, was made by the Government and not by the Church, and this offer was made within a few months of the Labour Government coming into office. The signing of the agreement at a much later date was only an executive act—the final act of a contract the substance of which had been approved much earlier.

4. The Choice of a Site.

A special session of Synod was convened for the purpose of considering the Government offer, and was more largely attended than any previous synod.

The question as to where the Church was willing to erect a new Cathedral, was dealt with in a most thorough manner.

The debate occupied two days of one week, and was resumed the following week. After a number of sites had been withdrawn, including "The Conservatorium" and "Observatory Hill," a ballot was taken regarding those still left on the list and resulted as follows:—

Mint and District Court ...	215 votes.
St. Philip's Site ...	31 "
Supreme Court ...	15 "
Victoria Barracks ...	2 "
Informal ...	5 "

A motion was then carried by an overwhelming majority, affirming the willingness of Synod to have the Cathedral site exchanged for that of the Mint and District Court, should the Government deem it advisable, and provided that adequate monetary compensation be granted.

The proposal met with warm approval from the Press. The "Sydney Morning Herald" devoted two sub-leaders to the question, and the "Evening News" in a leading article cordially supported the decision of Synod.

Lengthy negotiations with the Government followed, and on December 17, 1926, the Press announced that on the previous day the Government had decided to grant the Mint and District Court Site for the re-erection of St. Andrew's Cathedral.

5. The Agreement.

The substance of the agreement for the exchange of sites and compensation, was submitted by the Government to various Government departments, and after careful consideration of their reports the final wording was fixed by the Crown Solicitor and the Solicitors acting for the Church (Messrs. Allen, Allen and Hemsley).

The papers concerning the whole question were laid upon the Table of the Legislative Assembly last November and subsequently printed. They occupy no less than 70 pages of printing in foolscap size and form a most interesting document well worthy of the careful perusal of every member of Parliament and every member of Synod.

In these papers it is shown that the Premier was authorised by an Executive Minute of the Governor-in-Council to sign the agreement on behalf of His Majesty the King, and this was done—the Corporate Trustees signing on behalf of the Church.

One clause in the agreement stipulated that it should be submitted to Synod for ratification within one calendar month, and to Parliament for the same purpose. "As soon as possible, but not later than twelve months after the date of the agreement."

Synod ratified the agreement within the time specified by 196 votes to 97.

Shortly afterwards a general election took place. It is worthy of note that during the lengthy period covering the negotiations, no protest against the proposal was made in Parliament by the Opposition.

During the election campaign, no mention was made by the Leader of the Opposition of any intention of repudiating this agreement. If returned to power, although some specific cases were mentioned in which such a course would be adopted.

Not unnaturally, therefore, the large body of church people expected that no matter which party should be returned to power, the agreement would be submitted to Parliament in accordance with its own terms. Shortly after the election the new Premier was officially informed of the agreement and of its ratification by Synod.

6. The Subsequent Position.

After waiting for more than a year for a reply from the Government as to its decision, the Church was informed by the Premier late in September, 1928, that the Government was unable to submit the agreement to Parliament for ratification.

The decision of Cabinet was that "In view of the fact that the site of St. Andrew's is not required for any public purpose, either by the Government, the Railway Commissioners, or the Civic Authorities, Ministers decided that they were unable to recommend Parliament to ratify the agreement."

Synod was in session when the Premier's letter was received, and after a lengthy debate, the following motion was carried by 133 votes to 5.

"This Synod is convinced that in the interests of the community and for the further needs of the Church, effect should be given to the agreement entered into by the last Government with reference to St. Andrew's Cathedral, with such modifications of its operations as may be required by financial considerations. The Synod strongly urges the Government to reconsider the matter,

and authorises the Standing Committee and Cathedral Chapter to appoint a committee to take such steps as may further the objects of this resolution."

Not long after this meeting of synod, the tall paling fence surrounding the operations of the Railway Commissioners on the Cathedral site was removed. It was then discovered, to the surprise and annoyance of a large body of church people, that the Railway Commissioners had actually taken a strip of the consecrated ground ten feet wide and running along the whole length of the George Street frontage. This had been excavated to a depth of no less than 50 feet in the heart of the earth, and the soil carted away. We can only assume that the Railway Commissioners knowing that an agreement for an exchange of sites had been entered into, naturally supposed that such agreement would be submitted to Parliament for ratification, and therefore proceeded accordingly with their work.

7. The Present Negotiations.

In view of these circumstances it is most gratifying to know that the Government is reconsidering the whole question. Through the action of the Premier, a sub-committee of three Cabinet ministers has already met in conference with the Church Committee, and negotiations are still proceeding. In view of the exhaustive consideration already given by the Church to the question of a suitable site and the emphatic decision arrived at, it manifestly would be futile to re-introduce this aspect of the question now. We understand that the negotiations have been narrowed down to the question of compensation. In dealing with this aspect of the matter, it is earnestly to be hoped that due consideration will be given to the history of the lengthy negotiations leading up to the present position.

An agreement arrived at after careful enquiry is already in existence. It has been ratified by the Church and now only awaits submission to Parliament for ratification. Is it too much to ask that even now it may be so submitted? Mr. Bavin has admitted that the agreement was entered into quite openly, and that there is nothing dishonourable about it.

The amount of compensation was fixed by the former Government, not upon the hard and fast business method of weighing up the relative commercial values of the two sites, but as a reasonable, just, and friendly solution of a difficult position in view of all the circumstances.

The agreement strictly prohibits the use of the Mint site for any commercial purpose, and hedges it around with conditions that make such a consideration impossible.

The Church of England has been here from the earliest days of colonisation, and St. Andrew's original site was intended for a Cathedral worthy of the future city. It has been reduced in inverse ratio to the increase of population in order to make way for city improvements.

The Church does not exist for profit-making, but for the well-being of the community, and the agreement clearly stipulates that every penny of the compensation money shall be spent upon the new buildings.

A public street was closed in order to improve and beautify the approach to another cathedral. Why should the Church of England, representing as it does twice as many of the citizens, and a total membership of nearly one half of the population of the State—receive treatment that stands out in such marked contrast? —(Contributed.)

Mr. A. T. Maguire.

A jovial company of the "boys," as Canon Langley termed them, in other words, some 15 clergy met at Farmers, Sydney, on Friday, 16th August, to felicitate Mr. A. T. Maguire, Chief Clerk of Sydney's Diocesan Registry, on the attainment of his silver jubilee in the Church's secretariat. Having partaken of an excellent repast, the Dean voiced the sentiments of those present in congratulating the guest on his fine record of service, his invariable readiness to be of help, his consideration for the needs of the clergy, and his devotion to the duties devolving upon him in his office. These remarks were supplemented by Canon Langley and Rev. S. J. Kirkby, both speaking in a facetious strain, albeit marked by that due gravity worthy of such an occasion. The Dean then, in the name of those present, handed to Mr. Maguire tokens of esteem, the company rising in honour of the occasion. Mr. Maguire suitably responded and gave a very interesting story of how he came to take up work in the Registry—and of the passage of years. Altogether it was a decidedly happy event and simply reveals that excellent spirit which prevails between the clergy and the officials of Sydney's Diocesan Church House.

Provincial Synod of N.S.W.

The Synod met in Sydney on August 20. It had not met previously since 1922.

Before the Synod assembled in the Chapter House, a service was held in the Cathedral. The Bishop of Grafton (Dr. Ashton) preached from the text "For the letter killeth, but the spirit giveth life" (2 Corinthians 3: 6). He was not disturbed because there had appeared so many widely differing ways of approaching God—he regarded those things merely as a flexibility in spiritual affairs. The important fact was that the Spirit of God was being sought. There had been some chafing at the delay in adopting a new constitution for the Church in Australia. But the prejudices of some and the criticism of others probably were good things, causing them to examine the proposals with greater care and thought. They we faced, in Australia, with grave economic and industrial problems—which could be solved only if approached in a spirit of mutual trust, conciliation, and unselfishness. The "despised Christian Church" held the solution to the problem.

The Archbishop delivered the usual charge to the bishops, clergy and laity.

Referring to matters of legislation, and proposals to bring the Marriage Acts of the States into uniformity, Dr. Wright urged that this would provide an opportunity for incorporating in the New South Wales law the provision in the Victorian Act that three days' notice should be required before the celebration of any marriage.

Moral and Spiritual Life.

"Looking back on the difficult years since the war, I think we have every reason to take heart and go forward. There is far less of that flippant glibness which ten years ago depreciated the spiritual efforts of the Church and her ministry, and which pained us so often by its unreasonableness. The great world upheaval had undoubtedly disturbed many spiritual values.

Sunday Observance.

"How to keep Sunday is undeniably one of the most perplexing questions to handle. Yet may it not be asked whether there has not been sometimes an overlightness of spirit in lifting restrictions, whilst at the same time overlooking the duty of demanding that use of the Lord's Day is a matter in which conscience, the voice of God, should rule and not fashion or convenience. It is a serious loss of the coming generation that quiet guidance of the Sunday School and the attendance with children at church has been disturbed in the name of a so-called liberty that shuts off from young life at its most impressionable stage the opportunity of learning those moral principles which are acquired less instinctively and with greater pain and wrench in maturer years."

Resolutions.

A motion was passed to amend the Constitution Act for the purpose of meeting various difficulties.

A motion was also passed to make application to Parliament to amend the Church of England Trust Property Act of 1917.

A resolution for support for St. Paul's College, Sydney, was carried unanimously.

Industrial Problems.

The following resolution was passed unanimously by the synod:—

"That this Provincial Synod of the Church of England in the State of New South Wales is deeply distressed by the protracted strife and trouble in the industrial world, and convinced that experience is proving the truth of the emphasis laid by the Lambeth Conference of 1920 upon the necessity of nothing less than a fundamental change in the spirit and working of our economic life, and that the solution of the problems of the life lies along the lines not of conflict but of conference, strongly urges that steps be taken to convene a conference representative of the political, industrial, social and religious interests, for the purpose of active co-operation in the creation of the right atmosphere in which alone a just solution of the problems at issue can be found."

On Sunday morning, 11th August, the Archbishop of Sydney unveiled and dedicated three tablets in honour of canons of St. Andrew's Cathedral—Canon C. H. Rich, Canon A. E. Bellingham, M.A., and Canon W. Hey Sharp, M.A., Oxon., Th.Soc. The Archbishop made fitting reference to the influence of the three canons who had worked so long in the Sydney Diocese. Representatives of the three families were present and the service was an inspiring one.

Cheltenham and Reunion.

(By the Rev. T. Quigley, M.A., Rector of St. George's, Hobart.)

THE Cheltenham Conference, which was held last April in St. Peter's Hall, Oxford, had as its subject, "Lambeth and Reunion."

The first paper, on "Lambeth 1920 and After," was read by the Rev. T. J. Pulvertaft. The appeal to all Christian people stirred up new hopes which have not yet been released. There was, he said, in the appeal a fundamental ambiguity which led to various interpretations and lessened considerably the value of the Conference. At Lausanne the growing approximation of attitude between the Greeks and the Anglicans prevented any closer unity with the non-Episcopal Churches. In making clear the attitude of the Orthodox to the Church of England, the Metropolitan of Thyateira, at the Cheltenham Church Congress, said, "Why should we not think that a time is coming when the Catholic nucleus which always existed in the Anglican Church should not prevail over the whole body, so that it would appear in that form which would make reunion with our Orthodox Church possible." The more we know of the Eastern Church the less will the desire be to unite with it in its unreformed state. The only terms on which the Roman Church will consider union are those of submission. We can never entertain this condition. Mr. Pulvertaft's balanced and able paper traced the various stages of the movement towards reunion since the Lambeth Conference of 1920 and made clear the only conditions of reunion with the unreformed Roman and Greek Churches.

Malines Conference.

Dr. Montgomery Hitchcock dealt with the proposal of reunion with the Church of Rome as considered at the Malines Conference. He said that the Anglican representatives at the conference betrayed the birth-right of the Church of England. Rome cannot retrace her steps and will never acknowledge Anglican orders. He was convinced that there would be in the Church of England a great reaction against the tendency to elevate the distinctive teaching of the Roman Church. The only reunion which we can at present entertain is with the Reformed Churches.

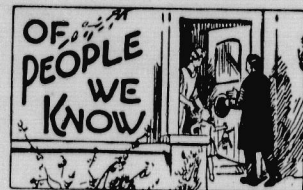
The Free Church View.

Dr. Fullerton, Home Secretary of the Baptist Missionary Society, said that though he was speaking only for himself, he believed that he spoke for many Free Churchmen. The Lambeth appeal found a response in the hearts of Free Churchmen. The Revision of the Prayer Book has altered the situation. There was no foundation for the theory of Apostolical Succession, and when Baptists are asked to accept the Episcopal form of government they must know exactly what is meant by Episcopacy. His paper made clear to the conference the facts of the present situation in relation to reunion with the Free Churches.

The Church and its Ministry.

"The Church and its Ministry" was the subject of the second session. The first paper was read by the Rev. C. S. Carter. Baptism is the mark of membership in the Visible Society, the Church. The members of the Free Churches who are baptised are members of the Catholic Church. The unity of the Church is not dependent upon the form of the ministry. The Episcopal form of government was a development through circumstances, and not through the conference of 1920. In this way he showed that the ministries of the Non-Episcopal Churches are valid. His paper is a valuable contribution to the study of this most controversial subject.

(To be continued.)



A motion of appreciation of Dr. A. Leeper's services was agreed to by the Victorian Council of Education, which received with regret his resignation.

Dr. Long, Bishop of Newcastle, has been appointed Chaplain-General of the Australian Military Forces, in succession to the late Archbishop Ryle, of Perth.

Rev. F. W. Reeve, Rector of St. Luke's, Mosman, has been appointed Rural Dean of the new Rural Deanery of North Sydney recently divided. Rev. C. A. Stubbin will be Rural Dean of Ryde.

The Primate informed the Provincial Synod that he would complete 20 years as Archbishop of Sydney on the 24th August. His Grace was consecrated in St. Paul's Cathedral, London, on St. Bartholomew's Day.

The Rev. J. J. Booth, M.A., has resigned his work as organiser of the Cathedral Spire Fund, Melbourne, owing to lack of response. £30,000 is yet required. It is proposed to build only the tower and to omit the main spire.

The Rev. Charles Hudson, formerly senior Church of England chaplain at the Naval Depot, Crib Point, and whose work and influence in establishing the chaplain's department in the Royal Australian Navy is highly commended, will shortly assume charge of the parish of Croydon, Victoria.

Canon Robertson, who has vacated the position of organising secretary of the Goulburn Diocese, has been appointed Commissioner for the Canberra Cathedral Fund Appeal. Canon Hirst has been appointed to the position of new Diocesan Organising Secretary.

Col. Wright, of the old 50th, or Collingwood, Battalion, unveiled the entrance to a memorial chapel which was dedicated by the vicar, the Rev. E. Wood, M.A., B.D., in St. Philip's Church, Collingwood, Melbourne, on August 18.

The Provincial Synod passed motions of sympathy with Mr. C. R. Walsh (Registrar of the Diocese of Sydney), who has suffered family losses recently; and with Ven. Archdeacon Boyce, who is at present seriously ill. Mr. F. S. Boyce (Attorney-General), in acknowledging the motion, said that his father had been a member of the Provincial Synod for more than 40 years.

The Rev. W. H. and Mrs. Hillard, formerly of the Bendigo Diocese, with their infant daughter Judith, arrived in Melbourne by the s.s. Nestor on August 12, after four years' mission work in Kenya Colony, East Africa. Since leaving Kenya in March last they have visited Europe and England, and they will spend some months' furlough in Australia before they return to the mission field.

The Rev. H. P. Young, principal of St. John's College, Pallamotta, India, and an examiner in English at the Madras University, reached Melbourne by the steamer Cathay on a brief visit to his parents at Kyneton (Victoria). Mr. Young, who is a brother of the Rev. A. E. F. Young, of St. Luke's, South Melbourne, and of the Rev. C. P. Young, of Trinity Grammar School, Kew, was formerly principal of Fourah Bay College, West Africa.

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The thing we have most to fear is not the liveliness of the sinners, but the deadness of the saints.—Dr. C. H. Parkhurst.
 "Awake thou that sleepest, arise from the dead, and Christ shall give thee light."
 —St. Paul.

AUGUST.

29th—Thursday. Beheading of John Baptist.
 21st—Saturday. Bunyan died, 1688. Capture of Samoa by New Zealand, 1914.

SEPTEMBER.

1st—Fourteenth Sunday after Trinity. The day of the Three Graces—Faith, Hope and Charity. Let us see that the more definitely we express our orthodoxy the deeper we lay it on the sole valid ground of these cardinal virtues. Giles, Abbot and Confessor, born, about 320.
 3rd—Tuesday—Oliver Cromwell died, 1658.
 4th—Wednesday. French Republic proclaimed, 1870.
 5th—Thursday. Malta taken by the British, 1805.
 7th—Friday. Queen Elizabeth born, 1533.
 8th—Fifteenth Sunday after Trinity. Nativity of the Blessed Virgin Mary. Let us do all honour to the Mother of our Lord, remembering what her example as well as her life purpose has wrought for all women, and men too. The ideals of purity towards women finds expression in our thoughts regarding the one found ready to take such place in the human part of preparation for the coming of the Son of God.
 12th—Thursday. Next issue of this paper.



The Marriage Bond.

(By the Rev. Edward Griffith, M.A., D.D., Rector of St. Paul's, Bendigo.)

THE sentiments expressed in the opening exhortation of the Prayer Book Marriage Service are most Scriptural and beautiful. "Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in Holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocence, signifying unto us the mystical union that is betwixt Christ and his Church, . . ."

If an honest man is the noblest work of heaven, a worthy and happy home is the noblest work of earth. If life in the family circle is satisfactory, the members of that house can face almost anything undaunted.

The importance of the home is evidenced by the fact that when God Himself would start a nation, He made home-life the deciding question. He selected Abraham as the head of the home, and in Gen. 18: 19, He gives the reason for this in these words, "For I know him that he will command his children and his household after him."

In view of the fact that one eminent jurist predicts the passing of civilised marriage; that family life to-day is losing its hold; that every seventh German marriage ends in the Divorce Court, according to the latest statistics, and up to the war it was one in 200. In view of the fact also that there are 52 causes for absolute divorce and re-

marriage in the United States, and one divorce to every six marriages, and taking into account the influence of modern American civilisation on Australia, I deem it needful to emphasise some positive aspects of the Marriage Bond.

Just think of the increasing practice of consecutive or progressive polygamy the world over; of the fact that there were 1844 divorce petitions in Sydney last year, with Victoria a good runner-up, and you will at once appreciate the need for a stressing of the Christian ideal of marriage.

Christian Marriage is the union of two Christian people who, being members of Christ's Mystical Body, the Church, wish to live together as man and wife for the rest of their lives, and to found a Christian home. It has been my thought of late that the Church should reserve this ceremony for her own children who are known to her, and who honestly purpose to live together after God's ordinance. We call this Holy Matrimony, and when entered into in the right spirit it is a holy and "honourable estate instituted of God" as our Prayer Book rightly says. I believe the time is ripe for the Church to show to all men that Holy Matrimony "is not to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God." All honour to the Roman Catholic Church for the splendid lead she gives us in demonstrating the indissolubility of the Marriage Bond, as far as her own members are concerned.

Now, let us discuss the teaching of Christ concerning divorce, remembering that for Christians, the moral standards given to the world by Christ are not open to debate. However, men differ in their belief concerning the nature and person of Jesus Christ, we venture to believe that, notwithstanding these differences, the great majority of those who call themselves Christians would ascribe to Him a moral and spiritual leadership such as they would accord to no other religious teacher who has ever lived.

What, then, is His teaching concerning Marriage and Divorce? We will begin with the Epistles of St. Paul, because they contain the earliest Christian writings of which we have any record. We find the Apostle in 1 Corinthians 7: 39 contending for the indissolubility of the marriage tie in these words: "The wife is bound by the law as long as her husband lives, but if her husband be dead she is at liberty to be married to whom she will: only in the Lord." What gives special weight and significance to the Apostle's words is the fact which has been so often overlooked by commentators, that St. Paul is here answering certain specific questions regarding Church discipline and the matter of the marriage relation, in a letter which he had received from the Christians at Corinth. This is the only instance that we know of where a Christian congregation addressed a letter to the Apostle asking for definite instructions regarding the vexed question of marriage and divorce. In attempting to reply to their question, St. Paul begins the seventh chapter of 1 Corinthians by referring to the recent epistle he had received: "Now concerning the things whereof you wrote." This letter has put him on his guard and it is quite evident that he answers their questions with great caution, and with a certain unmistakable deliberation. Every word is weighed, and it is impossible to believe that the Apostle did not know the mind and teaching of Christ when this

Epistle to the Corinthians was written. He begins by distinguishing between his own enlightened judgment and opinion, and what is by express command of Christ. He wants his readers to understand that he has no choice in the matter, and must give utterance as the Lord hath commanded. Therefore in Corinthians 7: 10, 11, he writes as follows:—"And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband, but if she depart, let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife." Some years later, writing to the Christians at Rome, he takes exactly the same position concerning the indissolubility of marriage, in Romans 7: 2. "For the woman which hath a husband is bound by the law to her husband as long as he liveth, but if the husband be dead she is loosed from the law of her husband, so then, if while her husband liveth she is married to another man she shall be called an adulteress; but if her husband be dead she is free from that law so that she is no adulteress though she be married to another man."

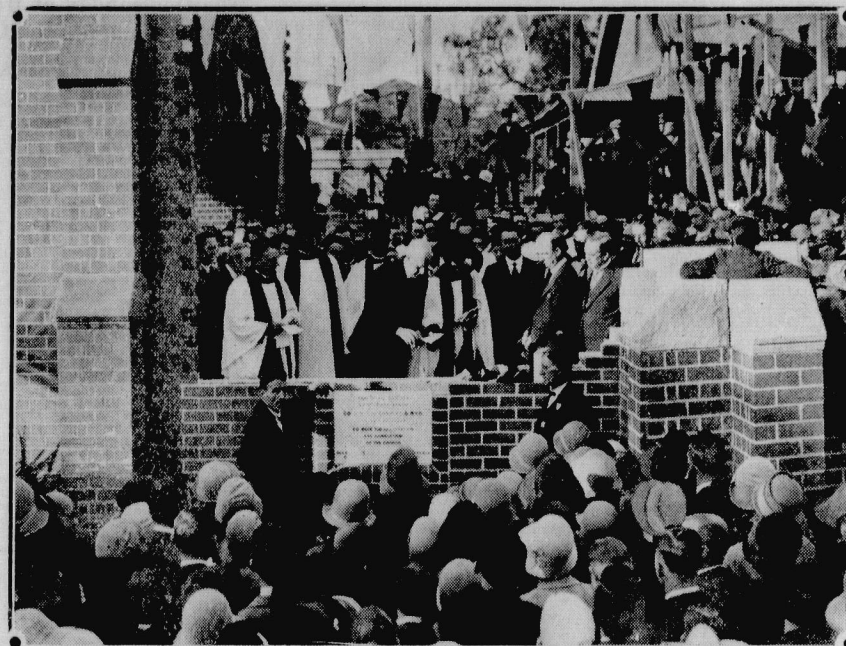
Now when we turn to the oldest of the gospels, the Gospel according to St. Mark we find there that the words of our Lord are in the entire agreement with the passages just quoted from St. Paul's Epistles. St. Mark, in a passage which is remarkably clear and explicit, reports our Lord as saying (St. Mark 10: 11-12), "And He saith unto them, whosoever shall put away his wife and marry another committeth adultery against her, and if a woman shall put away her husband and be married again to another she committeth adultery."

St. Luke, who is admittedly one of the most accurate and trustworthy of all the writers of the New Testament, has no reference in his Gospel to any exception which would allow a divorced person to be remarried during the lifetime of the husband or wife. In the sixteenth chapter and eighteenth verse he quotes our Lord as saying, "Whosoever putteth away his wife and marries another committeth adultery, and whosoever marries her that is put away from her husband committeth adultery."

Perhaps you say, What about the supposed exception in St. Matthew? Matt. 5: 32. "But I say unto you that whosoever shall put away his wife save for the cause of fornication causeth her to commit adultery: and whosoever shall marry her that is divorced shall commit adultery." Later in the same Gospel, nineteenth chapter and ninth verse, our Lord is reported as saying, "Whosoever shall put away his wife except it be for fornication, and shall marry another committeth adultery, and whoso marrieth her that is put away doth commit adultery." It must be added that the critical conclusion that the exceptive clause in the first Gospel is an interpolation, which really alters the sense of our Lord's original utterance, about marriage, and that His real teaching is that given in St. Mark's and St. Luke's Gospels, represents an impressive consensus of scholars from Germany, France, America, and our own country. But even allowing for the divine authority of the exception clause, there is not a single word in support of remarriage of either party after "putting away" during the lifetime of the other.

The Mind of the Early Church.

Let us next inquire what was the mind of the early Church which gave



The Laying of the Foundation Stone of New Church, Campsie, Sydney, by the Governor, Sir Dudley de Chair. The first Church was destroyed last year by fire. The Rev. W. H. Croft is the Rector.

us the Scriptures. In the interval between the death of St. John, and the Council of Nicea in 325 A.D., before the Church had been corrupted by her alliance with the State, she held and taught that marriage was indissoluble.

The Mind of the Church To-day.

Our Book of Common Prayer is most emphatic in proclaiming that marriage is indissoluble. The pledge is "For better, for worse; for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part." (What a travesty then it is of the Marriage Bond when a divorcee repeats the same pledge over again to another person!) And the Bishops at the last conference in Lambeth in 1920, after a long and earnest debate on the subject, passed the following resolution: "The Conference affirms as our Lord's principle and standard of marriage, a life-long and indissoluble union for better or for worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard." In holding as we do, to the indissolubility of the marriage bond, we do not wish to be understood as advocating the position that a husband and wife should continue to live together under conditions which have become intolerable and inhuman. In a legal separation, the Court compels the man to support the wife and children, but the marriage relation is not thereby annulled. The parties are not free to marry again and the door of reconciliation and forgiveness is still held open. What makes remarriage after divorce so terrible and un-Christian is that it closes the door upon all possible forgiveness. If marriage is not a contract, or a mere partnership, but a status, a new and divinely ordained relationship, then we ask wherein does it differ from other relationships? Does incompatibility, or cruelty, or unfaithfulness destroy the relationship between father and son, or between mother and daughter? Was not the Prodigal in the swine

trough still his father's son? Did sin or degradation annul that divine and God-given tie? The question, therefore, is pertinent to the present discussion—why should sin or unfaithfulness as between husband and wife annul the marriage bond? We do not believe that it does. Sociologists to-day are gradually emphasising that the family is the unit of society, and not the individual, and that the claims of the family and of society come before those of any individual member. In the end this is not only good social science, but it is also kindness to the individual. Where the happiness of a single individual may be sacrificed under the application of this principle, others who come after may be saved from social failure, and domestic tragedy, because of the ideal of married life which is here held aloft by the community as a whole. In the long run, whatever influence makes for the sanctity and integrity of the marriage relation, and for the training and protection of children, will rebound to the welfare and highest happiness of the greatest number of individuals.

What we need to pray and work for in Australia, is a standardisation of the Marriage or Divorce Laws, and a realisation of the Sacredness of the Marriage Bond. In Victoria, according to the Book of Instructions issued for the guidance of clergymen and registrars of marriage, there are six causes for divorce. I understand that in other States there are more, and there are less. What we Christians have to do is to create and uphold such an ideal of marriage as Christ would recognise as "made by God," to which the very idea of separation would be abhorrent.

And may we so pray and work that the day may dawn when both separation and divorce will become as rare as they are always tragic.

As a spring lock closes itself, but cannot be unlocked without a key, so we ourselves may run into sin but cannot return without the key of God's grace.



Melbourne Again.

THE clergy of Melbourne diocese have ventured to present a kind of round robin to the Archbishopric Election Board, requesting that due consideration be given to the need of the new occupant of the See being possessed of Australian experience. It seems quite a proper request, but one which it would have been thought superfluous, were it not that a number of names had been published, to whom it was alleged the offer of the Archbishopric had been made, and all the names were of men in England. Since then, and since we wrote our last comment, the Dean of Melbourne has made a statement to which we are glad to give additional publicity, that so far only one person has been definitely offered the position. Anybody who has knowledge of the immense difficulties of an election board will hesitate to say anything which will add to their troubles. Certain letters in the Melbourne press have mostly been ill-advised, particularly the initial one emanating from a dignitary who should have known better. Our chief task now is to pray that there may soon be found one who will be ready and able to face the problems which await any person who occupies the position of head of a large diocese with the financial and other problems of our day.

Australia's Population.

IT provides discouraging reading to all who have the advancement of this land at heart to see that there was an excess of departures over arrivals in the latest returns. There has been unemployment due to drought,

and, let it be remembered also, to unnecessary strikes, and we have not been able to absorb all the man power which was ours. When shall we rise up as a people and demand that the real work of the country should be gone on with? It is difficult, nay, impossible, to lay the blame in any particular quarter, but for all that, some one must be to blame for holding up so often the industry of the country. For one thing, the average voter requires a slight study course in common-sense politics, so that his vote may be intelligent. It almost seems that we should have examinations both for our legislators and their supporters in order to get the best and wisest effects in our common action. Here are most intricate and involved questions frequently occurring, and yet any Tom, Dick or Harry may settle the fate of the nation with the same finality that the Prime Minister determines his policy. It is not fair nor right, and we should as Christian people, set to work to make politics more Christian, which means, in this regard, more intelligent.

Britain and Egypt.

OF incalculable importance to Australia is the question now thrown on the political screen by the Ramsay MacDonald Government. The weakest part of a non-Conservative rule in England relates to foreign policy. It is so perforce, and not from any intention in individual statesmen. It is too soon to gauge the exact effect of the proposed new agreement between Egypt and Britain, and we may trust our Australian statesmen to watch the position with a critical eye. It would never do to consent to a state which would imperil the communications of our land and the mother country. We are far enough away as it is, and if an enemy seized Egypt, and there are those who are now quite ready for such action, we should find the Cape route most inconvenient as the sole means of transit. But there is another aspect of the question which should receive the attention of pious minds. Is not the Divine purpose being fulfilled in the place which Britain occupies to-day in the world? Without necessarily endorsing all and sundry theories which seek to account for this we must believe that God is working His purpose out as year succeeds to year. And we may wait to see how

time unrolls the scroll of what is written concerning our Empire, assured that its strength is in counsels of God and not in the wisdom of men.

Australia's Wealth.

ONCE more we have been told by the annual returns what a wealthy people we are. It is good to know that the burden of taxation is carried by a comparative few in the Commonwealth. This shows that the wealthy class are made to render their share towards the cost of providing and safeguarding what affects their wealth. But the poorest have their share too in maintaining the welfare of the country. They contribute what no amount of money can purchase, the vim and honesty without which no people can flourish. It will be disastrous not to recognise this, it is even now to some extent a handicap, that any workers should go slow, and not seek to do their best for the sake, not of their particular boss, but for the good name and character of the land they live in. To do a job badly is a blow at Australia, just as to send overseas inferior products proclaims that there is something rotten in the State. We shall increase our wealth, and we shall to a greater extent merit our possessions, when we learn to throw ourselves with enthusiasm into whatever our hand findeth to do.

Bishop Chambers.

Arrangements have been made for Bishop Chambers, of Central Tanganyika, to speak to Australia on Sunday night, 8th September, for fifteen minutes. The Bishop regrets that it is impossible to secure a time in the early evening and so his talk will take place at midnight, Eastern Australian time. In South Australia it will be 11.30, and in Western Australia at 10 o'clock. 7 L.O. Nairobi will send the message on a short wave transmission 31.1 metres. As many as possible are asked to make a point of listening-in on this memorable occasion.

Schools of Prayer.

Schools of Prayer are now to become part of the normal life of the Church. Such a School was recently held in the Diocese of Birmingham at the week-end. It was well attended by the laity, for whom it was specially arranged. The help given by the conductor in the highest of all spiritual exercises will be a stay throughout life. The Rev. H. P. Statham recently resigned the living of Pershore, Worcs., in order to devote his whole time to this work. Mr. Statham conducted the above school.

The Desirability of Holding Reformation Sunday.

(Portion of a paper, with additions, read before the Sydney Clerical Prayer Union by the Rev. Leonard Gabbott, B.A., L.Th., on August 5.)

I AFFIRM that it is desirable because—
(1) It is the avowed policy of the Anglo-Catholic Party to undo the work of the Reformation.

(2) Many good people are being lulled into sleep.

(3) We cannot afford to lose the liberty for which the Reformation principles stand.

(4) We dare not be false to our sacred heritage, won for us by the blood of the martyrs.

Lord Halifax.

To substantiate these assertions, let me remind you that years ago the President of the E.C.U., Lord Halifax, uttered that now famous saying—"That the Reformation should be repented in sackcloth and ashes."

Again on June 6 last, the 90th birthday of this leading Anglo-Catholic, to whose consistency we must pay a tribute, however much we differ from him—speaking at the large gathering in the Church House at the Corpus Christi Festival, said, with reference to the Malines conversations: "That these conversations had set on foot the work of reunion, and he desired that at the Lambeth Conference in 1930 the earnest hope would be expressed that such efforts would be renewed in the interests of that reunion for which we hoped and prayed."

Think of it—reunion with an unreformed Church of Rome!

An Australian Bishop.

That the danger of such a betrayal of our sacred heritage is real in Australia, let me quote extracts from the Synod Address of the Bishop of North Queensland, as reported in a July issue of an Australian Church paper.

After asserting that the mystics of what ever school are always in fundamental agreement, the Bishop goes on to say—

"They (i.e., the mystics) have no time nor inclination for religious controversy. The good men of Malines understood one another, while the gutter press shrieked its horror of their conversations."

N.B.—"The gutter press." Does the Bishop refer to the secular press only, or does he include the religious press which stands for Evangelicalism? The latter certainly did deplore such "conversations."

Reunion and the Malines "Conversations" (1921-25).

It is good for us to remind our people how far the representatives of the Roman Church and the Church of England went at Malines. Let me quote:

The Anglicans, while refusing to define the primacy of the Pope, most closely held that they could not imagine that "any reunion of Christendom could be effected except on the recognition of the primacy of the Pope."

The official report further states that an agreement was reached on the following points:—

"By consecration, the Bread and Wine became the Body and Blood of Christ. The sacrifice of the Eucharist is the same sacrifice as that of the Cross, but offered in a mystical and sacramental manner." (Is it not difficult to distinguish this from the doctrine of Transubstantiation?)

In both Churches provision exists for a ministry and discipline of penance whereby the sinner is reconciled to God through sacramental absolution which the priest pronounces upon the sinner."

Have we not here in this so-called "sacrament of penance" the Roman doctrine of the Confessional proclaimed to be the teaching of the Church of England?

Is there no need of a Reformation Sunday? Then with regard to the 39 Articles, the French document says:—

"From explanations given to us it is clear that the 39 Articles of Religion are not the insurmountable obstacles in the way of an understanding between the two Churches which Roman Catholics had feared might be the case. In fact some Anglican theologians believe that these Articles are susceptible to an interpretation which would reconcile them with the teaching of Trent."

(Continued on p. 12.)



NEW SOUTH WALES.

SYDNEY.

The Ladies' Home Mission Union.

Since April we have been chiefly engaged in receiving and distributing warm clothing for the poor. Six large sacks of new garments (the gifts of members) were distributed between Waterloo, Woolloomooloo, Ultimo, Surry Hills, Darlinghurst and Erskineville, as well as thirty sacks of worn clothes. We stipulate that the new things be given—the second-hand are for either jumble sales or free distribution as the rectors think best. Besides these over 700 garments have been given at the L.H.M.U. office to persons bringing a written recommendation from a rector or deaconess. In this way many a poor mother has been helped in the struggle to keep her children decently and warmly clad. They seldom ask for clothes for themselves, always for the children.

The little church at Lord Howe Island (which belongs to the Sydney Diocese) was in need of an organ, and the L.H.M.U. undertook to provide one. The need was expressed in a parish paper and a lady immediately offered a nice "Cornish." A few necessary repairs have been effected at a cost of £3, and we expect to despatch it by the "Makambo" this month, free of freight, thanks to the generosity of Burns, Philp & Co. Ltd. should any reader wish to help in defraying the cost of repairs the general secretary will be glad to receive donations.

August and September will be busy months on account of the Direct Giving Effort. A number of meetings have been arranged in various parishes and we trust that there will be a liberal response to the appeal by all our branches. The general depression makes our need of funds very urgent, and we do hope to keep up our usual quota towards the Home Mission Society and Mission Zone Fund. The offering will be presented at a service in the Cathedral at 11 a.m. on October 9.

Manly Church of England Babies' Home.

In submitting the second annual report we do so with confidence and faith in God for all the benefits He has conferred on us during the past twelve months, and ask His blessing on our future work.

Twelve committee meetings have been held, and two special meetings. They were all well attended, showing the interest evinced by all the members. During the year 43 children have been cared for, and since the beginning the total is 83; at present there are 25. Most of these come from different parts of the State. The Rector has been a great supporter, and has done all in his power to carry on this noble work.

Addendum.—My thanks are due to the hon. secretary, Mrs. P. S. Scott, and the hon. treasurer, Mrs. Dixon Marshall, as well as to the members of the committee for their untiring energy.

On behalf of the Committee,
MILDRED SAMUELS, President.

C.M.S. Sale of Work.

The annual Sale of Work in connection with the Church Missionary Society will be held in the Chapter House, Sydney, on September 3, instead of the Basement of the Town Hall, as in recent years. It will be open from 12 noon till 8 p.m. The official opening by Miss French will take place at 12 noon. Mrs. J. C. Wright has kindly consented to preside.

The luncheon from 12 noon till 1.30, at 1/6, should attract a large number of business people. It being in the experienced hands of Mrs. Bragg, they will be assured of a dainty and appetising meal.

This sale is always a happy meeting place of all friends of C.M.S., and judging by the interest being taken in it by the various parishes there should be a large attendance and record sale. There will be a large selection of work from the Foreign Field, lace, brasses and embroidery from India; beads, bags and lace from Egypt and Palestine; lace, silver and drawn-thread work from China; cards, calendars and books.

VICTORIA.

MELBOURNE.

A well attended meeting of clergy and laymen and women was held in the Chapter House, Melbourne, on August 19. Mr. F. L. Dexter Homan presided. The following resolutions were carried:—That this meeting of Church people affirms the necessity of action to preserve the Reformed and Evangelical character of the Church of England, and that a branch of the Anglican Church League be now formed. As a provisional committee to carry out these resolutions the following were appointed:—Revs. Murray Scales (convener), Canon Langley, Dr. A. Law, C. L. Crossley, C. Raymond and W. T. Storrs; Messrs. W. M. Bunting, F. L. D. Homan, F. Shann, J. A. Thick, A. N. Tulloh and Dr. G. B. Bearham. The Rev. F. Brammall advocated support of the "Australian Church Record."

The A.B.M. intend holding a Missionary Exhibition, beginning May 31 next year.

St. John's, Toorak, has now all its windows in stained glass, and its chancel panelled in carved oak. On the 18th Dean Aikin dedicated as memorials a window to Mrs. Law, by three women parishioners, a window to Mrs. Mackay, by Dr. Alan Mackay, and one to Mr. and Mrs. Jenkin Collier, by their daughters, and new carved oak work framing the tablets containing the Ten Commandments, etc., in memory of Mrs. Law, by the women of the parish.

The Women's Missionary Council will hold their annual market fair on September 24 and 25, in St. Paul's Cathedral Chapter House. Friends are asked to make a note of these dates, and not only come themselves but invite others to do the same. There will be some novelties from the Far East, as well as some beautiful specimens of Oriental needlework and brass, and also well furnished stalls of fancy goods, needlework, produce, flowers, sweets and cakes. Donations will be very welcome, and may be sent to C.M.S. Please notify C.M.S. office if sending parcels by rail.

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of His omnipotence.

I have come to call you from playing to praying. We do not need anything so much as power from God, and this we can have for the asking.—Lean Tucker.

ORGANIST WANTED—Sunday Services, small remuneration. Apply: The Rectory, St. Matthew's Church, Botany.

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The Annual Sale of Work

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From 12 noon till 8 p.m.

Official opening by Miss French at 12 noon.

Mrs. J. C. Wright will preside.

Luncheon, 12 till 1.30 p.m. 1/6.

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(By the Rev. A. Law, Th.Schol., D.D.)

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Man's Descent to the Ape.

(By Rev. Dr. Podmore, M.A., F.Z.S.)

"The Sydney Morning Herald" published a challenge to Dr. Podmore's Theory by Mr. D. G. Stead, the President of the Naturalists' Society. The following is a reply:—

Mr. D. G. Stead uses the political argument of abuse, but this is no argument. He also misquotes me. My controversialist is disappointing. I had hoped for a University Professor or an expert in Bionomics. No sensible person would accuse a Cambridge Graduate of stating, "New species of man-like apes descended from man are frequently discovered." The statement is laughable.

What I said was: "New species, like the gorilla formed from man, are frequently produced from animals." A few years ago, the bison was believed to be extinct. Whole-sale slaughter and relentless cruelty had pursued them as centuries before had happened to the degraded bushman. The bison had apparently been exterminated. Then a wonderful discovery was made. Far beyond the merciless hunter and redskin, the bison had found sanctuary in the inaccessible forests of the Muskogee. But what a wonderful change. Different in size, colour, and type. A new environment had formed a new species. What had been a bison had become a woods-buffalo, and the change was as remarkable as that change which formed from man, the species gorilla.

An event in species-formation had been repeated. As the wretched, persecuted bushman had found sanctuary and a new environment in the Kivu forests of Central Africa, so had the bison in the Muskogee of Northern Canada.

New species have been formed in Hawaii, not by any ridiculous theory of evolution, but by the law of adaptability.

Many years ago, a small flock of birds from the forests of Central America found sanctuary in the Hawaiian Islands. Originally they were olive-green birds, called honeycreepers (cærebirds). But as they scattered over the different islands, new food conditions and new environment changed them into distinct species or lineages.

Some became yellow, some black, some scarlet, and some of mixed colour with gold, but they all retained the peculiar goat-like odor of their original species. This was hardly kind to the theory of evolution!

Their species-formation was more remarkable than the gorilla from man, and the woods-buffalo from the bison. Some possess long beaks, thick, short beaks or curved beaks, according to the food-conditions of the islands. My experiments in England and Southern America shattered even a faltering belief in evolution.

The same parents (C. Palumbus v. C. Domesticus) produced much larger birds in a warm, moist climate than in a cold, dry temperature. Further, I discovered certain foods modified the plumage of canaries in confinement. These laws of mutation have no connection whatever with evolution.

Mr. Stead cannot know the meaning of evolution. He appears to regard evolution as the evolution as the same theory, whereas, they are diametrically opposite. He says, "Dr. Podmore's statements in regard to the facts of evolution are as extraordinary as they are confused." Evidently Mr. Stead has never read or heard my statements on this subject. I beg, therefore, to repeat: "Evolution is derived from the Latin *evolvere*, meaning to unroll. It is a process of development of unfolding. It is erroneously used to express organic natural descent from earlier or simpler forms of life to the highest form. 'Evolution' is defined by scientists as 'a natural process of development from simplicity to complexity.' Mr. Stead regards complexity to simplicity as evolution. This is absurd.

If Mr. Stead examined the paltry list of fertile species-crosses and knew something of diaphorology, he would discover how deplorably ignorant the world is of laws relating to species or lineages.

Mr. Stead asks: "What foundation has he for such baseless theories?"

The foundation for my conviction of the ape's descent from man is based on the law of chiasmatic fertility, the law of proximity, and the law of antecedence. All of which have been explained in my lectures, published Essays and Articles. My experiments commenced in 1898, when I entered Cambridge University, and have been continued in England, America, and Australia to 1928.

During the past 16 years I have remained silent in the Church and devoted my time almost entirely to study and experiment. These experiments are well-known to the great scientists of the world and have been quoted by them in their books and lectures. Professor Poulton, D.Sc. ("Essays on Evolution," pp. 83 and 84). "Another interesting and exceedingly difficult experiment has been carried through by Rev. P. St. M. Podmore,

F.Z.S., who in September, 1899, after numerous failures, succeeded in rearing a healthy male hybrid between the ring dove (C. Palumbus) and the domestic pigeon."

"On May 27, 1903, this male (now in Sydney Museum) was mated with a blue homer hen, and produced healthy offspring (now in the British Museum). A comparison between the difficulty of producing such a cross, and that of obtaining healthy hybrids between the ring-dove and rock-dove, the ancestor of domestic breeds, would throw much light on the Pallasian hypothesis."

My first experiment is recorded under "Hybridisms" in the Encyclopaedia Britannica and British Encyclopaedia, and my essay: "The Hybridisation of Columba Palumbus," published 1903, is in the Sydney Museum Library, and my Australian lecture: "Species and Hybridisation" was published 1906, in the "Transactions of the Royal Society" (Hobart).

Mr. Stead accuses me of contradicting myself. Yes, this contradiction of evolution, once believed by me, is evident in my Essay ("Zoologist," pp. 401-406, Nov., 1903). "The origin of the species and their powers of hybridisation are objects of profound interest to all students of Zoology. In the typical Lower Miocene beds of Allier and Puy-de-Dôme have been found an enormous number of ornitholiths, etc., etc." The contradiction is obvious. I was an evolutionist, and now I am not an evolutionist. The truth was forced upon me from personal experiments. Now I totally reject all the appeals to paleontology, and the ridiculous claims to the antiquity of life.

My "innate pessimism," described by Mr. Stead, results from my simple belief that the Greek Scriptures are the Word of God. All Science, therefore, which conflicts with Divine Truth, fearlessly reject without any compromise. The theory of evolution cannot be reconciled with a belief in God or Creation. When this became clear to me as an evolutionist, 16 years ago, I ceased to preach.

In 1929 new light came, and for the past three months I have proclaimed the Truth utterly regardless of the conclusions of the scientific world.

"God created man in His own Image." Mr. Stead's nonsense about "Ancestors from abyssal ooze," may be new to him, but it was old to me 30 years ago. It is as ridiculous as Lord Kelvin's compromise with abandoned "Spontaneous generation," viz., that "life came first to our earth embosomed in meteorites." But the idea of protoplasm surviving transport in a meteorite surpasses comprehension. The history of man has proved the descent, not ascent, of civilisation. Evolution I reject, root and branch, but retrogression or devolution is irrefutably proved from a careful study of life.

Mr. Stead's reference to American scientists is amusing. Possibly he has pondered with admiration over Professor Dorey's absurdities in "Why we behave like human beings." The Press, with its profound learning, has described this production as "The most fascinating scientific book our day has seen." I failed to discover any new knowledge in it except a knowledge of new ignorance.

On page 98 the Professor refers to "the domestication of paramonium" in a Yale University. The size of paramonium caudum is one-one hundred and twenty-eighth part of an inch, and they feed on bacteria which are a thousand times smaller. To describe, therefore, the usual microscopic observation of paramonium in a jar, as domestication, is absurd. How can domestication occur in a tiny speck of jelly?

Then this American Champion of Evolution reaches a climax. He continues: "The 9000th generation of paramonium would transpose the solar system into one solid paramonium."

A solid paramonium is unknown to science. Photographic stars have revealed the stellar universe as 32,000 x 51 billion miles distant. But this is only mathematical speculation.

The area of the stellar universe will ever remain on incomprehensible problem. But it is not so, however, to this reckless American in his erratic fanaticism. Mr. Stead's reference to American scientists, therefore, awakens a sense of humour rather than conviction. Mr. Stead is absolutely ignorant of the attitude of science towards my theories and work.

The London Zoological Society exhibited the living offspring of my species-crosses for seven years in Regents Park. Professor A. Newton, the learned Zoologist of Cambridge, followed my experiments with the keenest interest and was for several years in monthly correspondence with me. He endorsed the laws I had discovered in birds as "exactly 'on all fours' with that of hybrids in botany," the equidae and bovidae.

Professor Ewart, whose experiments with the Equidae have been the most remarkable

in the history of science, was one of the first to write to me on the subject of my successful work, and a published pamphlet from my pen which he requested.

Professor Punnett, F.R.S., probably the most distinguished biologist in the world, supports my theory and conclusions relating to birds. The following is his letter:—

Whittingham Lodge,
Cambridge,
7th May, 1928

Dr. Podmore,

Dear Sir,—I beg to thank you for the cuttings which you enclosed on species-crosses in pigeons. The subject is an interesting one, and I have thought for some time that the origin of domestic varieties, in both pigeons and poultry, is probably due to species-crosses, and their origin is not monophyletic, as Darwin held.

Believe me, yours faithfully,

R. C. PUNNETT

Mr. Stead's ignorant statement against me of "Every biologist, every botanist, every zoologist," is proved, therefore, to be absolutely incorrect.

Yours, etc.,

P. St. Michael Podmore, D.Sc., F.Z.S.,
M.A. (Jesus College, Cambridge).

The Bush Church Aid Society.

The annual rally of the Bush Church Aid Society was held at the Chapter House, St. Andrew's Cathedral, Sydney, on Tuesday, 13th August. At 6.15 p.m., for the convenience of friends and visitors, tea was served in the Lower Hall (tickets 1/3 each), under the supervision of Mrs. E. Bragg, Miss Foulcher, and their staff of willing helpers. Owing to the interest and enthusiasm shown towards the work of the B.C.A. Society, all available tickets for same were speedily sold, and a second relay of tea-tables for visitors had to be requisitioned.

At 7.15 p.m., the Cathedral Choir (under the direction of Mr. T. W. Beckett) rendered a programme of vocal items. Three solos sung by some of the choir boys evoked great applause.

Sir Kelso King, K.B., acted as chairman during the evening. On the platform stood a table draped with the Australian flag and adorned by a bowl of golden wattle, at the side of which was placed a mechanical kangaroo, giving a sympathetic colour note to the enterprise. Amongst the speakers for the evening was the Rev. L. Daniels (B.C.A. Aeroplane Missioner), a veritable "sky pilot" of enthusiasm and endeavour; Nurse Noller (A.T.N.A.), recently on staff at the B.C.A. Hospital, Ceduna; and the Rev. S. J. Kirby, Organising Missioner.

The Rev. R. B. Robinson opened the meeting with prayer, and the Rev. Canon Langley read telegrams and messages of congratulations and sympathy with the movement from the outback stations of the far-flung west. From the chairman's report for the evening we learnt that the Rev. (Sir Kelso King) we learnt that the Rev. L. Daniels, by means of his Moth plane, now only takes hours, instead of days, to accomplish his work of visiting the distant out-back stations and homesteads of the pioneers of Australia, to give them "heart cheer" in the ministrations of comfort and inspiration of our beloved C. of E. services.

The Rev. L. Daniels told in graphic speech of the raising of the funds to provide for the Moth plane he uses, and answered the challenge of "Was it Worth White?" "Was it Practical?"

Nurse Noller (A.T.N.A.) the next speaker, in a quiet, clear, forcible story, gave a brief account of her work in the lonely outback homes of the far-west settlements.

In his stirring address to a crowded hall, the Organising Missioner (Rev. S. J. Kirby) mentioned our glorious privilege as a Christian community of uniting the country and city in the evangelical work of the Gospel Message, for only as we sought to progress in things spiritual could we hope to become a truly great Commonwealth of Australia.

Already ten men and women were in training for the B.C.A. Society; but, he added, we still appeal for more men and women to offer their services as padres, doctors, nurses and deaconesses to minister in the name of the Good Shepherd, to our isolated brethren in the out-back areas of the remote interior of our land. He and his co-workers were inspired to go forward to another year with gladness of heart, for the objective of £150 thank-offering (asked for at this meeting) was more than covered by the donations from country and city enthusiasts of the Inland Mission Hospitals and Children's Hostels. The Rev. S. J. Kirby also invited everyone present to further

assist and help forward this good work by their prayers, their interest, donations and gifts to the Bush Church Aid Society of Australia. It is good to relate that the thank-offering reached the total of £240 10s. 9d.

A series of lantern slides, depicting pictures of (1) the Moth plane visits, (2) the motor van work, (3) the Children's Hostels, and (4) the Mission Hospitals completed the programme for the evening. The meeting was closed with the Benediction. (F.E.T.H.)



The King's Own Paper, by A. Boyd Scott, M.C., D.D. Published by Hodder and Stoughton, price 3/6 (England).

The sub-title, "The men who wrote the New Testament," explains the nature of the contents, but nothing but a reading will disclose the freshness and originality of treatment which the author has given to his subject. The late Bishop Moule used to advise his students to take up the epistles of St. Paul and read them with a sense of detachment as though they (the letters) had been written personally to them. To "disrobe" one's mind of the conventional and theological ideas associated with the writings, was a wholesome habit. Dr. Boyd Scott certainly helps us. We see the Gospel writers and St. Peter and St. Paul minus the haloes with which the mediaeval church fitted their devoted heads. To the four Evangelists are given titles which are novel and fresh, but certainly not flippant. Matthew is the "jotter" Mark is "the Father of the Gospel"; Luke is entered in the roll as "Lucas, M.B., R.A.M.C."; and John is the "man with the eagle's quill." Together they are described as the "Big Four." Read the book and the aptness of the epithets is clear.

The historical and chronological setting of the Pauline epistles is skilfully set forth in style of a playwright, and the letters come before us as they were written, not as they are bound together in our version of the New Testament. The Epistles of St. Peter, St. James, that to the Hebrews, as well as the Apocalypse are dealt with. For charm and felicity in treatment the last chapter is unexcelled. "Love-letters" is the title given to the Johannine Epistles: the first a "Love letter to the Christian heart"; the second a "Love letter to the Christian home"; the third a "Love letter on Christian hospitality." How beautifully suggestive these thoughts!

The language of the volume is simple and both dedication and preface indicate that juvenile readers were in the author's mind all through. He certainly has written something that young folk will enjoy to their mental and spiritual profit, but our hope is that seniors will also study it. There is sound advice in the closing sentence written by Dr. Scott: "Nothing can take the place of reading the Book (New Testament) itself. . . . Tolle Lege!"

Our copy from Messrs. Angus and Robertson, Booksellers, Castlereagh St., Sydney.

Letters to the Editor.

Miserly Christians.

Referring to the Rev. J. Hunter's statements in your issue of the 20th June, under the heading of "Miserly Christians," I say Church life suffers greatly because sincere laymen have no opportunity of stating their point of view, while the clergy always have the pulpit and public press available for their views.

So that the clergy and leading earnest laymen may have a chance of hearing both sides stated, I suggest the clergy nominate one of their number to state their case, why the Church is in its present unfortunate position and I will similarly act for the laity. The Rev. H. E. E. Hayes would surely well represent the clergy. The meeting to be a private one and in one of our suburban parish halls. If carried out, good should result from such a meeting, as each side would then fully appreciate the difficulties of the other.

A meeting was held in the Y.W.C.A. Hall, Sydney, on Monday, 19th August, to say farewell to Miss Amy Gelding, who left for the "Narkunda" on 21st for her third term of service in Tanganyika; and to Miss M. Vance, a trained nurse who has been appointed to work in Australia's new diocese in Africa.

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YOUNG RECORDERS.

Aims:

1. Write regularly to Aunt Mat.
2. Read the paper right through.
3. Interest the others at home.
4. Get a new subscriber.

Toorak Vicarage, August 29, 1929.

"God . . . Who giveth the rain upon the
earth."—Job. v. 10.

My dear young people,

There has been great rejoicing in
country places during this past two
weeks because of the rain which has
at last come to us. We all know, and
especially you who live in the country
know, what a very dry winter this has
been. Even yet more rain is needed
badly, still what has come has made
everyone feel more cheerful.

Here, in Australia, which for the
most part is a dry country, we all real-
ise the importance of water; we know
what a valuable possession it is. We
build reservoirs and dams, we set up
tanks, we do everything we know to
catch water and keep it for dry times.

As a small child I remember how
my father would never let us growl or
grumble about a wet dry; we used to
sing a ditty beginning, "Rain, rain, go
to Spain." I forget how it goes on,
and he would stop us, and I expect if
you live in the country your fathers
talk to you much the same.

An old man was telling me only a
short time ago some of his experiences
at the gold-digging in Western Aus-
tralia in the very early days. For day
after day the heat was terrible and
water was very scarce indeed. For
months he walked two miles there and
back every day to get his billy filled
with the precious liquid, and paid a lot
for it too. He told me of men found
near the tracks dead of thirst. Yes,
we must have water to keep us going.
Even nowadays in many hot countries
water-sellers are quite often seen in
the streets or on railway stations; they
carry a jar full of water and some
tumblers. They call continuously,

"Water, Water," and people are glad
to pay a small coin to quench their
thirst. Near the south coast of Italy
are a number of small islands; some
have no water at all, others very little.
A steamship has just been fitted up
with immense tanks and it takes water
round to these islands just like a dairy-
man bringing us milk.

Do you ever think when you read or
hear the Bible stories how they all
happen in a hot and dry country?
Moses brought water out of the rock
for the thirsty Israelites in the desert;
Elijah on Mount Carmel prayed God
for rain after a three years' drought,
and it came in torrents. In a lot of
the stories we read of the girls com-
ing to draw water from wells outside
their city walls; that was often the
only way they could get water for their
households, and indeed for their flocks
and herds too. Do you remember
that it was at a well like this that
Jacob met Rachel? Then many,
many years later, Jesus, very tired
after a long and hot day's journey on
foot, was resting beside a well, and
there he met and talked with the Sam-
aritan woman; she had come from the
nearby town to draw water. That well
is still there in Palestine after all these
hundreds of years.

In several of your letters lately I
have heard of bad colds, some of you
having to stay in bed. I do hope by
now you are all quite, quite well again.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
The words are in the Prayer of St. Chry-
sostom, to be found in both the morning
and evening services.

A small award will be given at the end of
the year to all who send in a sufficient num-
ber of answers.

The Desirability of Holding Reformation Sunday

(Continued from p. 8.)

Holy Orders.

Then with regard to the validity of our
Anglican orders, we are told that the Angli-
can Bishops would be willing to accept
Roman ordination. "Supposing always that
all matters relating to doctrine had been
already settled, and an agreement had been
reached upon a system of discipline, in
order to place beyond doubt in the eyes of
all the validity of their ministries."

My brethren, let us think furiously over
the above, though let us be fair and remem-
ber that these "conversations" were unofficial,
yet the then Archbishop of Canterbury
knew of them and they were attended by
such representative Anglican churchmen as
Lord Halifax and Bishop Gore.
To repeat the points of agreement: The
primacy of the Pope, Transubstantiation
(to all intents and purposes), the Confes-
sional, Penance, Re-ordination by Rome;
and yet when the press rightly raises its
voice in righteous horror a Bishop of our
Anglican Church speaks of a "gutter
press."

One begins to wonder whether the Anglo-
Catholics believe that the Reformers were
merely sincere but misled, for if these are
the doctrines of our Church, then many
Reformers threw away their lives for noth-
ing!

(To be Continued.)

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Bishop Hart and Prohibition.

Bishop Baker on Re-union.

Diet of Spire.—400th Anniversary Celebra-
tions in Europe.

Illustration.—Bishop-Elect of Armidale, with
Article by Rev. W. H. Irwin, M.A.

Leader.—Leaders who lead in Re-Union.

Melbourne's New Archbishop.

The Church in Britain.—The Period of the
Norman Conquest. By Mr. A. Exley,
Brisbane.

The Oxford Movement.—Some interesting
points by Rev. A. S. Devenish, M.A.

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Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

Dr. Etheridge, fossilologist of the
British Museum: "This Museum is
full of proofs of the utter falsity of
their (Evolutionists') views."

Referring to Council meeting, it was
the old Moravian custom to leave an
empty chair, as a reminder that the
Holy Spirit was the One Whom they
expected to lead their deliberations.

Some time ago we read: "Communi-
stic agitators are attempting to in-
cite the Arab population against the
Palestinian Government and the zion-
ist Movement." Now we heard of
bloodshed.

Twelve almshouses built by the
Visitors of Jesus Hospital Charity on
a pretty pastoral site in Barnet Vale,
Hertfordshire, were opened for public
inspection last month. They are for
widows or spinsters older than 50.

James Ravenscroft, who founded the
charity in 1679, stipulated that no
liar, lunatic, or witch should be ad-
mitted and that innocence of conver-
sation was to be accounted a recom-
mendation.

One hundred and five clergy signed
the "round robin" addressed to the
Archbishopric Election Board of Mel-
bourne, asking that due consideration
be given to Australian names in ap-
pointing to the vacant see.

The John Russell MacPherson Fund,
Melbourne, distribution gave recently
several sums to diocesan institutions,
among others, Kindergarten, St. John's
and St. Mark's, Fitzroy, Missions,
G.F.S., C.E.M.S., Social Service, M.U.
having share.

"It is not too much to say—indeed,
I think it is quite true—that the
World War of 1914 onwards was due
to the materialistic philosophy of the
later Darwinians which blighted hu-
man intelligence and thrust mankind
back into a brutal struggle for exist-
ence."—Sir Philip Gibbs.

Extraordinary figures are published
about large families in Italy. Accord-
ing to them, there were in Italy in
June last year 1,532,000 families with
seven or more children. The total
population is a little more than 40,000,-
000. More than 100,000 of the families
had eight or more children.

In some parts of England excessive
vibration produced by traffic is hav-
ing a serious effect on buildings of
great historic and architectural inter-
est. One of the most notable of these
is Wells Cathedral; another is Lincoln
Cathedral, where at least one of the
buttresses of the chapter house is "set-
tling" as a result of the development
of heavy motor and omnibus traffic
through the Minster Yard.

The Moscow correspondent of the
British United Press states that to the
long list of democratic joys the Soviet
is adding a seven-day working week.
Factories and workshops are operat-
ing continuously, and the operatives
are taking a day off in rotation. The
idea is that a greater output will give
more employment.

Dean Inge estimates that the annual
cost of play in the United States is
more than £4,000,000,000, of which
£1,000,000,000 is spent on motoring,
not to mention the 25,000 people killed
and the 600,000 people wounded by
motoring. The moving pictures cost
£300,000,000, and candy and chewing-
gum £400,000,000. He concludes, "I
understand that cosmetics cost female
America £300,000,000 a year."

In that very enterprising Church of
St. Paul, Covent Garden—better known
to many as the "Actors' Church"—a
concert was held one Sunday recently.
The choir sang many items, and Miss
Sara Allgood, the famous Irish ac-
tress, also contributed to the pro-
gramme. St. Paul's is the Church
where plays are frequently presented
on Sundays, the object being to prove
the close link which exists between the
Church and the stage.

A remarkable career has been that
of Mrs. Besant, who, in spite of her
age, is expected to accompany her
young protegee to Sydney. Disillu-
sioned by her marriage at 20, Annie
turned from orthodoxy to agnosticism.
She linked up with G. B. Shaw as a
fellow Fabian and vegetarian. When
Shaw remonstrated with her next con-
version to Theosophy she wittily re-
torted that probably his vegetarianism
had undermined her intellect. Thus
the Besant lady has been the free-
thinking wife of a conservative clergy-
man, atheist missionary, the militant
feminist, and the ardent Theosophist
—all in one incarnation!

The following letter sent to the
Scripture Gift Mission gives the key
to our King's character:—
"Windsor Castle, Nov. 18, 1912.

Dear Sir,—
I have had the honour of submitting
your letter of the 15th inst. to the
King, and I am directed to inform you
in reply: It is quite true that he pro-
mised Queen Alexandra as long ago as
1881 that he would read a chapter of
the Bible daily, and that he has ever
since adhered to this promise.

Yours very truly,
Knollys.

Francis Brading, Esq."